

# Signs of the Times.

DEVOTED TO THE OLD SCHOOL BAPTIST CAUSE.

"THE SWORD OF THE LORD AND OF GIDEON."

VOL. 41.

MIDDLETOWN, N. Y., JANUARY 1, 1873.

NO. 1.

## POETRY.

### TRUST IN GOD.

I will commit my way, O Lord, to thee,  
Nor doubt thy love, though dark the way  
may be,  
Nor murmur, since the sorrow is from God,  
For there is comfort even in the rod.  
I will not seek to know the future years,  
Nor cloud to-day with dark to-morrow's  
fears;  
I will but ask a light from heaven to show  
How, step by step, my pilgrimages should go.  
Be still, my heart, for faithful is thy Lord,  
And pure and true and tried his holy word;  
Through stormy flood that rageth as the  
sea,  
His promises thy sure support shall be.

### PSALM XLII.

As hart pursued by murderous hound  
Flies trembling through the tangled brake,  
Panting to hear the brooklet's bound,  
Whose cooling waters refuge make;  
So pants my soul, O God, for thee,  
Who canst alone my wants supply;  
Thou must my strength, my portion be,  
When ruthless foes are raging nigh.  
My tears by day my meat hath been,  
My nights with sorrow brimming o'er,  
As I recall my life of sin,  
And feel my guilt oppressing sore;  
My fainting heart doth thirst for thee,  
My soul, my flesh cries out for God,  
Would to thine arms for refuge flee,  
Though writhing 'neath thy chastening  
rod.

Mid joyful crowds who throng thy gates,  
Repeating grateful hymns of praise,  
My troubled heart in sorrow waits—  
In fearful anguish pass the days.  
Why, O my soul, this bitter grief?  
Why in the depths be thus cast down?  
Hope thou in God, he sends relief,  
And smiles beneath the darkest frown.

do recall thy mercies past,  
The Mizer Hill when thou wert near,  
In Hermon's land thou held'st me fast,  
In Jordan's stream I found thee dear;  
But deep on deep above me roll,  
Thy billows rage around me now,  
Thy whelming waves distress my soul,  
And helpless, lost, to thee I bow.  
O loving kindness, Lord, command,  
When daylight comes with quickening  
power;

And when black night enfolds the land,  
Thy songs shall cheer each passing hour.  
O day and night my prayer shall rise  
To thee, the only source of life;  
Or will my God my prayer despise—  
Myself will end this cruel strife.

My God will ne'er forget his child,  
His strength'ning arm will ne'er remove;  
When fears are all around me piled,  
And foes my trust in him reprove,  
As with a sword my bones they pierce,  
I daily hear their mocking cry,  
The tones of hatred, O, so fierce,  
Where is thy God, thy refuge high?"

Why, O my soul, art thou cast down?  
Why should disquiet reign in thee?  
Hope thou in God—let praises crown  
The Lord, who bids thee now be free.  
Praise the Lord, O troubled heart,  
As powers around thee all combine;  
Health, strength and hope he will impart,  
And perfect peace will soon be thine.

## CORRESPONDENCE.

OPELIKA, Ala., Dec. 6, 1872.

ELDER W. S. HARRIS, Texas:—  
Dearly beloved brother in the Lord,  
your kind and interesting letter of  
Oct. 29th did not come to hand till  
a few days ago. It found me in quite  
a suffering condition, and am yet  
hardly composed enough to write.  
But suffering is my lot in this life,  
and I do not speak of it by way of  
complaint, but simply as a fact that  
exists. In this earthly tabernacle I  
groan, being burdened, often desir-  
ing that mortality should be swal-  
lowed up of immortal life.

After your submitting my imper-  
fect and hastily written letter to  
many of your brethren, and to one  
whom you say is considered a "most  
eminent" preacher, who has exam-  
ined it at "different times," you have  
at length "concluded that there is  
either a slight difference of opinion,"  
or else you all "fail to understand  
me in some points." Now, my dear  
brother, I can assure you that I do  
not wish to be a "barbarian" unto  
you, nor to any of the "little ones  
that believe in Jesus."—Matt. xviii.

6. Nor to the *great ones*, if they are  
great in the sense expressed in Matt.  
xxiii. 11, and in 1 Cor. xiv. 5. If I  
know my own heart, brother Harris,  
I have no personal ambition to grat-  
ify in setting forth my views of gos-  
pel truth. While I wish to have all  
due respect for the opinions of my  
brethren who are considered able  
expounders of the scriptures, I must  
confess with Paul, that "With me it  
is a very small thing that I should be  
judged of you, or of man's judgment;  
yea, I judge not mine own self; but  
he that judgeth me is the Lord."—1  
Cor. iv. 3-4. All the solid gospel  
truth that any of the children of God  
can possibly know, that will glorify  
their heavenly Father, must be im-  
parted to them by the "Comforter,"  
or Holy Ghost, which is the *Spirit of  
Truth*."—John xvi. 13, 14. All that  
we can know of Christ spiritually is  
from the same source. "Therefore  
let no man glory in men."—1 Cor. iii.

21. It is however but natural that  
young christians, and young minis-  
ters, who have a feeling sense of  
their own unworthiness, should some-  
times place an over-estimate upon  
the discernment and ability of those  
who have age and experience. But  
it has been ascertained by some that  
"Great men are not always wise;  
neither do the aged understand judg-

ment."—Job. xxxiii. 9. I know that  
in my first labors in the ministry I  
was much inclined to adopt the  
views and forms of expression of  
aged brethren in the ministry, but  
for many years past I have tried to  
read and think for myself, and think  
of "no man above what is written."  
Let "what is written" by inspira-  
tion in all cases have the pre-emi-  
nence. It is astonishing, however,  
to see the influence that our associa-  
tions have upon us, either for good  
or evil. Even Barnabas and the  
apostle Peter were once carried into  
error by it, and did "not walk up-  
rightly according to the truth of the  
gospel."—Gal. ii. 13, 14. And are we  
not as liable through fleshly weak-  
ness and fleshly attachments to be  
led away from the simplicity of the  
gospel, as these noted disciples were?  
And when we find "vain jangling,"  
and a play upon words to no profit,  
but to the confusion of the hearer,  
may we not pause and see whether  
we are in the faith or not? It is  
important that we "hold fast the  
form of sound words which we have  
heard" from the apostles of Christ,  
"in faith and love which is in Christ  
Jesus."—2 Tim. i. 13.

The apparent difference which you  
have noted of my views is perhaps  
more in the sense in which we use  
the terms "virtual" and "actual,"  
than in the doctrine we hold or de-  
sign to set forth by those terms. As  
mere terms or phrases, both are un-  
scriptural; but when I say what I  
mean by the use of any term, I hold  
that no one has any just right to  
charge me with meaning something  
else, unless subsequent develop-  
ments shall prove to the contrary of  
my explanation. On the same prin-  
ciple I feel bound to receive the ex-  
planations of my brethren without  
charging them with sentiments which  
they do not hold, however much I  
might consider the terms they use as  
of different signification.

I suppose you use the term *virtual*  
in its common acceptation, which  
means, "In essence, or effect; not in  
fact." *Actual* means, "Real, or cer-  
tain." One point in which you think  
you differ, or do not understand me,  
is embraced in the following quota-  
tion from my former letter to you,  
viz: "To be born of the Spirit, is  
to be born of that eternal life that  
was *actually* in Christ before the  
world began." Now, my dear broth-  
er, if eternal life was not *actually*, re-  
ally and certainly in Christ before  
the world began, how am I to under-

stand such texts as the following:  
"This is the record, that God hath  
given to us eternal life, and *this life*  
is in his Son."—1 John v. 11. Would  
it be eternal life if it was only in ef-  
fect, not in fact? Again, "The gift  
of God is eternal life through Jesus  
Christ our Lord."—Rom. vi. "My  
sheep hear my voice, and I know  
them, and they follow me; and I  
give unto them eternal life, and they  
shall never perish."—John x. 28. "As  
many as were ordained to eternal  
life believed."—Acts xiii. "We are  
in him that is true, even in his Son  
Jesus Christ. This is the true God  
and eternal life." To my mind, to  
deny the real actual existence of eter-  
nal life, is to deny the real actual ex-  
istence of the true God himself, who  
is expressly called the "Eternal  
God," in distinction from all false  
gods. The scriptures certainly do  
recognize and set forth a difference  
between eternal life and natural life.  
The first man (Adam) was made of  
the earth, and therefore was a natu-  
ral man, with only natural or created  
life; and I *fully agree* with you when  
you speak of all the offspring or natu-  
ral progeny of the earthly Adam,  
and say that "they had their first  
*actual existence in him*, hence the  
scriptures speak of our Adamic na-  
ture as the "old man," and our spir-  
itual existence as the "new man." This  
sentence, brother Harris, em-  
bodies all for which I contend with re-  
gard to the real and actual exist-  
ence of the earthly Adam or any of  
his posterity, that "their *first actual*  
existence was in Adam." If you have  
understood me to mean that man, as  
a natural man, in his earthly and  
Adamic nature, (which is all the na-  
ture that God gave him in the origi-  
nal creation) did actually exist in  
Christ Jesus eternally, you have mis-  
understood me entirely. It seems  
that this is the light in which you  
have construed me, else you would  
not have commented on my letter as  
in the following sentence: "If we  
had an existence actually in Christ  
before we did in Adam, the Adamic  
man would be the new, instead of  
the old man." Now, my brother, I  
think I can see where your difficulty  
of mind is, and where you misappre-  
hend my meaning about actual ex-  
istence in Christ before the world.  
I know of no one who has ever con-  
tended that any thing that was cre-  
ated in the earthly Adam did actu-  
ally and eternally exist in the Lord  
Jesus Christ. This thought is too  
absurd and self-contradictory to be

entertained by me for a moment, and therefore I have no objection to your manner of expression when you apply it to our Adamic nature and say that "our only existence before time was in God's *immutable purpose* in eternity." But while this is true of the earthly Adam, and all his posterity in him, is it not true of the second Adam, and of that *eternal life* that he gives to all his chosen and predestinated people, who are predestinated to be conformed to his image? That life, that *eternal life*, did exist in Christ before the world began, and was promised to be given to all the chosen heirs of promise, and when they are in time quickened and born of the Spirit, they are animated by that very eternal life by which Jesus Christ was raised from the dead, and hence we believe according to the working of his mighty power which he wrought in Christ when he raised him from the dead."—Eph. i. 19, 20. You have admitted in a quotation which I have given above, that whatever actually existed in Christ before the world began, that would be the "new man." The development of this eternal life in the chosen subjects of salvation does indeed manifest them as a new creature, and all the correct knowledge they can have of God or of Christ is by having this heavenly and eternal life given them in the new birth. "This is life eternal, that they might know thee, the only true God, and Jesus Christ whom thou hast sent."—John xvii. 3. In the absence of this eternal life we can have neither faith, hope, love, joy, nor any of the fruits of the Spirit, for this Spirit is life, even eternal life. Hence to be born again is to be born of that Spirit of life that is in Christ Jesus, in distinction from our natural life, not of blood, nor of the will of the flesh, nor of the will of man, but of God.—John i. 13. Just what these scriptures mean is what I intended by saying we were born of that life that did actually exist in Christ. You admit the same when you speak of God's chosen people being "just as sure of eternal life as it is impossible for God to lie." This is true, and I ask you, When do they personally receive this life, and when are they first animated by it, if not when quickened and made alive by it, and when born of the Spirit? You further say, "It is essentially necessary that they be born again in time, not of corruptible seed, but of incorruptible, by the word of God which liveth and abideth forever." If to "be born of the Spirit," and to "be born of God," and "of an incorruptible seed," does not imply "to be born of that eternal life that did actually exist in Christ before the world began," then I confess I am utterly mistaken. But you say, with great tenderness towards me, that "the tendency of the eternal actual existence doctrine" is to endorse the awful two-seed heresy, which

was preached in Texas at your last association, in the introductory sermon. I assure you, my brother, that I have no more fellowship for that abominable two seed heresy than you have; neither do I think that to believe what God has declared that his people are born of him, who lives and abides forever, has any such tendency. Where one is born of the Spirit, does he not receive something he did not have before? Does he not receive eternal life? And did not that actually exist in Christ before God made the world? He did not give that life to Adam in the original creation, neither did Adam forfeit nor lose it in the original transgression. That life, with all spiritual blessings, was secured in Jesus Christ, the Second Adam. "Of his fulness have all we received, and grace for grace."—John i. 16. You say, "To be born spiritually is to have spiritual life communicated." That is precisely what I insist upon,—that something is communicated. Did this spiritual life actually exist before it was communicated? If not, from whence is it? The scriptures assert that it is not of blood, not of the flesh, not of the will of man, but of God. Hence it must have actually existed. Those who are born of the Spirit are said to be dead, and their life hid with Christ in God; and when Christ, who is their life, shall appear, then shall they also appear with him in glory."—Col. iii. 3. Did Christ actually exist before the world? Then he is the Life of his people; "the true God and Eternal Life."—1 John v. 20. He did not exist in the body of flesh, as manifested when born of the virgin Mary, yet there was a sense that he did exist, and could truly say, "Before Abraham was I am." Neither did his people actually exist in their fleshly and natural relation, but that eternal and spiritual life which you say is communicated to them when born of the Spirit, did actually exist before it was manifested to them. I mean no more nor less by this than what is contained in the following scripture: "For the life was manifested and we have seen it, and bear witness, and show unto you that *eternal life* which *was* with the Father, and was manifested to us."—1 John i. 2. Here, as in other places, there is a clear distinction between the existence of this and the *manifestation* of that prior existence.

Another sentence in my former letter to which you partly disagree is this: "To be born, whether naturally or spiritually, is certainly not the beginning of *actual* existence, for without a *prior* existence we could not be born naturally or spiritually." Commenting upon the sentence you say, "To be born naturally, of course demonstrates the fact of a *prior* existence *actually*, for we all had an actual existence in Adam as our seminal Head. But if Christ is the seminal Head of his people, I have

failed to understand the scriptures." My answer to this may be anticipated, by what I have already written, and I shall avoid, if possible, striving simply about words; but we should be careful not to deny that Jesus Christ is the last or "Second Adam," of whom "the first Adam" "is the figure."—1 Cor. xv. 45-47, & Rom. v. 14. Jesus Christ is certainly not the last or second Adam in the order of actual existence, but in the order of manifestation. To be born therefore of the Spirit is to have that very eternal life developed in us that did actually exist in Christ before the earthly Adam was created. We cannot therefore be recognized or manifested as the children or sons of God simply by virtue of our oneness and identity in the earthly Adam, for in that relation we are children of the flesh, and the Holy Ghost, through an apostle of Christ, affirms that "They which are the children of the flesh, these are *not the children of God*."—Rom. ix. 8. If Christ is the "Beloved" and "only begotten Son of God," how are any of the progeny of Adam to be "called the sons of God," only as their sonship and heirship are embraced in the Sonship and heirship of Christ? I know that the scriptures do teach that we are "heirs of God through Christ."—Gal. iv. 7. The Spirit of Christ must be in us to manifest us as his people. "If any man have not the Spirit of Christ, he is none of his."—Rom. viii. 9. It matters not how much of the spirit and nature of the first Adam we may have, nor how much we may improve and cultivate any or all of our natural powers of body or mind, we cannot *thereby* become the children of God, nor be recognized as sons and heirs. "As many as are led by the Spirit of God, they are the sons of God." "Therefore, brethren, we are not debtors to the flesh." It has profited us nothing in manifesting us as the sons and heirs of God.—Rom. viii. 14. If a natural birth manifests a prior actual existence of natural life in the first Adam, how is it that we cannot see that the figure of a birth is used to manifest a prior actual existence of spiritual and eternal life in Christ, the Second Adam? If the figure has lost its proper meaning when applied to the spiritual birth, why was it used at all? Surely Christ did not intend to mystify and mislead in applying the term birth. "That which is born of the flesh is flesh," partaking of all the elements and nature of the flesh; and "that which is born of the Spirit is spirit," partaking of the very life of the Spirit which was in Christ before the world began. I cannot see that this scriptural doctrine has any "tendency" to the modern "two-seed" heresy as taught by some in Texas and elsewhere. But I hope brother Harris will take it kindly if I should caution him against being driven off the track in an opposite direction. There certain-

ly is a "two-seed doctrine" in some sense taught in the scriptures. The very text that you quoted in your letter embraces it. "Being born again, not of corruptible *seed*, but of incorruptible, by the word of God which liveth and abideth forever."—1 Peter i. 23. Here is the two-seed doctrine I believe—a corruptible fleshly *seed*, such as the first Adam, and an incorruptible *seed*, such as the Second Adam. "The children of promise are counted for the *seed*," and not the children of the flesh. "To Abraham and his *seed* were the promises made. He saith not, And to seeds, as of many, but as of one; And to thy seed, which is Christ."—Gal. iii. 16. "If ye be Christ's, then are ye Abraham's seed, and heirs according to the promise." This is the seed that is to "endure forever."—Psa. lxxxix. 29. The seed the Lord will bring.—Isa. xliii. 5. The seed that shall serve the Lord.—Psalm xxii. 30.

But I will now bring this lengthy letter to a close by saying, that as my letter has been handed around among the brethren in Texas for investigation, I shall send this explanation for publication in the "Signs." If I am not understood in what I have now written, I should probably fail were I to undertake it again.

I hope, brother Harris, that I shall hear from you again, and know whether my explanation, which you have called for, is satisfactory.

Yours in love,

W. M. MITCHELL.

Harris Co., Tex., Nov. 23, 1872.

ELD. G. BEEBE—DEAR BROTHER:—I wish you would publish a little notice in your paper about the situation of our county religiously, so if any of the ministers of our order wishes to emigrate to Texas they may be posted as to the destitution of this section, and it may be the Lord will put it into the hearts of some of his ministers to "come over and help us." May the Lord send us some here. When I came here in Harris County, seven years ago, my wife and myself were the only Primitive Baptists within forty miles around. I commenced preaching the truth, and all hands commenced persecuting, as their custom is, and though broken up in the war, and very poor, I still went on and preached the word, the Lord being with me and blessing the same. We organized one church in my own neighborhood; now it has twenty-two in number and in a healthy growing condition. I have also organized a church in Montgomery Co., forty miles from here. I have baptized thirteen into it, and it is still increasing. I have preached some of the time for the church in Walker Co., forty miles off, and they are still wanting me to attend them. Old father Samuels lives there, who is worn out in the cause, not able to preach but little. That church has been standing many years, and been greatly persecuted, and through cunning crafti-



ness of some designing men, nearly destroyed; yet there are a few who maintain the truth even there. Besides the three churches mentioned, there is not another of our faith and order in a scope of country nearly, or quite, one hundred and fifty by one hundred miles around from the Trinity River on the east, to the Brasos on the west, and from the Gulf of Mexico on the south, one hundred and fifty miles north; and not another minister but old brother Samuels, who is about worn out, and a young brother Gibson, who is a member of our church, only licenced last May, but is promising to be useful. Most of this country is well peopled, and a very fruitful country, embracing woodland and prairie, rich and poor lands, good water and range. Everything can be raised here that is suited to a southern climate, and lands are cheap, from one to ten dollars per acre.

This county has seventeen thousand inhabitants, Montgomery ten thousand, Walker ten thousand, and others in proportion. Now has the Lord no people here? The Missionary Baptists flourish greatly, and other denominations also; but they have so far departed from the bible, there is scarcely a semblance of truth among them; they run by money altogether. I have abundant evidence that the Lord has much people even here, and the harvest is truly great, but laborers are indeed few, who have the hardihood to preach the truth as the bible teaches it, and as the "Signs" contend for it. I preach all I can. I hold regular meetings in several neighborhoods where churches could be established by the grace of God, and one man lately, not a member himself, came sixty miles to get me to come and preach once if I would more in his neighborhood; he thinks a church can be established here. How can I, poor in purse, old and frail in body, poorly equipped attend so many calls? O Lord, for Jesus sake send us more laborers into thy vineyard.

O, brethren, you who may chance see this, cannot you come over and help us? Look into your own hearts and see if the Lord has not given you desire to labor for him and the truth, even in this beautiful sunny south, where the birds sing as sweetly and the wild deer roam as freely anywhere on earth, and where the sabbathman reaps as rich a harvest as his toil. Everywhere I go I find the Master's sheep, one or two in a place, almost famishing for the bread of life; they are starved out on husks. You could hear their cries and entreaties to hear the truth, surely some of your minds would lead you even here. May the Lord help you to come over and help us."

Your fellow laborer,  
A. W. MCKENZIE.

P. S.—Dear brother, please give post-office address, and say to brethren that if any one desires

further information about the people or country, to write to me at Houston, Texas, (box 320) and I will with pleasure give any information wanted. And, my dear brother, can't you give an exhortation to our ministering brethren who are unsettled, and who have a mind to come southwest, to come to this destitute region? I am sure there is not a more inviting field for a minister who wishes to be instrumental in building up his Master's cause, and hunting up the scattered flock. I attended one place where there is no preaching, and the grown people had never heard a sermon until I went there. The Missionaries pass through there regularly, and because there are no paying members, they will not preach; that is the reason they give. Any brother coming here will find as kind and hospitable a people as they can find in the older States, although society is rather rough in many places. Those who will come here and boldly contend for the faith of the gospel, may prepare themselves for the battle, for some would burn us if they had the law power, but thank God that time is not yet, but it may come.

Please give me your views on Gen. vi. 6. I am often met with it when I contend that God is immutable, and you with your ripper judgment and age may do others good as well as me. May God long spare you to wield the sword of truth, is the sincere prayer of one who loves you in the Lord.

A. W. M.  
(Editorial reply on page 11.)

ALEXANDRIA, Va., Dec. 2, 1872.

DEAR BROTHER BEEBE:—Upon my return last evening from my appointments in Prince Wm. Co., Va., I found several of the brethren, sisters and friends at my house. Some time was spent in singing some of the songs of Zion, in praise to the living God, and some interesting remarks by the brethren upon the glorious things of the kingdom of our God. The time was spent profitably. It is better to pursue such a course, so far as we have opportunity, than to be engaged, unprofitably, with the things of this world. It is true, while we live in this world we are obliged to have our minds and our time engaged to considerable an extent in worldly things, for an honest livelihood, but while we are so engaged, if we are spiritually minded, which is our great desire, our minds are led to the pleasing and comforting consideration that ere long we may have the opportunity of hearing the gospel preached again, and of joining with the saints in the worship of the Most High God our Savior. It is the greatest privilege on earth. But with many of the scattered pilgrims of Zion, the poor of the flock, the outcasts in their own feelings, and perhaps outcasts from all gospel privileges, and outcasts also by the oppressive yoke of a hireling,

self-righteous priesthood, which shows itself very fully in self-styled religious churches of this demoralized age, yet in their experience they sigh and groan by reason of the abominations done in the land, and long very much for some resting place, some quiet habitation, a peaceful home, where they can drink of the fountain of living waters from the throne of God, and eat of that heavenly manna which descends from the eternal heavens, and abide under the shadow of the Almighty as the shadow of a great rock in a weary land. As in ancient days God fed Israel in the wilderness with manna from heaven, and supplied them with water out of the rock, so God supplies the real necessities of his people on earth, in gospel times. **SALVATION IS OF THE LORD.**

Many were the reproofs, rebukes, warnings and admonitions of the apostles to the primitive churches in their day. The same is applicable now, to a greater or less extent. When any of the saints indulge themselves in the way of mixing up with the world, in making political speeches in bar-rooms, and on other occasions, reproaching their profession by light, trifling and vain talk and conversation, to the gratification of graceless men, and refusing to receive reproof and admonition when mildly administered by brethren, and even venturing to set up their judgment against the judgment of humble and spiritual minded brethren, it manifests an utter absence of the spirit and mind of Christ in their daily walk and conversation. The evil times in which we live call forth the importance of an entire withdrawal from the abounding abominations which are fearfully rampant in our country. In the days of Malachi, when wickedness abounded in Israel, he says, "Then they that feared the Lord spake often one to another; and the Lord hearkened and heard it; and a book of remembrance was written before him for them that feared the Lord, and that thought upon his name."—Mal. iii. 16. The writer to the Hebrews says, "Let us hold fast the profession of our faith without wavering," &c. Again, "And let us consider one another, to provoke unto love and to good works; not forsaking the assembling of ourselves together, as the manner of some is, but exhorting one another, and so much the more as ye see the day approaching."—Heb. x. 24, 25. Whether the day here spoken of has reference to the evil day in the temporary triumph of the enemies of God and truth, or the glorious day in the everlasting glorification of all the saints in Christ Jesus, this truth is taught very effectively, "For here we have no continuing city but we seek one to come."—Heb. xiii. 14. The saints are passing through a great and terrible wilderness, in their pilgrimage on earth, a land of deserts and pits, a land of drouth and

of the shadow of death, a land typically represented by the travel of Israel from Egypt to Canaan.

I will write no more at this time.  
J. L. PURINGTON.

SPRINGPORT, IND.

BROTHER BEEBE:—In number 32, Volume 40, of the "Signs," I find an article over the signatures of Elders Wm. Jackson and John Buckles, to which I wish to call the attention of the readers of your paper, as I feel it is my duty, in justice to myself and the cause of truth, although it is by no means a pleasant task to me. As brother Gander makes use of my name in his communication, and obtained part of his information from me, it may be inferred by some that I have been guilty of misrepresentation; and if I have, I am sure it has been through ignorance, and not with a desire to injure any one. In their article I find the following clause:

"And that the Mississinewa Association never held any direct or indirect correspondence either with the Missionary or Means Baptists, and we defy the intelligence of the universe to prove to the contrary."

Pretty strong language, we think, under the circumstances.

First, I will say that she now holds in her body a church (Lebanon) which from the time of the division between the "Means" and "Anti-Means," until she was admitted into said association, was fully identified with the Means Baptists. In order to show this, I will briefly refer to a few incidents that occurred at the time of the division. The church had met as usual for the transaction of business, when the Clerk proposed a division on the means question. The church immediately took him under dealing, and excluded him. As soon as the vote was taken, and he discovered what the church had done, he snatched up the church book and left the house with it, saying as he left, that he was a *Means Baptist, and died in the wool*, and requested those who believed that doctrine to follow him, when several of them arose and followed him out. The church finished her business, and adjourned. The party which had thus abruptly left the house, forcibly taking with them the church book, subsequently returned, and restored said refractory members, and have ever since contended that they are the Lebanon Church. I leave the brethren to decide whether they are Means Baptists.

Second, The only association with which the Mississinewa corresponded in this section of country prior to the organization of the Mt. Salem, (the Paint Creek) received a similar faction that left one of the churches of the Conn's Creek Association.

I shall now proceed to propound a few questions for the consideration of Elder Buckles, which are founded upon information received from

brethren of unquestionable veracity. If I have been misinformed, I hope he will do me the kindness to correct the information.

1st. Was not Eld. John Sparks, who belonged to the White Water Association before and at the time of the division in said body, regarded as the champion and leader of the Means party of said association? And was he not afterwards received into one of the churches of Mississinewa, where he lived and died?

2d. Did not the Greenville Association drop correspondence with yours, because your ministers advocated this means doctrine?

3d. Do you remember of having been asked the question, before a council convened with one of the churches of said association, "Do you believe that the preaching of the gospel is the means of converting sinners dead in trespasses and sins?" And whether your answer was, "I do most unquestionably believe that the preaching of the gospel is the most ordinary means of converting sinners?"

4th. Did not two churches which now belong to the Lebanon Association leave yours, because they regarded you as Means Baptists?

5th. Have you not at your associations and in your churches persistently invited those who were fully identified with the Means body, to preach for you, and administer the ordinances?

6th. Did not your association pass an order that the means question should not be agitated in your body, and when a younger minister several years after was appointed to write the Circular, and wrote against "Means," did you tell him you would oppose the adoption of that Letter?

7th. Do you not know that from such considerations your association could not, if she wished it, get a correspondence with any of the following associations, viz: White Water, Lebanon, Conn's Creek, Mad River, Greenville and Indian Creek, all of which, being adjacent to yours, are more or less acquainted with your order and doctrine?

In conclusion I will say, that I am firmly of the opinion that in the separation of the two parties some sound and excellent brethren were drawn away, and still remain with them; but I hold that they are in disorder, and until they are able to see their error and acknowledge their wrong, for one must say, "Ephraim is joined to his idols, let him alone." When they shall confess, I can forgive, and receive them with open arms. But as a body I hold that they are in flagrant and gross disorder, and cannot consistently be recognized as sound and orderly Old School Baptists.

I shall now dismiss the unpleasant subject, hoping that our brethren generally will know no man after the flesh, but strive for the faith and order of the gospel, and not sacrifice

the peace of Zion for the sake of a few persons who, though seeming to be sound, have not the courage to dissolve their connection with those whom they concede to be unsound, and return to us.

Brother Beebe, I hope you will give this a place in your columns, not so much on account of those who are personally acquainted with the facts, but more particularly for the benefit of our brethren abroad.

May grace, mercy and peace abound to all the household of faith, and the time speedily come when those who are brethren indeed shall see eye to eye, and be perfectly joined together in the same mind and judgment.

Yours in tribulation,

J. A. JOHNSON.

VIRGEN, Ill., July 14, 1872.

DEAR BROTHER BEEBE:—I thank you for publishing my communication in No. 19, Vol. 40, and also for your review in No. 20, which you will please permit me to notice briefly in the same spirit of love. But first let me request your readers to read on page 148, right hand column, 15th line from the top, "neglects" instead of "rejects."

I infer that you believe the Lord's supper to be an ordinance of the church, and baptism an ordinance of the gospel, but not of the church. I do not prefer "ordinance of the church" to "ordinance of the gospel" for either, for if the church was not set up until the "ascension of Christ," both are older than the church; but the gospel and the ordinances of the gospel were committed to some body, or they would not. If they were committed to the church, let us have the authority for carrying them out of the church, before doing it.

I heartily endorse the first half of the following sentence from brother Staton: "Being baptized by the same Spirit into the one body of Christ, we show this by being baptized with water into the one visible church of Christ." I think, with him, that baptism in or into water is a figure of the baptism by the Spirit into Christ. I cannot express my views better than to quote a sentence from your review: "It figuratively sets forth that we are baptized into his death, that we are crucified with him, and being raised with him, are now to seek those things which are above, where Christ sitteth on the right hand of God." Figuratively sets forth what has previously taken place. "For by one Spirit are we all baptized into one body."—1 Cor. xii. 13.

You say, "Brother Jackson seems to make no distinction between fellowship and church membership," when I wrote, "When the church hears the individual's experience, that experience produces fellowship; and because of that fellowship she receives him or her into the church;" and what follows, I was trying to teach that fellowship must precede church membership, and that church membership

should not continue after fellowship was lost. And I now say, that there is often fellowship, yea, and sweet communion also, when there is no church membership. You say, "They are not put away by a renewal of fellowship, nor by baptism." Lest some may think I believe such an absurdity, permit me to say, It seems to me (but it may be only my natural mind,) that if they are taken in by fellowship, they must be put out by the withdrawing of fellowship; and if they are "baptized into the church," they must be unbaptized out of the church.

I have attended the ministry of the Primitive Baptists regularly for nine years, and have been recognized as one of them about half that time, and all that time, thought they required all to give them evidence that they had taken upon them the yoke of Christ, and found rest to their souls, before they would admit them to the ordinance of baptism, and now you surprise me with the information that they hold that the yoke of Christ is put on by baptism.

My dear brother, I hope I am willing to sit at your feet, or at the feet of any of the saints, and learn, but I cannot learn any thing spiritual unless I am also taught by the Lord.

I fear that much that I have written is only natural. If you think so, please do not publish it.

Yours in the love of the truth,  
C. A. JACKSON.

COVINGTON, Ga., Dec. 14, 1872.

DEAR FATHER:—In the "Signs" for December 1st, I notice a request signed J. B. Ralston of Illinois, soliciting my views of Ezekiel i. 5-7. As it is dated Feb. 1, I presume you have withheld it so long because you agree with me in thinking the subject too mysterious for my pen. It is not without great reluctance that I submit the following to your maturer judgment; and if you think it speculative or presumptuous, you need not be told that its suppression will be regarded by me as a favor. Instead of feeling competent to explain mysterious passages, to me the plainest teachings of the inspired scriptures are fraught with incomprehensible glory whose investigation overwhelms my finite capacity. The request is limited, however, simply to my views of the text; and as such they are presented. Justice requires that it should be stated that I have never ventured publicly to advance the ideas herein, either from the pulpit or the press, not that they conflict at all with the doctrine of the gospel of Christ as believed by all who are taught of the Lord, but rather from selfish fear of seeming to seek to meddle with things too wonderful for me. Whether this feeling is justifiable, is for others to determine.

The text proposed is only a portion of the first vision of God recorded by Ezekiel as having been seen

by him when he was among the captives, by the river of Chebar, and reads thus: "Also out of the midst thereof came the likeness of four living creatures. And this was their appearance; they had the likeness of a man. And every one had four faces, and every one had four wings. And their feet were straight feet; and the sole of their feet was like the sole of a calf's foot: and they sparkled like the color of burnished brass."

In the first place it must be borne in mind that this whole vision was of God, revealed when the heavens were opened, and not contrived by the earthly wisdom and ingenious research of men skilled in the study of scholastic divinity. So all the saints are taught of the Lord.—Isa. liv. 13. Let us then understand this vision as embracing the first experience of the prophet, and compare the great truth therein revealed with the revelation of God manifested to those who are led by the same Spirit in this age. The first revelation of God to a favored sinner is as expressed in verse four, a whirlwind out of the north, (the very reverse of Teman which means, the South, perfection,) a great cloud, (indicating the awful and inscrutable mystery of God) and a fire infolding itself, or, in the marginal reading, "catching itself," "and a brightness was about it, and out of the midst thereof," that glorious vision, "as the color of amber, out of the midst of the fire."

this magnificent figurative description is a clear expressis of the view of God in his holy perfection, spotlessly just and desiring truth in the inward parts; while the light that awfully glorious fire also veals clearly the pollution and guilt of the sinner. What black angry clouds of terror covered the face of his glorious throne, when first his voice spoke life to you, brother or my sister, and gave to see the infinite holiness of his of eternal justice, and the fathomless depravity of your own sinful heart. The glorious revelation is indescribable, but the color, or general expression produced by it, is as color of amber, or "of a coal exceedingly fired." This expressive illustration is as near perhaps as human language can come to describing the first revelation of God to a quickened sinner. So the wrath of God is revealed as burning with insatiable fierceness against the conscious guilty sinner, who can only acknowledge the strict justice of his damnation.

The place and circumstances of this vision are also significant. Ezekiel, whose name signifies strength of God, or strengthened by God, or God shall prevail, was among the captives of the river of Chebar, that is the river of force. So with all the saints that the word of the Lord came expressly to them, they felt and knew that it was



rectly to them personally that condemnation was spoken by the justice of God, and the word of peace was equally special and definite in its application; and all were as they were among the captives, by the overflowing river of the condemning force of the law, which is the strength of sin.—1 Cor. xv. 56. This is the glorious mystery of godliness in salvation, that God is just and having salvation. There is none like him even among the imaginary idols worshiped by the world "a just God and a Savior.

"Also out of the midst thereof came the likeness of four living creatures."—These came out of the midst of the terribly sublime appearance, including the whirlwind, the cloud, the fire, the brightness and the amber color, by which I understand the whole revelation of God in providence as well as in the kingdom of grace. This will apply to the spirit of the testimony of Christ spoken of in Revelations under the appellation of "four beasts." Whether Dr. Gill is correct in assuming that the number four in both these places refers to the four quarters of the earth into which the gospel carries its ministers, as I do not know I will not say; but it might with equal propriety, perhaps, be applied to the witness of Christ in the four distinct eras into which the scriptural account divides the history of revelation, viz: the antediluvian age, the period from the time of the flood to the time of Moses, the Jewish dispensation, and the gospel day. One of those applications may be correct, but as I know of no clear Scripture support for either, I do not insist on them.—Evidently these are the same with the *beasts* in the vision of John, however, and represent the witnesses of Christ, whose origin is in the purpose and perfections of our God, who is a consuming fire. They are provided like these living creatures with wings by which they are unitedly sustained and upheld, and also their bodies are hidden from view or covered by their wings, their earthly existence and natural feelings and enjoyments being completely concealed or covered by the higher requirements and duties of their callings as witnesses of the glorious gospel of the grace of God. Their wings, sustained by the invisible Spirit of God, render them independent of earthly reliance, as the birds of the air do not require an earthly foundation for their support in traveling. But while this is true of their ministry in divine things, and it is not lawful for the witnesses of Christ to draw their spiritual supplies from an earthly foundation, they are men of like passions with others, and as such have the same temporal necessities to be provided for; and the law of Christ has clearly defined the relative obligations of churches and ministers in the New Testament. While a gos-

pel minister is not at liberty to make merchandise of the gift bestowed upon him, by putting himself up in the market to the highest bidder, the church is equally in fault when a minister is allowed to serve them without receiving freely of their carnal things *on a perfect equality with them*.—See 2 Cor. viii. The law of Christ is perfect, and its requirements are exactly balanced for the manifestation of that perfection of brotherly love which is the fruit of the Spirit. By the divine rule covetousness is idolatry and is classed with the most abominable violations of the law of our King. In transgressing in this particular, we sin wilfully, and invite the chastening rod of our faithful God. "And this was their appearance; they had the likeness of a man."—Without this appearance and likeness there could be no fellowship between them and the saints to whom they should minister. The hosts of heaven indeed minister in their appointed sphere to the heirs of salvation; but in the order of the kingdom of Christ, he has given the gift of the ministry to men in no particular differing in appearance, or naturally, from other men. So they are prepared to sympathize with those to whom they minister, in all their trials, and comfort them with the same comfort with which they are themselves comforted of God. Hence this treasure (the spirit of the ministry of Christ,) is committed to men chosen of God and called as was Aaron, who are separated unto the gospel of God. The recipients of this grace are under the most solemn obligation to devote themselves with all they have and are, to the high vocation wherewith they are called; and it is only by giving themselves WHOLLY to their calling that they can fulfill the obligations resting upon them.—1 Tim. iv. 15. If the churches among whom they are called to minister fail to liberate and sustain them in their work, they thereby transgress the law of Christ, and bring upon themselves his chastening rod, for the law is clearly written in the New Testament, and in the heart of such as are taught of the Lord. See 1 Cor. ix., and Gal. vi. 6. The obligations of the ministry and the churches are mutual and reciprocal, and the duty of both is to the King in Zion. Failure to discharge the duties is disregard to the authority of Christ, and will be visited with his severe and sore judgment in either case. The woe upon the minister who preaches not the gospel, is not more certain nor more severe than the judgment against those churches who have allowed the sin of covetousness to lead them into such idolatry that they have incurred the condemnation recorded James v. 1-6.

"And every one had four faces, and every one had four wings." This is not to be understood as describing

the physical appearance of gospel ministers or inspired prophets of the Lord; for to the natural mind there is nothing remarkable in their faces or appearance. But while in all respects they have the likeness of a man, to the spiritual vision they present each of these four faces, more particularly described in verse 10, as the face of a man and the face of a lion, "on the right side," that is, on the side exposed to the attacks of outside enemies they present the boldness and fearlessness characteristic of the lion; while on the left side, or that which is presented to their brethren within the walls on which they stand as watchmen, their appearance or face is that of the patient and laborious ox. In meekness, as an ox, they labor in the service and instruction of their brethren, even when they must be reclaimed from error; yet with the courage and strength of the lion, and the wisdom and discretion of a man, they withstand the attacks of the enemy. For this great work, they have great need also of the keen and comprehensive vision of the eagle, whose peculiar ability to gaze steadfastly at the noonday brightness of the sun may also fitly signify the qualification of the ministers of Christ whereby they are enabled to shew themselves patterns of good works, being ensamples to the flock. Thus they have four faces, yet not in the monstrous form pictured in the heathenish imagination of the natural mind, but in strict accordance with the declaration in verse 5, that they had the likeness of a man. So their wings signify the supernatural power by which they surmount earthly obstacles in fulfilling the work of serving their brethren in just such fields as are assigned them in the providence of God, not subject to their natural volition, but in accordance with the will of their Lord.

"And their feet were straight feet." Such feet are well adapted to walk in that straight and narrow way marked out by the Captain of our salvation for his followers to walk in. They are not constructed to suit the devious intricacies of the winding and crooked ways of human invention, but for walking in the right way of the Lord, even in those straight paths which he has authorized, Heb. xii. 13. These accord perfectly with the highway of our King made straight in the desert. So, having their feet prepared for the journey,

"They mark the pathway which he trod,  
His zeal inspires their breast;  
And following their incarnate God,  
They find the promised rest."

"And the sole of their feet was like the sole of a calf's foot." In the law of Moses, the calf was one of the clean animals, and distinguished by the peculiarity of its foot, parting the hoof. Allusion may be had in this illustration also to the fact that while the calf's foot is surrounded by a hard unfeeling hoof, the sole is

sensitive and easily hurt. So while protected from external violence by the brazen hoofs provided by their God, Micah iv. 13, yet the feet of gospel ministers are sensitive to pain inflicted by those within the walls of Zion; and they cannot with impunity stand upon the unhallowed ground of human devices. While the standing of gospel witnesses is impregnable against enemies without the church, so long as they stand on gospel ground, they are neither prepared for climbing with the claws of the lion's whelp, nor for obtaining a foothold on precipitous ledges of rock with the hoofs of goats.

"And they sparkled like the color of burnished brass."—Prophets and inspired writers have repeatedly recorded the glorious appearance of the feet, or standing, of the saints of the Most High God; and well they might tax the powers of imagery to portray this glorious truth of our security in Christ Jesus. For herein is displayed the excellence of the divine glory. The standing of all the redeemed is in their redeeming Lord, and all his perfection is given to them. In themselves they have nothing to command admiration, but in the Lord they have righteousness, sanctification and redemption. The lustre of burnished brass but faintly expresses the sparkling brilliance of that glory in which they are accepted in the Beloved. And as the ministry are the exponents of their faith, by whom their confidence in the Lord is publicly expressed, what is true of the whole church, is the text declared of the public gift here particularly described.

Much more might be said on this interesting and sublime vision; but the foregoing will give the outline of my views as requested by my unknown brother. If they are of any value they belong to the household of faith; if erroneous, they are original and belong to me, and I would not bewilder or mislead any one with them.

Praying for the peace of Jerusalem,  
I still claim my abode with the servants of the Redeemer.

As ever, unworthily,

WM. L. BEEBE.

COVINGTON, Ga., Dec. 14, 1872.

P. S.—It may be cheering to some readers of the "Signs," to know that the Lord is manifesting his mercy in this section in bringing into his church many of those whom we are satisfied he has ordained to eternal life. On the 8th inst., I had the pleasure of baptizing four of those who came tremblingly up to the house of the Lord, (one of them my own daughter,) making twenty whom I have baptized since July 28th, at my two churches, and I think as many more have been added to other churches in this county. "The Lord hath done great things for us; whereof we are glad." B.

WARWICK, N. Y., Dec. 6, 1872.

DEAR BROTHER BEEBE:—When we were at the Old School meeting at Olive, in October last, sister Sarah Farrand requested me to give my views through the "Signs," upon a portion of divine truth which was applied to her mind a short time since, when passing through a period of great physical suffering, during which she was led to examine her own burdens of having passed from death to life, in view of the approach of death. I was much interested in the relation which she gave in the few minutes of our conversation, and requested her to give me in writing, a more full relation, which she has done, and I am certain that if I were at liberty to send her letter to you, for publication, it would be more interesting to the readers of the "Signs," than any thing I can write, and would render any exposition of the truth from me unnecessary. But as she renewed the request in her letter, I will try to give such thoughts as have been presented to my mind, or which may be presented while writing.

The text may be found in the epistle to the Galatians ii. 20. "I am crucified with Christ: nevertheless I live; yet not I, but Christ liveth in me, and the life I now live in the flesh, I live by the faith of the Son of God, who loved me and gave himself for me."

These words stand in immediate connection of the narrative, which the apostle Paul was giving of the reproof administered by him to Peter, for his dissimulation, which had also affected Barnabas, and others of the disciples. In the history given us of the labors of the apostles, as recorded in the "Acts of the Apostles," attention is repeatedly called to the attempts made by the Jewish believers, to impose the law, with its ordinances, rites, and ceremonies, upon the Gentile churches. A most interesting account is given in Acts xv. Except ye be circumcised, and keep the law of Moses, ye cannot be saved.

This doctrine was resisted by Paul and Barnabas, who had no small dissension and disputation with them, which resulted in the sending of these apostles and certain other brethren to Jerusalem, to lay the matter before the apostles. As was naturally to be expected, great excitement was produced as soon as the object of their visit was made known. Some of the pharisees which believed arose and said that it was needful to circumcise the Gentiles, and command them to keep the law of Moses, and the subject was regarded as so important that the apostles and elders were convened to consider the matter. After much discussion Peter, after declaring what God had wrought among the Gentiles, giving them the Holy Ghost, even as he did the Jews, and put no difference between them, but purifying their

hearts by faith, made this memorable declaration: "Now, therefore, why tempt ye God, to put a yoke upon the neck of the disciples, which neither our fathers nor we were able to bear." The apostle James, after Paul and Barnabas declared what great things God had done among the Gentiles, concurred with Peter, and the result was that the apostles and elders, together with the whole church, agreed to send messengers to Antioch, informing the Gentile believers that those teachers who had come among them had no commandment or authority from the apostles, relieving their minds from all apprehension respecting the enforcement of the Mosaic ritual, and only enjoining upon them an orderly walk and conversation, and to abstain from those improper and immoral practices which prevailed among the unconverted heathen. This decision afforded great joy and consolation to the brethren at Antioch. It appears that some time subsequently Peter himself went down to Antioch, and for a time he observed the spirit of his own doctrine, and associated cordially with the Gentile believers, manifesting fellowship for them, but at length, some of the Jews coming to Antioch, he withdrew himself, fearing them which were of the circumcision. His dissimulation affected the other Jewish believers, and even Barnabas was carried away with them.

But Paul, who was set for the defence of the gospel, when he saw that they did not walk uprightly according to the truth of the gospel, administered a stern rebuke to Peter, and said before them all, If thou being a Jew, livest after the manner of the Gentiles, and not as do the Jews, why compellest thou the Gentiles to live as do the Jews? He then declares that they who were Jews by nature, had believed in Christ, and had thus renounced the idea of justification by the works of the law, but trusted to be justified alone by the faith of Christ, and he made the bold declaration, "For by the deeds of the law shall no flesh living be justified." Having thus established the doctrine of justification by grace alone, through faith in our Lord Jesus Christ, the apostle brings up his own experience, to confirm the truth of his doctrine, and says, that if he should build again the things he destroyed, he made himself a transgressor. By openly and publicly preaching the doctrine of salvation by grace alone, both Peter and Paul had renounced the Jewish dogma, that God had respect to the descendants of Abraham, and Peter when sent by the Lord to preach to Cornelius, a Gentile, made this declaration, so contrary to his present course of dissimulation: "Of a truth I perceive that God is no respecter of persons. But in every nation, he that feareth God and worketh righteousness is ac-

cepted with him." Peter had thus destroyed by this bold and unequivocal declaration the whole fabric of the Jewish doctrine of justification by the law, and now, by separating himself from the Gentile believers, he gave color to the idea that God did have more respect to the Jews, because they had Abraham to their father, and thus practically denied that God was able of these stones (Gentiles) to raise up children unto Abraham, and thus he became a transgressor. For James says, "But if ye have respect to persons, ye commit sin, and are convicted of the law as transgressors." James ii. 9. For I through the law, am dead to the law, that I might live unto Christ.

In the Epistle to the Romans, Paul shows how he became dead to the law. Says he, "For I was alive without the law once, but when the commandment came, sin revived and I died."

Here he evidently does not refer to the Jewish or Mosaic law, for touching the righteousness which was in that law, he was blameless. But he was speaking of another law—one which was spiritual, and of a commandment which was holy, just and good. "While we are ignorant of this spiritual law, sin is dead."—Rom. vii. 8. But when the commandment comes, sin revives and we die. Then the commandment which was ordained unto life, we find to be unto death. Then we experience that distress of mind, that agony of soul which all the children of God experience, but which language is too tame to express. David, perhaps, has come as near to it as any man ever did. "The sorrows of death compassed me, and the pains of hell got hold upon me. I found trouble and sorrow."

Now how odious the past of our lives appears. Sin by the law has become exceedingly sinful, while by contrast the character of God's holy law has become exceedingly pure, and now the important question comes home to our hearts with a demand which admits of no postponement. How shall a man be just with God?

The law has now effected its purpose. It has convinced us of sin. For by the law is the knowledge of sin, and we freely give our consent to it that it is good.

"And if my soul were sent to hell,  
Thy righteous law approves it well."

And just as sure as a soul is brought to this strait, just as sure will Christ become to that poor soul the end of the law for righteousness, and will be made of God to him wisdom, righteousness, sanctification and redemption. Here we learn experimentally what it is to be crucified with Christ. "Wherefore, my brethren, ye also are become dead to the law by the body of Christ."—Rom. vii. 4. "In the fulness of the times God sent his Son, made of a woman, made under the law, to redeem them that were under the law." Here the children of God were found; here

Christ came to seek and redeem them. The law which was mighty to condemn, was utterly impotent to deliver. If there had been a law given which could have given life, then verily righteousness should have been by the law. But such a law was not given, nor indeed was it possible that such a law could be given.

The law is a perfect transcript of the purity of the character of God, but it does not possess his glorious attributes. It was this weakness or defect in the law which caused God to send his only beloved Son to bleed and die for the redemption of his people. "For what the law could not do, in that it was weak through the flesh, God sending his own Son in the likeness of sinful flesh, and for sin condemned sin in the flesh."—Rom. viii. 3.

The sins of all the children of God being imputed to our Redeemer and laid upon him, the law could and did demand his life. His death was a judicial act. But he died not alone. The vital relationship existing between him and his people, was such that they died with him. He, the Head, and they, the body; it was impossible that he should die, and they remain alive. It was equally impossible that he should be raised from the dead, and they remain locked in the cold embrace of death. They arose with him, and henceforth they partake of his resurrection life. This enabled the apostle to say, I am crucified with Christ, nevertheless I live, yet not I, but Christ liveth in me. Christ is the spiritual life of all his people. Ye are dead, and your life is hid with Christ in God. Christ's death did not destroy the natural life of his people, neither did his resurrection secure their natural life from the power of death. But his death did atone for their sins, and his resurrection did effect their justification, and by the power of that resurrection, they are raised to newness of life; and the life they now live in the flesh, is by the faith of the Son of God; and now, they which live should not henceforth live unto themselves, but unto him which died for them, and rose again.

Paul in his epistle to the Romans shows what kind of life the subjects of grace should live in the flesh, and in his declarations, effectually and forever refutes the arminians' God dishonoring declaration, that the doctrine of justification by grace alone is a dangerous doctrine, and gives encouragement to a sinful life. Addressing the brethren at Rome, he asks, Know ye not that so many of us as were baptized into Jesus Christ, were baptized into his death? Therefore we are buried with him by baptism into death; that like as Christ was raised up from the dead by the glory of the Father, even so we also should walk in newness of life; for if we have been planted together in the likeness of his death, we shall be also in the likeness of his resurrection



Knowing this, that our old man is crucified with him, that the body of sin might be destroyed, that henceforth we should not serve sin. For he that is dead is freed from sin. Now if we be dead with Christ, we believe we shall also live with him. Knowing that Christ being raised from the dead, dieth no more; death hath no more dominion over him. For in that he died, he died unto sin once; but in that he liveth, he liveth unto God. Likewise reckon ye also yourselves to be dead indeed unto sin, but alive unto God, through Jesus Christ our Lord. Let not sin therefore reign in your mortal body, that ye should obey it in the lusts thereof. Neither yield ye your members as instruments of unrighteousness unto sin; but yield yourselves unto God, as those who are alive from the dead, and your members as instruments of righteousness unto God. For sin shall not have dominion over you, for ye are not under the law, but under grace. Rom. vi. 3-14. I have written thus far upon the text, but find that I have said but little, for the subject is so vast and inexhaustible, that no pen can delineate or fathom it. The copious extract I have given from the epistle to the Romans, is in answer to the following questions asked by sister Farrand. "What is it to be crucified with Christ? What marks must a christian bear to have Christ live in him? Is there anything in my fleshly life that looks like living by the faith of the Son of God? The former two of these questions I think the Apostle has fully answered, and that much better than they ever have or can be answered by any other man; and I shall not attempt to add anything to what he has said. In reply to the third question, I shall take the liberty of quoting from the letter of sister Farrand, and I trust she will pardon me for so doing, and I am sure that all who read the quotation will agree with me that she has very satisfactorily answered her own question. After speaking of the painful trial through which she was passing, and the consolation afforded by the presentation to her mind of some lines from one of our poets, in which the great plan of salvation is represented as being settled in the annals of eternity, and as embracing in its glorious provisions, all the redeemed family. The thoughts which had been engaged in looking within for a personal righteousness, were turned toward Christ and his full redemption; and she adds, "My desire was changed to a sweet reconciliation to the glorious plan of salvation. I felt that if I belonged to the sons and daughters of the Lord Almighty, it was fixed in the ancients of eternity, between the Father and the Son, and made manifest in that tragic scene which was enacted on Calvary's bloody summit. I trust I had a glorious view of the whole redeemed in Christ, when he cried on the cross, It is finished, and gave up the ghost.

For a short time, death was discribed of its terrors. I felt that the Eternal God was my refuge, and that his everlasting arms were underneath me, and that I should be carried safely across the boisterous waves of death. It seemed that the rays of light that shone around the immaculate Son of God, would light my pathway through the gloomy portals of the tomb. I then felt a great desire to live a life of holiness, and to be kept from mingling with the vanities of the world. Sin appeared so odious to me, that I wished to be killed to the love of every thing that would be dishonoring to the cause of my crucified Master, and made alive to the love of Christ. Then came in the words of the text I wish you to explain, Gal. ii. 20. This text of scripture followed me day after day, and night after night, filling my mind with that sweet composure, which is better felt than described, but as I examined it more closely, I could discover nothing that gave me any ground of hope, (I am so sinful.) What is it to be crucified with Christ? What marks must a christian bear to have Christ live in him? Is there anything in my fleshly life that looks like living by the faith of the Son of God? These words then arrested my attention, for what the law could not do, in that it was weak through the flesh, God sending his own Son in the likeness of sinful flesh, and for sin condemned sin in the flesh. O how I wished for some person to come in, who had been enlightened on this, when these words were forcibly applied, "I shall be satisfied when I awake with thy likeness." This quieted me in such a way, that for a few days I felt that I was in the land of Beulah, where the fruits are so sweet to the taste, that they cause the lips of those who are asleep to speak. I felt that God had laid up in heaven for me a crown of righteousness, that would not fade, and that the righteous Judge at that great day should place it on my head.

Dear brother, think of the condemnation of the Prince of Peace, to place a crown of life upon the head of such a sin-defiled unworthy worm of the dust. But he looks at me through the crucified Redeemer, and views his merits mine. This is my only hope. If I am ever saved, I am a sinner saved by grace. I wish God to wear the crown of fallen man's salvation. For it is not by works of righteousness which we have done, but according to his mercy he hath saved us by the washing of regeneration, and the renewing of the Holy Ghost. If one jot or tittle of my salvation depended upon one good thing that I could perform, my soul would certainly perish; but thanks be unto God who giveth us the victory through our Lord Jesus Christ. I think all will agree with me that the writer of the above can say with sweet experience and trusting confidence, "I am crucified with Christ; nevertheless I live; yet not I, but Christ liveth in me; and the life I now

live in the flesh, I live by the faith of the Son of God, who loved me and gave himself for me." I will here add, that the life which God's spiritual people live in the flesh, is not a *fleshly life*; for the apostle says, "If ye live after the *flesh* ye shall die, but if ye through the Spirit do mortify the deeds of the body, ye shall live;" and enjoins upon the brethren to put off the old man with his deeds, and to put on the new man, which is renewed in knowledge, after the image of him which created him.—Col. iii. 10. When we were in the flesh, the motions of sins which were by the law, did work in our members to bring forth fruit unto death. But now we are delivered from the law, that being dead wherein we were held; that we should serve in newness of spirit, and not in the oldness of the letter.—Rom. vii. 5, 6.

What blessed truths the scriptures contain, and how abundantly blessed are those whose hearts have been opened to receive these truths; for the dear Redeemer hath said to all such, "Blessed are your eyes, for they see, and your ears, for they do hear;" and they have reason to rejoice with joy exceeding and full of glory, for their names are written in heaven.

Yours in hope of eternal life,  
W. L. BENEDICT.

NEAR RUTLEDGE STATION, Ga.,  
December 8, 1872.

ELDER G. BEEBE, and brethren and sisters generally: Through the long forbearance and tender mercy of God, I am again permitted the very high privilege of resuming my pen, in order to cast in my feeble mite to those that are spiritual subjects of grace, provided that Elder Beebe sees fit to insert these few lines. I will submit them to his better judgment, and shall be satisfied.

It has been some time since I have attempted to write, not that I have any less love for the saints, but because of my own nothingness and unworthiness. Again, I do not think it becoming one who knows so little of spiritual things to intrude upon those so far my superiors in intellect. Perhaps I may as well not attempt to expose my ignorance now, but some how or other there is a principle within me that does love the cause of God and truth, and to withhold an expression of it, I cannot do so consistently with my own feelings. This principle within me does not arise from a natural source; there is a warfare that arises on account of indwelling sin, and an abiding principle of Christ in the soul, the only hope of life and salvation, and none but those that are taught by the Spirit of God are acquainted with this warfare. Paul and all the New Testament saints were acquainted with it. The prophets and primitive saints knew the same warfare, and it is as necessary in christian experience as the natural sun is to illuminate the day. Darkness always follows light. While the christian is in possession of the Spirit

of God to illuminate his or her pathway, then they are enabled to see and understand things in a clearer manner pertaining to their spiritual enjoyment, and how pleasant to enjoy it. Trials, afflictions, in fact every thing that we have to pass through, as saints, are more easily borne when we are in possession of the light of God's countenance, shed abroad in the soul. But in the absence of this light, how different! If I do know any thing about my own condition, I have been in the latter condition. I have had, for the last several months, since the third Sunday in May, more of the sunshine of the grace of God shed abroad in my soul than I have had for years; not because I have tried by my own effort to have it so, but because, "even so, Father, for so it seemeth good in thy sight." He controls and upholds the universe, he speaks and it is done, he commands and it stands fast. The Lord has been very gracious in bringing many sons and daughters of late into the churches of Old School Baptists, to rejoice in what the Lord has done for them. The church of which the unworthy writer is a member, since the fourth Saturday in July, has been blessed with fourteen members, mostly young ones, by experience, and have been baptized by our pastor, Elder W. L. Beebe, who has been faithfully serving us for the past two years, and agrees to serve us for another year, if he lives. He is not at all physically stout, but the Lord has blessed him with an "abundance of grace." His services are entirely acceptable with the church. He has large congregations, generally. May he live long to stand upon the walls of Zion and declare the truth. Lately he has been wonderfully blessed of the Lord, in seeing that the Lord has blessed his labors among us. This is Shoal Creek, in Ocmulgee Association; the other church is Harris Springs, in Yellow River Association, of which thirteen have been baptized, and two received by letter since June or July, this year. Elder I. Hamby is pastor of that church; it has been the high privilege of these two sister churches to be as twin sisters from the constitution of the first, over thirty years, and there has been the best of feelings manifested toward each other all the time. Elder Hamby is an excellent good man, and his services are very acceptable. He has been serving that church between fifteen and twenty years, and the Lord has abundantly blessed that church with additions from year to year. Peace and harmony prevails in both churches. May the Lord in mercy keep each of us from sinning ourselves out of the confidence of each other. I have not discovered any animal excitement or anxious-benches to be resorted to. The Lord ever has and will be able to have his work accomplished without the puny aid of man, means or money to carry it on. "He is God, and beside him there is

nene other." He must begin, progress and complete his work. It is God-honoring and safe to man, and all opposition that men and devils can do, cannot hinder nor thwart his purpose. Language is lame for me to express my feelings on this deep and sublime subject. I need great grace to keep me humble. If afflictions upon myself and family are sent of God for our good, and I do not doubt but what they are, I am sure we have had a long experience. I have often been driven to good old Job, and not without a spark of comfort even in that. The cxix. Psalm, and other portions of holy writ, are sometimes a solace to me in trouble.

I will beg an interest in the prayers of all saints, as ever a poor beggar at a throne of grace.

D. F. P. MONTGOMERY.

OTEGO, Otsego Co., N. Y., Dec. 9, 1872.

DEAR BROTHER BEEBE:—If I may thus address you, though a stranger to you in the flesh, I humbly hope I am not in the spirit. I feel as though I should like to speak a little of the Lord's merciful kindness to me, a poor sinful worm. It is in much weakness and trembling that I attempt to do so, but with the dear Lord's help I will try.

I was born in the county of Kent, in England, and like all the rest of Adam's race I went astray from the womb, speaking lies. I lived according to the course of this world, living in sin and iniquity, having no fear of God before my eyes, although I was not without convictions, and very strong at times, that I was sinning against God. My conscience would often accuse me of doing wrong, but I did not want to be ruled by my conscience. I wanted to have all the pleasures I could while I was young, and then I thought I would be religious when I got older. But time passed on, and I went to live away from my home in service near London, and while there I humbly trust I was brought to see myself as a sinner in the sight of a holy God, and I felt the awful position I was in by nature. I felt the weight of my sins deeply, and I could see no way of escape. I had been brought up by godly parents, and had good instructions from them, and I had read the bible from a child, but only as a tale, not as the word of God. Now I thought I would read the bible again and see if I could get any consolation from that, but I only read that to my own condemnation, so I thought I would not read the bible any more, but read tales and novels to get rid of these wretched feelings, so I used to sit up half the night reading them, though at the same time I was begging of the Lord to have mercy on me, a poor sinner, as I felt myself to be. O, how earnestly I did pray to the Lord to forgive me my sins and reveal himself to me as my Savior. But it seemed as if the Lord shut out my prayer. I seemed to get desperate sometimes because the Lord,

as I then thought, would not take any notice of me, so I thought it was no use to try to pray or read. I thought I would not think about it, for I was miserable. I wanted to be happy, like other people seemed to be. I envied the birds and dogs, and every thing I saw. Oh, I wished I had never been born. I attended the parish church where I then lived, and listened to every word that was said, to see if I would not be happier through the week; but instead of getting better, I got worse in my feelings, and so I thought I would not go any more. I used to wander off to the fields, or some secluded spot, miserable enough, and did not know what I should do. I was alone in my place. I used to think if I had some one near me to speak to me about religion, I should be happier. In the mean time my health gave way, so that I could not attend to my domestic duties. I was sent to our family doctor to get me better, but it was the Great Physician that I wanted. My health got worse, so that I had to go home to my parents. This was in the spring of 1867. I was there six months in that state. Sometimes a little hope would spring up in me that the Lord would forgive my sins. The enemy would often tell me it was no use for me to think that God would pardon me; I was too vile, I had sinned against him too much, and I verily believed it. Well, as I said, I came home, and went with my parents and brother to the Baptist cause, about three miles distant, and it was there I began to see with new eyes, and hear with new ears, things I had heard from childhood, but not in the same way I heard them now. My hope, though small, seemed to be encouraged that the Lord would number me with his people, as I then saw them to be, and as I had, from my childhood, believed the Baptists to be right, but I would not own it, as I knew it was a sect every where spoken against, and my proud heart was too high-minded to be thought one of them. But now I could see that this people was the Lord's own peculiar people, and O how I did long and wish that I were one of them. I heard a sermon on Election, which set me at liberty concerning that doctrine. But the question was, Am I one of the elect? That was what I desired to know. I sometimes staid at the house of a certain young person, who I believed was a christian. She is now my sister-in-law. To her I would tell my troubles, and she would talk to me, but could never give me much encouragement to hope that I was one of the Lord's children, nor would my brother at that time. And it was so at that time that if any one said they thought there was some good thing in me, I would cling to that; but if they thought there was not, I would conclude there was not. So you see I pinned my faith to their sleeve;

but I am brought up from all the opinions of men, as to that sort of things. Time passed on, and Sunday after Sunday I went to hear three sermons a day, and prayer meetings through the week. I was very zealous at that time, and felt an ardent desire to love the Lord, and to serve him all my days. I did desire a true manifestation from the Lord that I was one of his, for then I thought all would be well. How eagerly I now read in the "Standard" the experience of the saints, the testimony of the saints there recorded, to see if I could gather any encouragement from them. I seemed to feel a union and response in my soul to some of them. In the mean time I went to London to stop at my cousin's, and went out on Sunday to find a place of truth, and I believe I found one. I went in and heard a sermon which gave me some comfort. The text was in Acts xiii. 39: "And by him all that believe are justified from all things from which ye could not be justified by the law of Moses." I felt that I was justified from all things. I had a book entitled, "Boston's Four-fold State of the Church of God," and I can truly say it was a great comfort to me. I seemed to be lifted out of this time state. It seemed that all things here were but vanity, compared with the beauties that I saw in Christ, the dear Redeemer of his people. To be one of them was the whole desire of my heart, and my prayer was that I might know "the only true God, and Jesus Christ whom thou hast sent." I came home again, and for a while I seemed to despair of my ever thinking that I was one of the Lord's. I used to go up stairs into the top room, where no one could see me, and there on my knees ask the dear Lord to appear for me, and show me if he had died for me; but I did not get the answer that I wanted; I wanted it in my way; but I was kept hoping, and waiting, and watching. I was one day up stairs looking out of the window at the hills, when these words came very forcibly to me, "As far as the east is from the west, so far have I removed thy transgressions from thee. They came again and again. Oh, I thought, can they mean me? Has that come from the Lord? Will he indeed put away all my sins, from my childhood until now? It seemed too great for me to believe it. But from that time to this I cannot roll those sins on me again. I have tried to a great many times, for I have often thought that I did not feel the weight of my sins enough; but I know that is my unbelieving heart, and the enemy's suggestion. Often times my burden seemed to get lighter after that. I saw my brother baptized after that, and O how I did wish that it was my privilege to go in with him. My bodily health got better, and I lived away from home again for four months, and then married, and came

to a home of my own. My husband was a God fearing man. We went about four miles to a place of truth, and there I heard very experimental preaching, such as my soul loved to hear. I got great encouragement, and a little enlightenment in the great plan of salvation. I was often edified and built up while there. O, they were some of them golden days. I had my doubts and fears, often before I got home. I remember a time when to all human appearance I was at the point of death, as the doctor did not give much encouragement. I began to question myself as to how matters stood with me. I felt that I should not die then, but felt that I should get better. My husband thought I would die, and told my mother so. But it was the child that was to go; the Lord took that at three months old. But before that these words came to me very forcibly, "Many are the afflictions of the righteous, but the Lord delivereth him out of them all." I told my husband of them. That word, righteous, O, thought I, can that mean me? Am I one of the righteous? I could not see that it was my time to die, although it seemed things were against me. But, to the praise of the dear Lord, I was raised up again. Time passed on, and I was sometimes hoping and sometimes fearing that I was not the real character. But I must say with Hart,

"How strange is the course that a christian must steer,  
How perplexed is the path he must tread;  
The hope of his happiness rises from fear,  
And his life he receives from the dead."

In the spring of 1871 we thought of coming to this country, though I did not want to come and leave my friends behind; but my husband wanted to come, so we sold our home and came out here. We landed in New York on the 27th of September, 1871, and went as far as Cleveland, Ohio, and there we thought we should find a place of truth; but after long searching not one could we find, and were obliged to conclude there was none in that large city. We had brought a lot of "Standards" with us, and I was looking them over, and saw a piece in one of them written by Elder Durand, and his address at the bottom. I said to my husband, Shall I write to him? He may know of a place of truth here. So I wrote, and got an answer, a very nice letter, and two "Signs of the Times," the first I had heard of them. I read them, and found they contained the same truth as did the "Standard." Elder Durand did not know of any church of our order in Cleveland, so we came to the conclusion that we should not make that place our home; but as winter was fast approaching, we had to stop till the next summer before we could move away. We thought of going west, but as the summer came on we felt inclined to come east again. I received several letters from Elder



Durand while at Cleveland, which were very encouraging, and I felt a union with him. I little thought I should ever hear his voice, and what is still more, be baptized by him on the first of this month, and my husband on the first Sunday in November. We came here on the 8th day of August last, and I hope to make my home among the people of God here, if the will of the Lord be so. Now what can we say to these things? Is not the Lord Jehovah a wonder working God? He worketh all things after the counsel of his own will, and none can say unto him, What doest thou? O that I could praise and adore him more for his matchless love in condescending to give the unworthy writer a hope in his mercy. I sometimes think I have a very small hope, and such little faith, but I know if it is the right sort it will stand the trying day. The enemy often tempts me to believe that it is not the right sort, that mine is the hope of the hypocrite, and that I shall not endure till the end. But I know that whom the Lord loves he never leaves, but loves them till the end. And I know I have felt a love flow out to the dear Lord, and that love must first come from him who is all love, for in me, that is in my flesh, dwelleth no good thing. And Satan cannot love.

But lest I shall run on with this scribble and tire your patience, I will sum it up with the conclusion,

"Compared with Christ, in all besides  
No comeliness I see;  
The one thing needful, dearest Lord,  
Is to be one with thee."

Now, if you think this is worth a place in the "Signs," publish it, and if not, throw it in the fire. From an unworthy sister, if one at all,

LOUISA ANN HARMAN.

### "I AND MY FATHER ARE ONE."

BELOVED EDITOR:—Since the publication of the article on the Manhood of Christ, I have been requested to write upon his Godhead. Therefore with trembling and awe I approach this awfully sublime and sacred subject, feeling that I am treading upon holy ground, and that I should write with deep reverence and godly fear.

How wonderful the thought, that our Lord Jesus Christ is both God and man! And yet he is ONE! That both these propositions are true, the holy scriptures abundantly show. Yet how inexpressibly wonderful, that the great God should become one with dying man, in our Emanuel!—Mat. i. 23. The immaculate Jesus, God and Man in one person! Well might it be said, "And let all the angels of God worship him."—Heb. i. 6. For he is "our God," as well as our brother. O ineffable and blessed union! "God with us!" Truly this is a very endearing and sacred nearness. Yet not such a drawing nigh as in the

awful mount Sinai, at the sight of which the children of Israel stood afar off in terror; but a coming nigh by God himself being manifest in the flesh.—1 Tim. iii. 16. For, "The Word was God," and, "The Word was made flesh, and dwelt among us, full of grace and truth."—John i. 1, 14. And thus, in Christ Jesus, God hath made us, who were far off, nigh unto himself by the blood of Christ.—Eph. ii. 13. But this could not be, without the unity of the Godhead and manhood in the person of the Mediator. For *man* had sinned; and *man* must fulfill the law of God, or be held for ever under its curse. But since every man owes obedience for himself, a mere man cannot fulfill the law, or redeem others from its curse. The law must have the sanction of God himself who gave it, and he could not give his holy sanction to the obedience of a mere creature, though innocent and pure, and accept it as satisfying the law for the offences of others, for the reason given, that every creature owes perpetual obedience to the law of God for himself. This is true of all created intelligences, angels and men.

Therefore the idea held by the New Lights, or Unitarian Baptists, and some others, that the divine nature of Christ was super-angelic, but yet inferior to God himself, denies at once the vicarious obedience of Christ, and the atoning merit of his blood; because such an idea would make him less than God—a dependent being, who himself owes obedience to God. Such a being could not claim that his obedience and work really possessed all the dignity, excellence and power of God himself, since he himself is not God, but inferior to him. Neither could he, for the same reason, honor the law with the high and holy sanction which it requires—the sanction of God himself. For since the law emanated from God, it must have his sanction to its complete fulfillment.

Is it any wonder then, that John wept much, because "No man in heaven, nor in earth, neither under the earth, was able to open the book, neither to look thereon."—Rev. v. But John was told to "Weep not; (for) behold, the Lion of the tribe of Judah, the Root of David, hath prevailed to open the book, and to loose the seven seals thereof." And Jesus himself said to John, "I am the Root and the Offspring of David."—Rev. xxii. 16. And he further testifies, "I am Alpha and Omega, the beginning and the ending, saith the Lord, which is, and which was, and which is to come, THE ALMIGHTY."—Rev. i. 8. These quotations from the oracles of God present the wondrous constitution of our glorious Mediator, as one with God and one with man! The prophet Isaiah thus viewed him, and said his name should be called WONDERFUL. But let me quote at large: "For unto us a child is born,

unto us a son is given; and the government shall be upon his shoulder: and his name shall be called Wonderful, Counsellor, the mighty God, THE EVERLASTING FATHER, THE PRINCE OF PEACE."—Isaiah ix. 6.

In this testimony of the Holy Ghost, the Lord's Christ is presented to us, as at once the child and son, and the God and Father! As such a wonderful personage his shoulder was able to bear the government, and he was fitly prepared to be the Prince of Peace. For in power and strength he is the Lion of Judah, the mighty God; in dignity and glory he is the root of David the everlasting Father; in obedience and suffering he is the offspring of David, the Son of man; and in all he is the prince of peace. He had power with God and with man; for he was equal with God and equal with man; and therefore he had all power, both in heaven and earth. As he was equally related to, and identified with God in the Spirit and man in the flesh, he was alike interested in both, and the proper Mediator between the two. Therefore in all that he did and said and suffered, he represented and acted for both God and man. For while it is true that he "was made flesh," and in all things made like unto his brethren, he was at the same time the brightness of God's glory, and the express image of his person.—Heb. i. 3. "For in him dwelleth all the fulness of the Godhead bodily."—Col. ii. 7. And he says, "I and my Father are one."—John x. 30. Therefore though he was "the Man Christ Jesus," and "a man of sorrow," yet he was "God manifest in the flesh;" and his obedience, sufferings and death in the flesh possessed all the excellence, dignity and worth of God himself. The indwelling Spirit in all his divine fulness gave the divine seal and sanction to the work of Jesus, and imparted to it such a holy sanctity and satisfying value as no mere creature obedience and work, though faultless, could possess. For his work of obedience, though wrought in the flesh, (as it must needs be) was yet infinite in merit, because it was the work of a divine and infinite personage. Yea, it was the work of God himself. Jesus said, "Believest thou not that I am in the Father, and the Father in me? The words that I speak unto you, I speak not of myself; but the Father that dwelleth in me, he doeth the works."—John xiv. 10. Thus the altar sanctified the gift. The immaculate, the holy MAN Christ Jesus, through the eternal Spirit, offered himself without spot unto God.

The law therefore met its demands and received its highest sanction in him; for in his incarnation, or as made of a woman, Christ Jesus was made under the law. Yea, "he was made a little lower than the angels for the suffering of sin is death."—Heb. ii. 8. This was the estate in which man

was made.—Heb. ii. 6-7. Man had sinned and died. And now therefore, he who would undertake man's redemption, must himself be a man, take man's place under the law, bare his sin and die for him. Jesus came and suffered thus. He, "Being in the form of God, thought it not robbing to be equal with God: but made himself of no reputation, and took upon him the form of a servant, and was made in the likeness of men: and being found in fashion as a man, he humbled himself, and became obedient unto death, even the death of the cross."—Phil. ii. 6-8. O what amazing condescension! that this holy One, who was equal with God, should come down upon a plain or level with dying man, be made flesh, take upon him the lowly form of a servant, meekly obey the law, suffer, bleed and die under its fearful curse, upon a cross! Well might the prophet of the Most High, with profound astonishment enquire, "Who is this that cometh from Edom, with dyed garments for our Bozrah? this that is glorious in his apparel, travelling in the greatness of his strength?" And O how sublime and momentous is the answer! "I that speak in righteousness, mighty to save."—Isa. lxiii. 1. His dyed garments, stained with dust and sweat and blood, and his marred visage, could not hide from the prophet's eye of faith his glorious apparel and the greatness of his strength. For the same holy seer had before said of him, "Behold, the LORD GOD will come with strong hand, and his arm shall rule for him: behold, his reward is with him, and his work before him. He shall feed his flock like a shepherd; he shall gather the lambs with his arm, and carry them in his bosom."—Isa. xl. 10, 11. And again he says to the church, the bride, the Lamb's wife, "For thy Maker is thy Husband, THE LORD OF HOSTS is his name; and thy Redeemer is THE HOLY ONE OF ISRAEL; THE GOD OF THE WHOLE EARTH shall he be called."—Isaiah liv. 5. Yes:

"He who on earth as man was known,  
And bore our sins and pains,  
Now seated on the eternal throne,  
The God of glory reigns."

"A cheerful confidence I feel,  
My well plac'd hopes with joy I see;  
My bosom glows with heavenly zeal,  
To worship him who died for me."

"What wonders in thy person meet,  
My Savior, all divine!  
I fall with rapture at thy feet,  
And would be wholly thine."

D. BARTLEY.

WILLOW HILL, Ill., Dec. 9, 1872.

## EDITORIAL.

MIDDLETOWN, N. Y., JANUARY 1, 1873.

## INTRODUCTION TO VOLUME FORTY-ONE.

Our praise is due to our merciful Benefactor through whose favor we have been hitherto preserved and brought to the beginning of the Seventy-third year of our mortal pilgrimage, and the forty-first year of our labors as the publisher and Editor of the "Signs of the Times." The Lord has not only been very gracious to us in the preservation of life and health, but also in giving us favor in the eyes of many thousands of his dear children which are scattered through the length and breadth of our land; to whom we feel very closely allied in bonds of sacred love and fellowship, and to whom we are under lasting obligations of gratitude for their steadfast friendship and support in all our labors and trials, and for the benefit and forbearance in which they have overlooked our faults, and appreciated our humble labors.

In beginning the new volume, it may be proper to indicate what our past experience has taught us should be observed by both editor and correspondents in order to make our paper edifying, interesting and profitable to those who are of the household of faith. In writing for our columns, we need to be armed with the same mind that was exemplified in him who hath suffered for us in the flesh, according to the admonition 1 Pet. iv. 1. And laying aside all malice, and all guile, and all hypocrisies and envies, and all evil speakings, as new-born babes desire the sincere milk of the word, that we may grow thereby.—1 Pet. ii. 1, 2. Armed with the mind of our dear Redeemer, our conversation would in all things be as it becometh the gospel; and all our communications would be to the edifying of the body of Christ. But, says an apostle, "If ye bite and devour one another, take heed lest ye be consumed one of another." This we shall not do if we be armed with the mind that was in our glorious Leader. When he was reviled he reviled not again. Patient in suffering, he endured great contradiction of sinners against himself, and for the joy that was set before him, he endured the cross and despised the shame.

"Led us a Lamb to bear the sword;  
He bowed beneath the stroke;  
Not one revengeful angry word  
The dear Redeemer spoke.  
O may his meekness be our guide,  
The pattern we pursue,  
How can we bear revenge or pride,  
With Jesus in our view?"

Hymn 631.

There is a fitness in speaking of the mind of Christ as an armor for the saints; for while that mind predominates in us, it will keep the evil passions of our carnal nature at bay. Ambition, pride, vain glory, anger, wrath, malice, recrimination

and retaliation cannot stand before such armor; for if we have the mind of Christ ruling in our hearts, like him we shall meekly endure hardness as good soldiers of the cross; and we shall esteem it a blessed privilege to go unto him without the camp bearing his reproach. But if we lay off this armor and put ourselves upon our dignity, and attempt to avenge ourselves, and to resent our real or our fancied injuries, we shall fall into the snare of the devil. The spirit of the flesh is so sly and insidious that even Christians are brought under its malignant rules sometimes before they are aware of it; hence the necessity of being always clad in the armor of the mind of him who was for our sake led like a lamb to the slaughter, and as a sheep before his shearers is dumb, so he opened not his mouth. O for that mind which the suffering Savior evinced when writhing in agony on the cross, he prayed for his enemies, saying, "Father, forgive them, for they know not what they do." In this heavenly armor the valiant Stephen encountered the murderous host of bitter enemies, and in the mind of his adored Savior, prayed, "Lord, lay not this sin to their charge." But though surrounded by cruel enemies without, our most deceptive enemies are deeply lodged, and concealed within our own carnal nature. Ambition, the hateful child of pride, makes us sensitive and resentful, when our aspiring dreams are disturbed, and anger and wrath as watchful sentinels spring forth to retaliate on the assailant of our fitful dreams, armed with the mind that was in Cain when he slew his brother.

Following the lead of our mind we have digressed from what we had designed to write; but, we see no cause to recall what we have written; but rather to urge that throughout the pages of the forthcoming volume we who write, and all who read, may endeavor, in the mind of Christ, to keep the unity of the spirit in the bond of peace.

So let our lips and pens express  
The holy gospel we profess.

A very unlovely and troublesome spirit has sometimes appeared prompting brethren to drag the faults of brethren into notoriety, or at least to wound their feelings, and check their reputation by parading their faults, or what are regarded as faults, in the "Signs;" and much injury has too frequently resulted from so doing. We will respectfully suggest to the consideration of all our brethren; that no good can result from making public through the columns of the "Signs" such local matters as may disturb the peace of Zion in all the various sections of our wide spread country. The laws of Christ provide for the settlement of all disorders which are liable to occur among brethren or churches. To advertise or spread far abroad

even the wrongs of brethren, can have no possible tendency to heal, but almost invariably renders a gospel settlement far more difficult, if not impossible. Could we, if armed with the mind of the meek and lowly Lamb of God, desire to burden and distress the minds of all the readers of the "Signs," by telling them how much we have been abused, or think we have suffered from our brethren? Would not that mind if we were governed by it, rather lead us to hide a brother's fault and show a brother's love, and pray for those who have injured and spitefully used us? Is even sympathy so sweet that we may count it at the expence of the peace of the Zion of our God? Even if it were, it should not be supposed that they who complain the most are the most free themselves from faults.

Brethren, the editor of your paper is a man of like passions with yourselves; as liable to err as any of you. He has not altogether escaped the malignant tongue and pen of slander; but long years of experience has convinced him that the better way to treat the assailant, is to let him alone severely. Slander feeds and fattens on controversy. But the wise man has said, "Where no wood is, the fire goeth out: so where there is no tale bearer, the strife ceaseth."—Proverbs xxvi. 20. And the apostle Paul has besought his brethren to "Mark them which cause divisions and offences contrary to the doctrine which ye have learned, and avoid them."—Rom. xvi. 17.

It has been our aim to exclude such communication as reflect upon the standing, and consequently on the usefulness of brethren; but as there are many thousands of our brethren whose faces we have never seen in the flesh, and of whose private standing where they reside, and whose soundness or unsoundness in the faith we have no personal knowledge, we have been seriously perplexed and embarrassed, when they have been unfavorably alluded to, or something has been said or implied in the communications of others, which have provoked a reply, and perhaps a stinging retort: then would come an unkind rejoinder, and finally a controversy is fanned to a flame; parties both pro and con, arise, and as a general thing the editor is blamed; and those who love peace, will order their subscriptions to be stopped until the storm is over. From all such unpleasant embarrassment we ask our brethren to relieve us.

We do not desire that any of the brethren that write for the "Signs" should spare error, or compromise with disorder, or ever sheath their swords until honorably discharged from the war: but while we should fight manfully against the rulers of the darkness of this world, and the hidden things of dishonesty, never

let our swords drink the blood of our kindred in Christ

Communications of an experimental, doctrinal, or admonitory character are always read with the greatest interest, and are productive of the most benefit; while a general correspondence of the saints tempered with the fruits of the Spirit, however mortifying they may be to the pride of the flesh, are best suited to the great object and design of our paper.

Brethren who write for our columns and submit their articles to our judgment, to be disposed of as we believe will be for the best, we trust will bear with us if we defer their publication, or if we think it will be best not to insert them at all. Sometimes we have more good communications than we can crowd into our columns, and from necessity have to select such of them as can be set up by our compositors with the least trouble, while others equally approved as to the sentiments contained, yet requiring revision, must necessarily wait until we have leisure to prepare them for the press. If we delay the publication of a communication, it does not by any means follow that we disapprove of its sentiment, or depreciate its excellence.

We desire our brethren to write frequently, and not be weary in well doing. And may the Lord enable us to make the "Signs of the Times" for 1873, superior to all the volumes which have preceded it.

DEATH'S DOINGS.—In one brief week four of our kindred have been called away from these earthly shores by death, including our first-born son, a beloved sister, the grand son of our eldest brother, [now deceased] and the infant grand-son of our youngest sister.

The rapid succession in which these bereavements have fallen upon us have seemed truly appalling; but knowing as we do that the keys of death and the grave are in the hands of him who doeth all things well, we have felt like David to say, "I was dumb, I opened not my mouth; because thou didst it."—Psa. xxxix. 9.

## GILBERT JUDSON BEEBE

Was so extensively known throughout all the States and Territories of our country, we feel sure that more than the brief announcement of his death, which is given under our Obituary head, will be expected from us, from very many thousand to whom his name and publication have long been familiar. Painful, therefore, as the task may be, we will try to gratify the desire of his numerous friends, by writing a brief biography of his eventful life, and the circumstances of his lamented decease.

Gilbert Judson Beebe was born in Rockland Co., N. Y., December 30, 1823, and at an early age evinced unusual precocity of intellect, with a



strong and early disposition to acquire an education. At the primary schools he made rapid progress. During our residence in Alexandria, Va., from 1836 till the spring of 1840, he attended and graduated in the Institution of Benjamin Hollowell, and during the same year, having returned to New Vernon, he published a campaign paper, which attained considerable circulation, when he was but seventeen years of age. Shortly after this he obtained a good degree of celebrity as a polemic and public speaker, attended numerous mass and other public meetings. As an orator, and in debate, he had few equals. When about twenty years of age he took charge of the "Sussex County Herald," the leading paper of Northern New Jersey. Subsequently he disposed of the "Herald," and moved into this village, and commenced the study of law with Judge John G. Wilkin, and while engaged in reading law, he commenced the publication of the "Banner of Liberty," in which he succeeded in running his circulation to some thirty thousand, including his campaign paper. He had accumulated a handsome competency before the late disastrous war, which cut off his southern subscription, and imperiled his northern and local circulation as to cause a suspension of the publication during the penury of the war. During the war he met with a continued series of heavy losses, until all that he had laid up in more prosperous times was lost.

Depressed in spirits at the reversions he had encountered, his health began to fail, and in the resumption of his publication he was not able to throw that life and vigor into his editorials which had formerly given such prominence to the "Banner." He however kept it up until the excessively hot weather of last summer, when from what was called a sun-stroke, his whole nervous system became prostrated, and his brain and mind seriously affected. A loss or failure to collect a bill from the City of New York, of seven or eight thousand dollars for printing, which had been duly audited, but by a change of public officials, the payment was prevented, added to his embarrassment, and overloaded his mind, so that he was unable from the last of August to get out his regular issues. Erysipelas and other afflictions so much affected his mental and nervous powers, that he was quite disqualified for business. In this state of aberration of mind, he came to his father's home, about four or five weeks ago, but in his most lucid intervals he urged to be taken for scientific treatment to the Hudson River State Hospital, it being the best Institution of the kind in the United States. With the advice of eminent physicians, we yielded to his urgent desire, and on December 9th he was taken to the Hospital. No important change was observed until the

night of December 11th, when he began to fail, and he continued to sink until four o'clock of the morning of December 12th, when he was released from all his sorrows and sufferings by death. Many thanks are due to Dr. Cleveland, the talented and humane physician of the Hospital, and the kind hearted and faithful nurse who watched over his last moments.

A bright star in the Editorial fraternity has set. Very few have had a more brilliant career than him whose sun has now gone down under a cloud; yet the cloud which lowered upon his last days, was painted with a golden lining, and upon his escutcheon an honorable record is inscribed.

In his eventful life he has been twice married; all his children by his first wife but one have preceded him to their graves. His second most amiable, devoted and loving wife, and three lovely children, one daughter and two sons, survive him. May the protecting wing of the Almighty shield and protect them.

His remains were brought home for burial in his family lot in the Hill-side Cemetery at this place, and his funeral was attended by a very large assembly of weeping relatives and sympathizing friends, at our Meeting House. Elder P. Hartwell, of Hopewell, N. J., preached a very appropriate and comforting discourse on the occasion from portions of the third chapter of the book of Job, which had been frequently repeated with much interest by the deceased. Indeed the whole book of Job was so thrillingly interesting to him that during his last illness he had called for the reading of it frequently.

#### REPLY TO A. W. McKENZIE, on page 3.

"And it repented the Lord that he had made man on the earth, and it grieved him at the heart."—Gen. vi. 6.

None but they who are taught of God can comprehend the record which he has given in the sacred scriptures of himself. No man by searching can find out God. To know him as the true God, and Jesus Christ whom he hath sent, is eternal life. In the absence of eternal life all men are held under the power of darkness. "And no man knoweth the Son, but the Father; neither knoweth any man the Father, save the Son, and he to whomsoever the Son will reveal him."—Matt. xi. 27. It is not possible therefore for any but the Son to so reveal the Father to any of the sons of men as to allay their morbid desire to regard him as a fickle being and subject to the varied passions of man's depraved nature.

His supreme and eternal perfections transcend all the light of nature and are inscrutable to all finite minds. Wrapt in impenetrable clouds and in thick darkness, man by wisdom cannot know him, only so far as he is pleased to reveal himself by his Spirit and through his Son.

That he is immutable, and without variableness or shadow of turning is

most positively declared in the holy word of inspiration, James i. 17. And from his own mouth we have the emphatic declaration, "For I am the Lord, I change not; therefore ye sons of Jacob are not consumed." Malachi. iii. 6. "But he is in one mind, and who can turn him? And what his soul desireth, even that he doeth."—Job xxiii. 13. But we need not multiply our proofs, for to deny his immutability, is to deny that he is God.

But while the scriptures testify that God is a Spirit, infinitely above and superior to all beings or things, inhabiting eternity, and yet every where present beholding all things, the evil and the good, they also often speak of him in figurative language adapted to our feeble comprehension. As hearing, speaking, feeling, tasting, listening;—as having such a body and members as are common to men, they speak figuratively of his head, his face, his eyes, his mouth, his ears, his hands, arms and feet; and also of his being angry, jealous, sorrowful, grieved; and of his being pleased; as though he were subject to varied frames and emotions, like us; but all these expressions are figurative, and speaking after the manner of men.

So in the text under consideration, the manner in which God manifests his abhorrence of sin, would seem to imply that he had been disappointed and unsuccessful in the creation of man upon the earth. But we are told that "Known unto God are all his works from the beginning;" and he has "Declared the end from the beginning, saying, My counsel shall stand, and I will do all my pleasure." If God did not know all things from the beginning, how could he declare them all from the beginning? Or what assurance could we now have that he knows with certainty the things which are yet to come? We cannot construe the text, Gen. vi. 6. to mean that God was grieved at the heart, and repentant in the sense in which the same words should be understood if spoken of men. "God is not a man, that he should lie; neither the son of man, that he should repent: hath he said, and shall he not do it? Or hath he spoken, and shall he not make it good?"—Num. xxiii. 19.

The whole connection, as stated Gen. vi. 5—8, simply shows that God saw the abounding wickedness that was upon the earth and made known his purpose to destroy man from the earth by a deluge of water.

"And God saw that the wickedness of man was great in the earth, and that every imagination of the thoughts of his heart was only evil continually. And it repented the Lord that he had made man upon the earth, and it grieved him at his heart. And the Lord said, I will destroy man whom I have created from the face of the earth," &c.

We have neither time, space, nor ability to fully explain the full meaning and design of the text: but will for the present dismiss the considera-

tion of the subject with this one concluding remark. The interpretation of no passage of scripture can be correct unless it be in perfect harmony with every other passage in the bible. We may fail to understand or see the harmony, for want of clearer light; but we may rest assured that the bible is a book of sacred truth, and truth is always in perfect agreement with itself.

#### THE "BANNER OF LIBERTY."

The sad announcement of the illness and death of the late publisher and editor of the "Banner of Liberty," will be a sufficient explanation and apology for its suspension from the last of August. Those who have paid in advance and have not received all their papers, will probably be pleased to learn that arrangements are now being matured for the early resumption of the publication; which if perfected will place the "Banner" again upon a firm basis, and secure to the present subscribers all the numbers due. By the time we shall issue our "Signs of the Times" for January 15, we hope to be able to announce its resumption and regular and permanent publication. In the meantime all letters, orders, exchange papers and other communications for that paper, should be addressed to "Banner of Liberty," Middletown, Orange Co. N.Y. and not to New York City, as formerly.

DELINQUENT SUBSCRIBERS.—In pruning our subscription list we have stricken from our books several hundred names of those from whom we have not heard for from one to five or six years, and in doing so we may by mistake have dropped some names who have paid, but failed to be properly credited. Should any such mistake be discovered, we shall regard it as a kindness to be informed, and we will cheerfully correct all such mistakes. In keeping our accounts with several thousand subscribers, we have found it exceedingly difficult to avoid some mistakes, and in all cases where they have occurred we ask the forbearance of those who have not received their proper credits.

We shall soon forward bills to those who, according to our books, are in arrears: and hope they will promptly remit whatever balance may be due us. As our losses in various ways have been very great, we really need what is due, and we trust those who are indebted to us will not delay to send what balance is due with orders to renew their subscription.

We have a very large number on our free list, and those who love the truth, and desire to read the "Signs," if really too poor to pay, will still, to the extent of our ability, be supplied gratuitously. We hope however that none but the poor of the flock will avail themselves of this proposition.

**SUBSCRIPTION RECEIPTS.**—Among other improvements for our forty-first volume, we propose to discontinue the publication of receipts, as in our present system of mailing every subscriber will find the time to which his subscription is paid credited on the pasted slip with his name, and the space formerly occupied by the published receipts will be filled with matter of general interest.

Should any subscriber fail to find his remittance thus duly indicated on the slip with his name, we will thank him to inform us, that we may make the proper correction.

**THAT DEER.**—We acknowledge with many thanks the receipt of a very fine deer, sent us by our generous brother McKean, from Lackawaxen, Pa. It was truly the finest venison we ever tasted. This is not the first favor of the kind which we have received from the same source. May our dear brother and his family never lack for "savory meat."

Several letters of condolence and fraternal sympathy for us, on account of our heavy losses and deep bereavements, have been received from kind brethren and friends, for which we feel grateful. The hurry of business at this season of the year, together with our labors in the ministry, have rendered it quite out of our power to respond by private correspondence.

### Marriages.

Dec. 11, 1872—At the house of the bride's father, near New Vernon, by Elder Gilbert Beebe, Mr. Henry Wallenhaupt and Miss Kate Comfort, daughter of Mr. Oliver Comfort.

Nov. 28—At the house of the bride's brother, Mr. Wm. T. Bainbridge, near Lambertsville, N. J., by Eld. P. Hartwell, Mr. E. Hart Hunt, of Hopewell, and Miss Fannie B. Bainbridge, of West Amwell, N. J.

Dec 3—At the parsonage, by the same, Mr. S. Smith Ege, and Miss Kate Kitchin, all of Hopewell, N. J.

Dec. 4—At the house of the bride's father, by the same, Mr. Joseph Opdyke, of Princeton, and Miss Emma Leigh, daughter of Mr. Nathaniel Leigh, of Hopewell, N. J.

### Obituary Notices.

**DIED**—In the city of Providence, R. I., Dec. 7, 1872, **Gilbert William Beebe**, eldest son of Wm. N. and Harriet Beebe, aged 30 years and 5 months.

**DIED**—At Brooklyn, N. Y., Tuesday, Dec. 10, 1872, **William Vreeland Stephenson**, infant son of Thomas and Emma Stephenson, and grand-son of Wm. A. and Frances M. Vreeland, aged 2 months and 26 days.

**DIED**—At Brooklyn, N. Y., Dec. 14, 1872, **Mrs. Maria Albertson**, widow of John Albertson deceased, and sister of the editor of the "Signs of the Times," in the 75th year of her age.

**DIED**—At the Hudson River State Hospital, at Poughkeepsie, N. Y., at 4 o'clock a. m. Dec. 12, 1872, **Gilbert Judson Beebe**, eldest son of Elder Gilbert Beebe, and the founder, publisher and editor of the "Banner of Liberty," aged 48 years, 11 months and 12 days.

**DIED**—In Warwick, N. Y., Nov. 21, 1872, **Mrs. Bodicea Ward**, aged about 76 years.

Sister Ward was found dead in her room, apparently having died in a fit of apoplexy. She had been a consistent and valued member of the Warwick Church for a number of years, and exemplified the power of grace in her heart, in a christian walk and godly conversation. Her brethren firmly believe that the angel of God, whom she served, stood by her in her solitary struggle with the king of terrors.

Warwick, N. Y. J. N. BADGER.

**Elder William Choate** has finished his course on earth, and gone, as we confidently believe, to his inheritance in glory. His very sudden departure occurred at about noon of Nov. 18th. Up to about that time his health was good for one of his age, and especially so during the last two months of his life. On the day of his death he had taken a basket to the woodhouse to get some fuel. He was soon after found lying on his side, and appeared to have died without any struggle, and instantly. He had not complained of any indisposition, and was supposed to be in good health until he was found thus prostrate in death. He was 88 years of age on the 6th day of last October.

At his funeral on the 20th, a discourse was preached by Eld. Loren P. Cole.

We have a manuscript biography of our departed brother, from which we will prepare, as soon as we have leisure, a more full account of the life and experience of this venerable servant of the Lord. This we promised to do if we survived him. [ED.]

I send for publication the obituary of my mother-in-law, who departed this life Nov. 18, 1872. She fell out of the door on the 5th of September, 1869, and was helpless until the day of her death. She was a sound Primitive Baptist. Her afflictions were great, though they were borne with christian fortitude. She never murmured, but at times she expressed a desire to depart, though she seemed willing to wait the Lord's time. She asked me if she was dying. She said she felt like she was, and desired that it might soon be over. She was rational as long as she could speak. She fell asleep with a hope in Christ, and I feel that her sufferings are over. We have lived together here many years, and I hope we shall meet again in the land of pure delight.

"Where saints immortal reign,  
Where infinite day excludes the night,  
And pleasures banish pain.

There everlasting springs abide,  
And never-fading flowers;  
Death, like a narrow sea, divides  
That heavenly land from ours."

Huntsville, Ala. ELVY MYHAND.

Please publish the death of my little grand-daughter, **Lili Ethridge**, who died Dec. 10, 1872, aged 2 years, 4 months and 4 days. She was the only child of S. B. and M. C. Ethridge, of Conyers, Rock Dale Co., Ga. She was an interesting and affectionate child, and greatly beloved by those who knew her, particularly by her grief-stricken parents, whose anguish of heart can be understood only by those who have seen their loved ones lie in the cold embrace of death. But she has gone to him who said, "Suffer little children to come unto me, and forbid them not, for of such is the kingdom of heaven."

Mourn no more your darling's death,  
Since Christ has called it home  
To mansions of eternal bliss,  
Where sorrows never come.

It grieves you here to see it go,  
But only think of this,  
It's taken from a world of woe,  
To reign with Christ in bliss.

The tongue that prattled here below  
Is now employed above,  
To join the spirits of the just,  
To sing redeeming love.

Yours in love,  
G. H. WEAVER.

By request of sister Frank, the widow of brother D. C. J. M. Frank, I attempt the mournful duty of writing the obituary of our dear departed brother in Christ, who fell asleep in Jesus, with a sweet hope of a blessed immortality beyond the grave, on the second of August last, aged 49 years, 11 months and 2 days.

Brother John, for so we called him, made a public profession of hope in Christ while a young man, and joined the church called Mill Creek, of which he continued a consistent and worthy member up to the time of his death. Although often afflicted, and living nearly ten miles from our meeting house, he was constant and faithful in filling his seat when his health would admit. It was his desire that I should preach at his funeral, which I did, on the fourth Sunday in October, this being the text: "And as we have borne the image of the earthly, we shall also bear the image of the heavenly." Not expecting to benefit our deceased brother, but for the consolation of his bereaved family, and our brethren and friends, who gave their most solemn attention, as if they enjoyed a hope in the glorious resurrection of Jesus, who said, "I am the Resurrection and the Life."

Our brother left a bereaved widow, three daughters and one son to mourn their irreplaceable loss.

ALSO,

I am requested to write the obituary of his father, **Jacob Frank**, who was born in Lexington, Ky., Nov. 4, 1795. He made a profession of his faith in Christ, while living in Grant Co., Ky., and moved to Adams Co., Ill., and by letter joined the Mill Creek Church, where he filled the office of deacon to the satisfaction of his brethren, up to the time of his discharge from this militant state, to enter into the joys of his ascended Lord, on the 17th of October, 1865, and may I not say of our beloved brother, "Blessed are the dead which die in the Lord; Yea, saith the Spirit, that they may rest from their labors, and their works do follow them."

ALSO,

Departed this militant state, the widow of Jacob Frank, who was also a member of the same church, and truly a mother in Israel, **Hannah Frank**. Her maiden name was Conyers. She died Jan. 27, 1866, aged 72 years and 23 days. We believe she is now singing with the redeemed family who have gone before, the song of free and reigning grace.

So we see that in so short a time our heavenly Father has taken to himself three of the faithful few of Mill Creek Church, who have honored their high and holy calling, by a well ordered life and godly conversation.

J. G. WILLIAMS.

### YEARLY MEETING.

A yearly or two days meeting will be held with the Second Church of Roxbury, to commence on Saturday, Jan. 4, 1873, at half past ten o'clock. A general invitation is given to brethren and sisters, and ministers especially.

There has been a change of time on the Rail Road that leads to our place, and those coming from the east will have to take the cars at Roundout at 11:35 the day before, in order to get to meeting, stopping at Kelley's Corners, Halcottsville, or Roxbury, where they will be cared for.

JOHN D. HUBBELL.

**Post-Office Money Orders**, where our subscribers can procure them, afford the safest way of making remittances, but when sent in payment for the "Signs of the Times," should invariably be made payable at Middletown, Orange Co., N. Y., Post-office. We do not wish them drawn on New York City Post-office, nor on any other than Middletown. As many post-offices in the country are not authorized to issue Post-office Money Orders, where they cannot be procured letters containing money should be registered. Drafts on Banks in the City of New York are also perfectly safe and acceptable to us, as we can always get them cashed at Banks in this place. But Post-office Orders can only be collected from the offices on which they are drawn.

## The "Signs of the Times"

DEVOTED TO THE  
OLD SCHOOL BAPTIST CAUSE  
IS PUBLISHED

ON THE FIRST, TENTH AND TWENTIETH  
OF EACH MONTH,  
BY GILBERT BEEBE,

To whom all communications must be addressed, and directed, Middletown, Orange County, N. Y.

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### HYMN BOOKS.

We have just received from our Book Binder the Third Edition of our Baptist Hymn Book, and are now ready to supply orders for any of the various kinds of binding, viz:

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At these prices we will send (postage or expressage pre-paid) any quality or quantity that may be ordered. But at these low prices cash must come with the orders, as we need the funds to pay the heavy expenses.

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OF THE

### "SIGNS OF THE TIMES"

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# Signs of the Times.

DEVOTED TO THE OLD SCHOOL BAPTIST CAUSE.

"THE SWORD OF THE LORD AND OF GIDEON."

VOL. 41.

MIDDLETOWN, N. Y., JANUARY 15, 1873.

NO. 2.

D. L. HACKETT  
HOPKINSON  
NUMBER 20 N. J.

## POETRY.

### CONFLICT.

O what an awful enemy  
Is Satan, the foul prince of air;  
With what devices does he try  
To stop or shut the mouth of prayer.  
When to the Lord I fain would cry,  
I find this mighty tempter nigh.

On Jesus I would cast my care,  
But back the burden seems to roll;  
A gloomy, sad and dull despair  
Comes creeping darkly o'er my soul.  
Clouds rise, and tempests o'er me lower;  
But ah, I feel no genial shower.

The black Satanic king of hell  
Stirs up his hateful tribe within,  
This nest, where crooked serpents dwell  
In many a coil of secret sin—  
Sins which I fondly hoped were dead,  
Like hissing serpents raise their head.

Self, the great idol, seeks to reign  
Within this secret chamber vile;  
Before it bows a hideous train.  
O how they do my heart defile!  
I see, alas! on every side,  
The dreadful progeny of pride.  
Rebellion rears its haughty brow;  
Self-pity stirs up discontent;  
Ingratitude assails me now,  
Forgetfulness of mercies sent.  
While fretting o'er some fancied loss,  
I murmur at my daily cross.

O mighty King of Zion, quell,  
By thy all-conquering power divine,  
The dark designing hosts of hell  
Which lurk within this heart of mine;  
Drive, drive the rebels from their seat,  
And bring me to thy blessed feet.

Lord, I have often proved thy power,  
O let me once more feel thy love,  
And in this dark distressing hour  
Look up to thee and things above,  
And count all earthly things but loss,  
To follow thee and bear the cross.

C. SPIRE.

### OUR DAILY BREAD.

"Give us this day our daily bread."

It is not mine to pick and choose  
My daily fare, nor to refuse  
What heavenly wisdom may afford  
To furnish life's oft varying board.  
If bitter herbs one day be spread,  
I own them still the "daily bread"  
Which comes in answer to the prayer;  
And though they be not dainty fare,  
Nor please the carnal appetite,  
The hand that gives them proves it right.  
But sometimes even harder still,  
To pampered taste and stubborn will,  
Though wholesome, plenteous stores abound  
Nor salt nor savor there is found.  
Yet can the great Physician tell  
What diet suits his children well;  
He tempers thus their fevered blood,  
Restraints the too impetuous mood.  
Yet not thus doth he always prove,  
By seeming harsh restraints, his love;  
For oft when strength and courage fail,  
And earthly cordials naught avail,  
As earnest of his endless feast  
Bestowed when tears and fasts have ceased,  
He gives me from his stores divine  
Refreshing draughts of heavenly wine,  
So fresh, so rich, so heavenly pure,  
That angels could not ask for more.

## CORRESPONDENCE.

OPELIKA, Ala. Dec. 10, 1872.

BROTHER BEEBE:—By a private letter, received from a brother several hundred miles distant, I am requested to give, through the "Signs," a "short sketch of my travels religiously, and call to the ministry."

He requested that I should not make his name public. The tone and spirit of the writer is such as to lead me to believe that though we are entire strangers in the flesh, we are kindred in the Spirit and have in many things been led in the same way. It will perhaps be with this brother, as it was with some of old, that the more he strives to conceal the workings of his mind, so much the more he will spread it abroad!

Several years ago, I gave a somewhat detailed account of all the way the Lord had led me, in four consecutive numbers of the "Southern Baptist Messenger;" but at present I shall give but a very brief and condensed sketch.

During my boyhood, neither my parents nor any of the family were members of any religious sect, yet I had good moral instruction from my beloved mother. My views of God and of salvation were very vague indeed. It is true, I had early religious impressions, but fully believed that I could by my own moral conduct secure the favor of God, until near sixteen years of age, when I was suddenly made to see and feel something of the awful majesty and holiness of God, and to quake and tremble under a sense of my guilt before him. Neither my own feeble cries for mercy, nor the prayers of others for me, seemed to give any relief. One day when at my plow, it appeared as if I must surely die and come at once into the immediate presence of God, when all in a moment it seemed as though I was translated into a new world, where all was light, peace, joy and love, and I found myself with up-lifted hands exclaiming, "Thank God, for I can praise his name now." On relating these things, some made light, and others said it was the Lord's work, and encouraged me to join the church. This coming to the ears of my father, he told me to wait till I knew what religion was.—O, how I desired that he could tell me what it was.

Finding that I sometimes became angry, had many evil thoughts, and

could not live as I believed christians did, I thought all these things were against me, and for many years I had much trouble of mind, but finally in August, 1842, I related my exercises to a Primitive Baptist Church in this county, near where I now live; I was received and baptized. For several days afterwards I "went on my way rejoicing." Soon however, an impression that had forcibly struck my heart before I was baptized, about preaching, came upon me again with renewed power. I could not think the impression was from the Lord, and often prayed and wept bitterly, desiring that the Lord would remove it from my mind, as it seemed that I *did know* that it was utterly impossible for one so young, so illiterate, so poor in the world and so ignorant ever to preach the glorious gospel of the Son of God. It would be impossible for me to tell the agonies of soul that I felt, and some of my best friends seemed to fear I would go deranged. In Feb., 1843, some eight months before I was married, I got badly hurt in the breast, which entirely disabled me from work, and from which I never shall recover. Being very poor in the world, without a home and no means of support but my own daily labor, and my future prospects thus early blasted, and my mind burdened with the weight of the ministry; "I went about to give my heart unto sorrow" and trouble, so I craved to die. Often lonely in the woods or in the darkness of night, I would fall prostrate with my mouth in the dust and weep and beg the Lord to relieve me of my troubles in some way, even if by death, and not suffer me to preach, lest I might do wrong and bring shame and reproach to the precious cause of Christ. It may seem strange to some, but it is a fact, that the more my mind became weighed with preaching, the less and less I felt able or qualified to do it. I seemed to become more and more ignorant continually. At length I was completely overcome, and my wife, who was then in her seventeenth year, and not a member of the church, became alarmed at my death-like appearance, took hold of me and asked, "What is the matter?" I raised my hand, and contrary to my intention, exclaimed, "I have to preach or die!" In June, following, which was eleven months after I was baptized, I first spoke in the church at Mt. Olive, near where I now live, and of which church I am yet an un-

worthy member. On the fourth Sunday in June, 1843, I took my first text, and the Lord, as I humbly hope and believe, enabled me to speak with as much ease and rapidity for about two hours as I ever have done since. My mind was then easy, and I really was so foolish as to think I had told all that I ever would have to tell, and therefore I could take my rest. In all my troubles about preaching I was willing to do, if I just could have believed it possible that such an ignorant, helpless worm could be enabled to preach such glorious things as I viewed to be embraced in the gospel. And now, after near thirty years of trial and affliction in preaching the "unsearchable riches of Christ," I am just as poor and dependent upon the Lord for ability to understand the scriptures and speak in his name, as I ever was, neither do I hope or desire to be otherwise. I feel confident that I did not put myself in the ministry, and though I "preach the gospel," I have nothing to glory of, for necessity is laid upon me." I have had much affliction connected with my ministerial labors, by which the faith for which I have earnestly contended has been sorely tried, but "having obtained help from the Lord, I continue till this day" in much weakness, speaking and writing of the things pertaining to the kingdom of our Lord Jesus Christ. Many times I have been ready to halt, had much darkness of mind, made many failures when I would attempt to preach, having no liberty of speech, feeling often embarrassed and confused in mind, finding it difficult sometimes to even articulate common words plainly. Under these trials I have often felt determined that I would speak no more in the name of the Lord, would think I was a reproach to the cause and many such things, more than perhaps would be profitable for me now to write.

But I have no doubt that all these trials were ordered of the Lord, for my good and his glory. Every conflict has furnished a fresh occasion for the Lord to manifest his sustaining power and grace to me, so that I have been enabled to say with David, "I was brought low and he helped me." I have often tried to get low and to feel humble, but never have been able even to do that, but have always had to be "brought low" in such a way as most

effectually to humble me and exalt the Lord. When I first united with the church, my father, who was well versed in the letter of the scriptures, was bitterly opposed to the Primitive Baptist faith, and with angry countenance set before me when I rose to preach my first sermon. I had spoken but a little time, however, before I saw the big tears stealing down his furrowed cheeks, and in less than three months afterwards I had the unspeakable joy of seeing my father, my mother and my affectionate wife, baptized the same day, and of extending to them the right hand of fellowship in the church of Christ.

I am fully satisfied that the gospel is the "power of God," and not the power of men, nor of money or science. It embraces in itself every qualification for those who preach. It is a treasure in an earthen vessel, that the excellency of the power may be of God, and not of man.

W. M. MITCHELL.

HERRICK, Pa., Dec. 18, 1872.

DEAR BROTHER BEEBE:—When the "poor in spirit" can realize that they are the characters whom our Savior has pronounced blessed, the great distress of their poverty ceases, and they rejoice even in tribulation, being "rich in faith, and heirs of the kingdom which God hath promised to them that love him." It is when they have no full assurance of this blessing through Christ, or when the assurance they once had is dimmed by the clouds of doubt and fear, that their poverty is most distressingly oppressive. An utter destitution of true righteousness, wisdom and strength in themselves, this all of the Lord's people experience. But they can rejoice that it is so when they have a sealing evidence given them in their own souls that Christ "is of God made unto them wisdom, and righteousness, and sanctification, and redemption." When, however, this evidence is not clear to them, then they are most truly poor in spirit. Under this sense of poverty they cannot rest. They cannot settle down quietly in their mind and await the issue. Their souls are in a continual struggle, sending up cries and meanings and supplications to the God of mercy. Even if they feel cold and hard of heart, this is a source of great anxiety to them. Sometimes they are tempted to believe that while they are cold and hard and without evidence of a good hope, they still do not mourn on account of their lost condition. This causes them great trouble and apprehension of soul, which shows that they do mourn. The Lord's quickened people cannot rest in carnal security; they can only rest in a personal experience of Christ as their Savior.

This people will be searching the written word of God, if peradventure the Lord may give them a portion. Sometimes we come across a promise,

or the record of some experience, which is so far opened as to look exactly suitable to our condition. This gives us some comfort, or a trembling hope of comfort, but we cannot make ourselves rest in it until the Lord shows us that it is ours. Sometimes we have a desire to hear a certain portion commented upon by some of the Lord's ministers, if perhaps they may be enabled so to unfold it that we may feed upon it and gather strength. Not that we look to them for the needed strength and comfort, for then must disappointment follow; but to the Lord, who may be pleased to instruct and comfort us through them.

Within the past few years I have received a number of requests for my views upon portions of scripture, many of which remain unanswered, not for any want of respect to those who have made the requests, but for want of opportunity, and for want of sufficient liberty of soul upon the subject to warrant me in writing. In some I have replied by private letter, and would have done so in some other cases, had not their letters been anonymous. Many of them described themselves as very poor and weak, and in speaking of their condition have very clearly and beautifully set forth the experience which we find in the bible most unmistakably characterizes the Lord's people. When a text is proposed or a question asked evidently to satisfy a natural curiosity, or to have a kink in some speculative theory straightened out, I do not seem to feel much interest in it. In my own experience, though naturally very curious and anxious to understand, when a text is dark to me and I cannot see its meaning, as is the case so much, I believe the Lord has given me a spirit to wait his time to open it to me; and sometimes the unfolding has come in a most unexpected and glorious manner. But when one of the Lord's poor asks me for my views on some scripture that has evidently been bearing with weight upon his mind, and out of which he hopes to receive encouragement from the fountain of life and of light, as seems to me to be the case with my correspondents generally, I feel it a great satisfaction to be able to speak something of the truth contained in it, and am quite anxious if I cannot do so, either for want of time or liberty. I feel to be the poorest of all and the weakest of all of the dear family of God, if indeed, as I humbly hope, I am one of them; and I take less and less interest in anything but that which pertains to a personal experience of salvation in the soul and a manifestation of that salvation in walk and conversation. When I have had a word of comfort, a word of exhortation, admonition or instruction, in my own soul, I feel willing and glad to give the same to another of the needy, though unworthy to minister to the least of them. These are some of my feelings.

Some feel so timid and poor and backward that they can hardly get courage to sign their names to a letter in which they ask a question. But I would suggest that it would be well never under any circumstances to allow ourself to write an anonymous letter; nor ever to write a letter, even though to one to whom we write weekly or daily, without giving our full Post-office address, *Post-office, County and State.*

"An Earnest Enquirer" writing from Dover, N. H., March 8, 1872, asks my views through the "Signs" upon 2 Cor. iv. 17. "For our light affliction, which is but for a moment, worketh for us a far more exceeding and eternal weight of glory." In the first six chapters of this epistle the apostle speaks of the distinguishing characteristics of the ministry with which the apostles were sent to the saints, and in this immediate connection, of the trials connected with that ministry, without which trials and afflictions their ministry would not be effectual to comfort the saints. The earthen vessel in which the minister has this treasure must, like the pitcher of Gideon's army, be broken, in order that the treasure may shine forth. Troubles, perplexities, persecutions, castings down, (8th and 9th verses) are all but the workings of death in the minister, that life may through his ministry work in those to whom his ministry comes. "For we which live are always delivered unto death for Jesus' sake, that the life also of Jesus might be made manifest in our mortal flesh. So then death worketh in us, but life in you." This was peculiarly descriptive of the apostles, and in measure is true of all the ministers, for the husbandman must first be partaker of the fruits, and no one can preach to comfort only so far as he preaches from a personal experience. It is also true that in here describing his trials the apostle describes trials that all the saints know in their measure. In telling his own, he tells their common experience. Darkness precedes light. We cannot taste the sweetness of comfort if we have had no mourning. We do not know true spiritual joy until we have known sorrow. There is but one door for one of Adam's fallen race into the comfort and rest and glory of the kingdom of heaven, and that is "through great tribulation." And this great tribulation includes the mortifying of our members which are upon the earth; the daily crossing of our fair earthly designs and desires; the crucifying of the flesh with its affections and lusts; the suffering of pain and sorrow because of our depravity and transgressions, and because we cannot do the things that we would; the oppositoin and persecution of those who "are not in trouble as other men," never having known the plague of their own hearts; with all the pains of body and mind, crosses and losses, sufferings on account of poverty, both in worldly

and in spiritual things, that afflict the children of God; and the crucifying of our affections includes those affections which are the noblest and most dignified of a worldly nature as well as the basest. The outward man perishes. That is, all that is connected by sense, knowledge and affection with this present world. The apostle in an eminent degree experienced this, and on the other hand they in an eminent degree experienced the renewing of the inward man day by day. Paul says in 1 Corinthians xv., "I protest by your rejoicing which I have in Christ Jesus, I die daily." The outward man daily perishes. If it had not been so, his ministry could not have made the saints rejoice. If one is rich in worldly things, and his mind is somewhat closely resting upon those riches, or married to them, his ministry cannot be of much true profit to the Lord's poor, until he is divorced from his riches in some painful way. If he is resting upon his wisdom, he will have a painful and humiliating proof that it is foolishness with God. This we know in doctrine, but we have to experience a painful knowledge of it daily, or we cannot truly comfort the saints. Sometimes we wash our hands with snow water, and feel somewhat vain to think how clean they are from the defilement of any transgression. If so, we must experience a death here also, and in a painful way learn again that our righteousnesses are as filthy rags, and we as filthy in and of ourselves as though we had been plunged in the ditch. Then we cry, "O wretched man!" and our groaning is a better and more comforting sermon for the poor trembling saint than the clearest discussion of doctrine and most high sounding expressions that ever fell from our lips in our more self-confident and self-righteous frames of mind. The apostle experienced this death to the world daily in a most painful degree. Who so poor as he? Who so weak? Who so derided and despised and persecuted by the wise of this world? But he knew and could say that "All things are for your sakes, that the abundant grace" which he had experienced and found according to the promise sufficient for him in his weakness and trouble, and which therefore he was able to preach to them, "might through the thanksgiving of many redound to the glory of God." "For which cause we faint not;" though the thorn in the flesh, the messenger of Satan, greatly buffets him, and his sense of weakness and poverty and infirmities and wretchedness is exceedingly painful to the flesh, "but though our outward man perish, yet the inward man"—the new man of grace—"is renewed day by day." For the strength of the inward man is the strength of Him who overcame the world and conquered death; and that strength is only manifested



through the weakness and perishing of the outward man. "For," said the Savior to Paul, "my strength is made perfect in weakness." "Most greatly, therefore," said the apostle, "will I rather glory in my infirmities, that the power of Christ may rest upon me. Therefore I take pleasure in infirmities, in reproaches, in necessities, in persecutions, in distresses, for Christ's sake; for when I am weak then am I strong."—2 Cor. xii. 9, 10. All this is the perishing of the outward man, and it is all very afflictive. But now the apostle is looking "not at the things which are seen, but at the things which are not seen: for the things which are seen are temporal; but the things which are not seen are eternal." And while we thus look at the things which are not seen, we know these afflictions will be light and but for a moment. All the afflictions that are ever experienced by the children of grace are included in the perishing of the outward man. And now while we look not at the temporal things which are seen, but at the eternal things which are not seen by the natural man, we call this "our light affliction which is but for a moment." We can also see that through this breaking of the pitcher or earthen vessel, this perishing of the outward man, this separation from all earthly comforts and dependencies is manifested to us the full glories of our dear Savior and his kingdom. The affliction when viewed in contrast with the glory is nothing. The one is light and but for a moment; the other is a far more exceeding and eternal weight. And as through the affliction the glory is manifested and experienced by us, the affliction is said to work for us the glory. In the following chapter the apostle pursues and farther illustrates the same subject. May the Lord grant us light upon it to see our own experience here, and grace to walk in accordance with this experience, putting on the Lord Jesus Christ, and making no provision for the flesh, to fulfill the lusts thereof.

In hope of eternal life,

SILAS H. DURAND.

P. S.—The "Signs," our family paper, comes to us filled with most excellent good things for the comfort of the poor of the flock. It is very rich in experiences. Such experiences as those of sister Ruth Adamson and Edna Ferguson, with many others that I could refer to, indeed all that appear are greatly calculated to give encouragement to those of like experience and like precious faith. The letters of the brethren and sisters, with the expositions of particular portions of the word have been very interesting of late. And with all your cares, and increased trials and afflictions, you have been enabled to write greatly to the comfort and instruction of the tried and afflicted family. I would refer to the editorials upon the subjects of "The Comforter," "The mark for the prize

of our high calling" and "Justification by faith" as especially good to me. I hope and pray you may be spared long. If it is the Lord's will, to send the "Signs," filled with precious and comforting truth, abroad among the brethren, and that their hearts may be inclined to sustain you in doing so. After forty years you must feel worn and tired. "But though the outward man perish, the inward man is renewed day by day." The comfort of many dear saints through the blessing of God upon your labors for these many years is your reward. May the sure prospect of a crown of righteousness and endless rest at the end of your journey and labors cheer and comfort your soul.

Affectionately your brother,

S. H. D.

REISTERSTOWN, Md., Dec. 24, 1872.

MY DEAR BROTHER:—I received the inclosed experience some time since with the request that if I thought it worthy I should send it to the "Signs." I do think it worth publishing and therefore send it. The sister whose experience it is has called out my fellowship for her through this "reason of the hope that is in her," and I doubt not it will meet an answering chord in the heart of every believer. These words have forcibly occurred to me, "That which our eyes have looked upon, that which our hands have handled of the word of life, declare we unto you, that ye may have fellowship with us, and truly our fellowship is with the Father and with his Son Jesus Christ." I think this fellowship will be called out in every christian heart in reading this letter.

As ever your brother,

F. A. CHICK.

BATH, Maine, Nov. 27, 1872.

MY DEAR ELDER CHICK:—I will try to comply with your request, although I feel that it is impossible for me to write so that you can understand me; for I cannot write or tell what great things the Lord has done for me.

I was born in Bath, Maine, 1852. When very young I wished to go to Sunday School. I went a long while, and read my books about good little girls and boys, and tried to be like them, but I could not see as I grew any better; and I was doing what they were doing—going to Sunday School. I soon got tired of going, so I remained at home, for my parents were Old School Baptists, and I was not obliged to go as some of my companions were. A short time after this, I began to go to the Methodist meetings. I went every Sunday for quite awhile, and if any one said anything against them, it made me cross. About this time a gentleman bearded with my parents; he was an Old School Baptist, and he used to call me "sister Methodist." I would get so provoked with him, and tell him I

would be a Methodist, for they were as good as any others, and that I never would be an Old School Baptist. When I was thirteen, this passage of scripture attracted my attention, "Let the dead bury their dead." I could not see how one dead person could bury another, and one day asked a friend what it meant; they did not make much of an answer, and I said it means dead in trespasses and sins. I could not have told why I said it. In a little while after this, I seemed to be dissatisfied with the preaching I heard; I could not tell what the matter was, only I did not like to hear it, and had rather remain at home. I did not go for a long while, and one Sunday I thought I would go again. I went, and O such a sermon as I heard. I said I would not go again; but one evening my schoolmates wanted me to go with them and I consented, for Mr. Allen was going to preach, and I had never heard him. His text was, "He brought me up also out of a horrible pit," &c. He told us the Lord would let down a cord, and if we took hold of it he would save us; if we did not he could not save us. I felt that I wanted a power higher than mine that could save me, and was provoked to think that I had come, and wished I had remained at home, and thought if I ever got home again they would never see me there again. I have not been since, and have no desire to go. After I found I should never be good by going to the Methodists, I went to the Universalists, but only a short time, for I could not understand anything I heard, so I concluded to remain at home. My parents went to their meeting at Bowdoinham, nine miles, but I had no desire to go with them, but used to think they must hear better preaching than I did, or else they would not go. I would be present and see my companions baptized, but I could see no beauty in it. I desired to see a beauty in baptism, and hear different preaching, and could have given no reason at that time. Time passed on until I was eighteen, when I was taken sick. I was very unreconciled at first, and one day the thought came, what if I should die? I thought it would be dreadful to die so young. In a few moments these words came just as if spoken to me, "Thy will be done," and O such a calm, quiet feeling came over me. I was reconciled to die if it was God's will. A short time after this my eyes were opened to see myself a sinner justly condemned. I could not do one thing to save myself. I did not dare to tell my feelings to any one, for I had heard the Methodists say you must "pray much," but it seemed to me that I could not pray; I tried, but all I could say was, Lord be merciful to me a sinner. In about six months from this time, my health being better, I went to Bowdoinham to make a visit, and while there heard that Elder Campbell was going to preach. I

thought I would go, but did not expect to hear anything to satisfy me; but he had not preached five minutes before I felt that that was just what I wanted to hear. I never shall forget that sermon; how sweet it was to hear all the praise given to God, and to hear that he had a people and knew them all. I felt that it could not be that I was one. That night I could not sleep, and just as I thought that every ray of hope had fled, and I was left alone, these words came, "We know that we have passed from death unto life, because we love the brethren." I did not know these words were in the bible, but O such a love filled my heart, my burden was gone, and I thought I should have no more doubts or fears, but I soon found that sin was still with me, and was mixed with all I did. I wished to unite with the Old School Baptists, but thought it could not be that they would receive such an unworthy one as I was, but I loved them, and felt if they would only give me room enough so I could hear them talk and see them, my happiness would be complete. Last June I was present when a dear brother was baptized, and I saw that beauty that I had desired to see, but it was too beautiful for me; never shall I forget how I felt as I left the place. O I was too unworthy, but in a few moments I thought, it does not say if you are worthy, but "if ye love me." Last August I tried to tell the church at Bowdoinham what the Lord had done for me, but it seemed as if I told them so little, and for some reason they received me, and I was baptized the 11th day of August by Elder Campbell. I rejoiced with joy unspeakable and full of glory, all earthly thoughts and feelings were forgotten, and I seemed to realize that, "In thy presence is fulness of joy." I rejoiced for awhile, and all at once found myself surrounded with darkness, and it seemed as if I could feel it. O how I trembled and thought I was deceived, and had deceived my dear brethren; but in a short time this love appeared and how quick every doubt and fear fled. In September I attended the association at Gardiner, and gladly would I write the joy I felt, but it is impossible. I enjoyed every minute of the meeting.

Now, dear Elder Chick, I have complied with your request, and have done the best I can; I feel that if a dear brother or sister requests me to do anything, I cannot refuse, for I love them too much, and I feel assured they will tell me if they see anything wrong. Do just as you please with this, and all will be well. Surely the Lord has done great things for me, and I feel to say, "Bless the Lord, O my soul; and all that is within me, bless his holy name. Bless the Lord, O my soul, and forget not all his benefits."

Your unworthy sister in hope,

ATTIE A. CURTIS.

CINCINNATI, Dec. 26, 1872.

MY DEAR BROTHER BEEBE:—Through the mercy of God I am once more at home with my dear family, after an absence in Europe of nearly ten months, for which I desire to feel thankful to our God, especially as the Lord has returned me in health and preserved my dear family in reasonable health, although not entirely free from the experience of Adam's race, that sickness and affliction awaits us here below, but we are looking to the Great Physician for health and cure when sick, for both soul and body. When we compare our present condition with our just deserts we have to say, with David, Bless the Lord, O my soul, and forget not all his benefits, who forgiveth all thine iniquities, who healeth all thy diseases, who redeemeth thy life from destruction, who crowneth thee with loving kindness and tender mercies. It may interest you, and perhaps some of the saints of our God who may read the "Signs of the Times," to know something of the Baptists in England, and I will try and tell a little of what I know and saw of them there, and if you think proper to publish it, why do so; if not, do not, and no quarrel shall result.

I went to England in May, 1871, and returned home in October, same year, being accompanied with my dear wife this trip. I again sailed for England and the continent of Europe in February, 1872, and returned home in November last. My wife did not go with me this trip. During my stay there I made it a point to visit as many places where God's truth is preached as I could, and did visit quite a number of such places. I cannot enumerate all the places visited, but heard most of their gifted ministers preach, and some who are not very gifted, and I desire to record that the same truths of the distinguishing grace of God to his people is preached there that is held by the Old School Baptists in America. Very much might be said here, but as I only desire to write a few facts shall be brief. But I was very much surprised, and I confess felt hurt at the ignorance of English Baptists in regard to the Baptists of America. They had evidently sat in judgment on the Baptists in America, and taken as a measure or rule to judge us by the New School Baptists, and had decided that there was no truth preached in this country. Indeed, they have decided that religion in America is altogether of the fashionable kind, and of the world, such as that found in H. W. Beecher's church, and some of the fashionable Baptists in New York city, and that our religion in America was and is about as pure as our politics, when said politics were measured by the late Erie and Tammany Rings of New York. And I am sorry to say that Baptists residing in this country have done what they could

to confirm this feeling on the other side of the Atlantic, and sending word home to friends and relatives that truth did not exist in America, and it was very generally believed in England. Some people may be ready to say, Well, what does that matter to us, what the Baptists of England think or say of us. Well if you could hear them preach and talk of the love of God shed abroad in their hearts by the Holy Ghost sent down from above, and that he had arrested them while they were in open rebellion against him, and loving sin and hating holiness, and how he had saved them with an everlasting salvation, not according to their works, you would say, Sirs, we are brethren; that is the language we are compelled to use here in America. We are of the same family; your God is our God, and your Savior is our Savior, and we love to have the same blessed and holy spirit to help our infirmities, to teach us how to pray, how to walk, and to take of the things of Jesus Christ and show them unto us, not only to hold them before our eyes, but to put them in our hearts to mould us to his will, for the religion that we love is a felt religion, and there is nothing can fully satisfy us here short of Christ in us the hope of glory. Well, but some may object. Why has God thus favored his people in England and America, in calling them from darkness to his marvelous light? Oh, wonder of wonders! for it is in pursuance of his purpose to save them, and when they were in ignorance of that purpose and raising their puny arms in rebellion against him, and were by nature the children of wrath even as others; but God commendeth his love toward us, in that while we were yet sinners Christ died for us; and now he has made known to the heirs of glory their inheritance in Christ Jesus as their Elder Brother, and in amazement they are compelled to exclaim, By grace we are saved, through faith, and that not of ourselves, it is the gift of God! That this family was chosen in Christ before the world began, is a glorious truth held by the Particular Baptists in England today, and that they are kept by the power of God, as well as chosen by him; and the more they are led to see the hidden evils of their heart, the more are they led to distrust their heart; and the more they see of their faithful and unchangeable Savior, the more they love him, and desire to trust him for all things; and this feeling is common to all the Lord's family, in whatever country or place they are found, and it is evident that our God has a people in various parts of the earth.

Now, it was a comfort to me, a sinner saved by sovereign grace, to hear these great and glorious truths preached there, while I sojourned in their country, and although their conduct seemed to say, when I first ar-

rived among them, "Can any good word come from America, for is not the whole country given to idolatry?" But when they found that there was a people here that were taught of the same Lord, and taught the same glorious God honoring truths, they were rejoiced that we could meet at the Lord's table together and have sweet fellowship one with another. Our dear brother, S. H. Durand, has done something to break the door of ignorance that has seemed to shut out intercourse between brethren, by writing to the "Gospel Standard," which occupies about the same place in England, that the "Signs of the Times" occupies with the Baptists of America, and the sending of the "Signs" to England to the parties I have indicated, is to call their attention to the fact that a part of the Lord's family on earth reside on this side the Atlantic Ocean, I feel sure that the glorious truths which it maintains will be appreciated there, and who can tell but that it may be of some good to some of the Lord's dear family in the trying times that are evidently awaiting them, and, perhaps, us also, in the fast increasing tide of infidelity that is preparing to try its power in obliterating all traces of religion from off the earth; for it seems to be but one step from the popular religion of the day, into open and avowed denial of the existence of a God. I do not fear them, neither have any of God's children anything to fear from them, but it may be a comfort to many of the Lord's dear children to know where the members may be found, members of one family and partakers of the same hope in Christ.

Brother Beebe, I expect I shall have to return to Europe shortly, and should be glad to know as near as possible how many Old School Baptists there are in this country. I shall esteem it a favor if you will give the number as far as you know, or believe.

Dear Brother, as this letter must come to an end somewhere, I may as well stop here while I have room to say that I am ashamed of its bad composition, or rather want of composition; and you will not hurt me to put it in your waste basket, or if you choose to print a part, and put the remainder in the fire, do so. If I was to put it all in the fire, it would simply follow the fate of several previous attempts to write for the "Signs," and as I see no improvement over former ones, why, it will only cost postage, and you can do it for me, but I love to hear from the brethren and sisters in the Lord Jesus, although unworthy of a place among them, and I can say that whatever may be my lot on earth, may grace, mercy, and peace from God our Father and the Lord Jesus Christ be with you, and all the saints of our God in America or elsewhere; and, oh, may his ministers especially be kept by his power, and in his fear, and be enabled to comfort the lambs and sheep of his fold with the comfort that they receive. Your unworthy brother,

SAMUEL DANKS.

LEXINGTON, Ky. Dec. 11, 1872.

DEAR BROTHER BEEBE:—I had hoped that I should not be called on again, to trouble you with a communication in defence of myself, the Licking association, or the cause of truth, as maintained by us; but not being content to be made a "scape goat" for other men's sins, or be held responsible for the abominable heresies of others, I have to ask your indulgence; while I give a short history of a case which has recently transpired in Coles Co., Ill., in which my name has been uncerimoniously involved.

Some months since, I received a letter from a sister in Illinois, who had recently moved from Virginia, to Jasper County, and joined a church, of which our brother, D. Bartley is Pastor, a short time after, her husband became a member of the same church; about twelve months after, they removed to Coles County, settling in the immediate vicinity of the Big Spring church, the members of which church and especially the Pastor, urged them to join the Big Spring church; saying, we are from the same church from whence you came. But the sister, who seems to be pretty well acquainted with the tricks of professed Old School Baptists, hesitated.—After some time, she, with her husband, visited the church in Jasper Co., and induced some of the members to visit Big Spring, and look into her faith and order—on visiting the latter church, they were shown their articles of faith, which the brethren pronounced sound, and all right. The husband has recently joined, and his affection for the children of God being warm, and desiring to meet and mingle with those who professed to love the Lord Jesus, become anxious to hand in their letter of dismission. The wife however was not satisfied, and insisted they should not yet join, that if they did, it would bring trouble on them. Time wore away, and the husband became rather importunate, and finally handed in their letter, and they were received. The preacher, as the sister said in her letter to me, is quite a smart, or pretty highly learned man, but did not name him. He very soon discovered the cloven foot, declaring that "Adam died a spiritual death," that "Christ died for spirits, not men;" "that the divinity died;" that "there was no resurrection of the dead;" that "the resurrection was passed already," &c. And she desired my views on those points, and advice as to the best course for those who could not receive the preacher's doctrine to pursue. I replied to her letter, exposing the heresies and blasphemy, and said I would go fifty miles to join a sound church, or live out of society, rather than live under so corrupt a ministry. Only a short time elapsed when I received a letter from her husband, endorsing every sentiment I had



avowed, and urging me to visit them the past fall. I presume they showed my letter to the members, and also to the pastor, who (the latter) replied that I held and preached the doctrine, and that the Circular of Licking Association for the year 1854 maintained the same doctrine, and promised to prove it from that Circular. Whether he has made the attempt I am not advised. I have examined that Circular critically since, and now assert that no intelligent christian, in his or her senses, will have the temerity to assert, that all or any of the heresies alluded to, are taught in that letter.

I have had extensive correspondence in the last fifty years, reaching a majority of the States of this Union, and in all my private correspondence, all that I have written for the press, or delivered from the pulpit, or advanced in private conversation with the brethren, can Mr. Mathis find one intelligent, unprejudiced, truthful christian, who will say they have any evidence that I ever held or propagated any such heresy, or anything fairly construed, that I have said or written, furnishes a semblance of truth to support the accusation.

You, Brother Beebe, and myself, with those who teach the same doctrine, are charged by Mr. Mathis, with "teaching the commandments of men."

I have received several other letters from the same vicinity, asking information on the subject, and in one or more, I am requested to expose, through the columns of the "Signs," but the condition of my eye, deterred me from attempting it. I was gratified, however, to find that Elder D. Bartley, of Indiana, has done so.

The difficulty in the Church of which Mr. I. W. Mathis is pastor, has culminated in the drawing up of a protest against Mr. Mathis' heresies, which was signed by four members of the body. It is believed there are several others in the Church who agree with the four, but were too timid to put their names to the paper.

I should not be surprised to hear that Mr. Mathis had joined the followers of Jo. Smith, the Mormon prophet, the modern spiritualists, or Tom Paine, Voltaire, and Hume, in advocating open infidelity.

I send the protest of the four men who signed it, and the application of one of them for a letter of dismission, and am gratified that they were disposed to heed the admonition, "Go not after them."

As ever in hope of eternal life, your brother,

THOS. P. DUDLEY.

PORTLAND, MAINE, Jan. 6. 1873.

ELDER BEEBE, DEAR FRIEND:—

At the advanced age of eighty-three years, I send you the enclosed remittance for another volume of the

"Signs of the Times," under a cloud of uncertainty as to whether I shall see the close of it; but be that as it may, I desire to be found casting my influence on the side of truth. Since the year of 1810, when I trust the truth, as it is in Jesus was made known to me, I have been trying to make some advance in the divine life; but very little proficiency, while the saying of the Savior is sounding in my ears, "Without me, ye can do nothing." By reading the "Signs," I find there are others making the same complaint, saying with Paul, "Who shall deliver me from the body of this death?" I do not rejoice in their trials being so much like my own; but if God's people have similar trials, may I not hope for a brighter day? While indulging in this range of thought, this text came to my mind. "He that dwelleth in the secret place of the Most High, shall abide under the shadow of the Almighty." What are we to understand by this declaration of scripture? It is dark and perplexing to the Methodists and other arminians: from them we can get no light. If I understand David, he means nothing more nor less than this: That the eternal basis of every christian's peace lays in the holy and divine election of grace, the same as the christian's hope lays in the birth, the life, death and resurrection of the Son of God. This can be disputed only by infidels. The christian's hope is an anchor of the soul, both sure and steadfast, and therefore he abides under the shadow of the Almighty, His name is written with an indelible pen in the Lamb's book of life from the foundation of the world. There can be no erasures nor interlinings. Their names are written with nails, and spikes upon his hands and feet.

Gospel truth, is the only root from which gospel holiness can grow. No man without an evangelical experience can be a competent judge of the difference between the righteousness of the law, and that which is of faith. The apostle Paul tells us how a man may make great sacrifices—may give his body to be burned, and all his goods to feed the poor, and after all be but a sounding brass, and tinkling symbol, and empty sound. But how different is the righteousness of faith! It takes beggars from the dunghill, and makes them kings and priests unto God. It takes even the harlot Rahab and ranks her among God's worthines. By grace ye are saved, through faith, and that not of yourselves; it is the gift of God. How destitute of merit are all our duties, even the best. From all these polluted services, I look alone to the righteousness which was wrought out and brought in by Christ; whose blood alone can cleanse my guilty stains. Broken off from all dependence on human efforts, like a sinking Peter, I cry, "Lord save I perish." In looking over the "Signs," I find the obituaries of

old soldiers, Eld. Trott, Potter, and Macomber, who, guided by spotted trees, planted the gospel in Maine, (then Massachusetts) Eld. Job Macomber, was my dear wife's own grandfather. In 1816, with my intended, Catharine Macomber, I visited him just before he died. Who could look on this venerable saint without saying, "Let me die the death of righteousness, and let my last end be like his?" With a heavenly countenance he could look over all the troubles of this mortal life to that rest which is reserved in heaven, for all the people of God. I took my leave of him, until he shall come with a deathless tongue and a strong immortal voice to sing the song of Moses and the Lamb.

FRANCIS CLARK.

ASHLEY, Ohio, Jan. 3, 1873.

BROTHER BEEBE:—I have thought for some time that I would write something for the "Signs," and as I was about to write, my attention was directed to a portion of scripture recorded in Deut. xxxii. commencing at the eighth verse; but as I turned and read the same, I concluded the task was too great for me; but in reference to the same, I will say that Jacob, according to my understanding, is a type or figure of all the sons and daughters of God; and as Jacob was led about and instructed, and kept under the ever watchful eye of Jehovah, so also have all the children of God been kept, from Abel to this present time, and will be while time shall last. Leading them safely through dangers seen and unseen by them, instructing them in the way of all righteousness, teaching them to observe all things, whatsoever he has commanded, directing them to his word, as the man of their counsel, and as Jacob was found in a desert land, in a waste, howling wilderness, so also are all of the younger Jacobs found there. Although David, the sweet singer of Israel, described his condition that he was found of him whom he sought not after, he says, "I waited patiently for the Lord, and he inclined unto me, and heard my cry; he brought me up also out of an horrible pit of miry clay, and set my feet upon a rock, and established my goings, and he hath put a new song in my mouth, even praise to our God. Many shall see it, and fear, and shall trust in the name of the Lord." What shall they see? The salvation of our God; seeing for themselves, and tasting for themselves the all sufficiency of God's grace. He leadeth them in paths they have not known, which they have found strewn with peace and mercy, joy and gladness has been their song all the day long. No weapon formed against them can prosper, for says Jesus, "I give unto them eternal life, and they shall never perish, neither shall any man pluck them out of my hand. My Father which

gave them me is greater than all, and none is able to pluck them out of my Father's hand."

He leadeth them and instructeth them in the way of all righteousness, by the word of his power, and upholds them by his free spirit, which teaches them that they are the sons of God; and that loving disciple, John, says: "We know that we have passed from death unto life; because we love the brethren; he that loveth not his brother, abideth in death." In that mire described by David, and in the wilderness where Jacob was found, a wilderness of sin, and a mire of iniquity, and none knoweth the depth thereof, but they whom the Lord has lifted out. The whole world lieth in wickedness, until the time has come, appointed of the Father. He will lead the blind to paths that they have not known, for they are blind; wash and purify them by the washing of regeneration, and the renewing of the Holy Ghost, which he sheds on them according to their day, and allotment here in this world. Where much is given much is required. For the Lord is the hope and strength of his people. No falling away—"The Eternal God is their refuge, and underneath are the everlasting arms; and he shall thrust out the enemy from before thee; and shall say, destroy them." No wonder then that Baalam desired to die the death of the righteous, when he beheld their safety. "How goodly are thy tents, O Jacob, and thy tabernacles, O Israel!" "As the valleys are they spread forth, as gardens by the river's side, as the trees of sign-aroers, which the Lord hath planted, as cedar trees beside the waters." The God of heaven is their Father, and Jesus their elder brother; and Jerusalem which is above is their mother. Being born then, not of blood, nor of the will of the flesh, nor of the will of man, but of God; heirs of an incorruptible inheritance, which fadeth not away, reserved in heaven for them. "Happy art thou, O Israel, who is like unto thee, O people saved by the Lord. The shield of thy help, and who is the sword of thy excellency, and thine enemies shall be found liars unto thee, and thou shalt tread upon their high places.

Believing as I do, that we, the Old School Baptists, are this people, (although they were not all Israel which were of Israel,) I feel to rejoice in that God which is the rock of our salvation, and seeing we have so great a testimony that God has chosen for himself a people to love and serve him, and praise and honor him for their deliverance from sin and corruption, we should rejoice, pressing forward toward the mark for the prize of the high calling of our God, and Jesus the Captain of our final deliverance from this stricken world, to that eternal world of joy. Yours in hope of eternal life.

B. MARTIN.

LOCKTOWN, N. J., Dec. 17, 1872.

DEAR BROTHER BEEBE:—A short time ago I was requested by a dear sister in Maryland to give my views through the "Signs" on the passage that is recorded in the gospel by John, xiv. 1, 2, more particularly the second verse.

I will say to the sister who makes the request, by way of explanation of my delay in complying with her request, that I have felt, and still feel a great reluctance in attempting to write on a portion of scripture, for publication, and I don't know why, particularly on this; not, certainly, that I consider myself better qualified to write on any other portion of God's word. I also feel that I should be trespassing on the "Signs" by occupying space that could be better filled; and on the readers, whose time might be better occupied in something else than reading what I write. Still I do not feel that I can altogether disregard her wish, so in "fear and much trembling" I approach the subject, submitting, of course, what I write to the maturer judgment of our beloved editor.

The passage reads: "Let not your heart be troubled: ye believe in God, believe also in me. In my Father's house are many mansions; if it were not so, I would have told you. I go to prepare a place for you."

This was addressed personally to Peter, and seems to have been in reference to the denial which Peter was to make of his Lord and Master, as we see in the latter part of the preceding chapter, recorded in conversation between the Lord and Peter: "Simon Peter said unto him, Lord, whither goest thou? Jesus answered him, Whither I go thou canst not follow me now; but thou shalt follow me afterwards. Peter said unto him, Lord, why cannot I follow thee now? I will lay down my life for thy sake. Jesus answered him, Wilt thou lay down thy life for my sake? Verily, verily, I say unto thee, The cock shall not crow till thou hast denied me thrice." Then follows the text: "Let not your heart be troubled," &c. I think were it not for the division made here by the compilers of the book, there would be less difficulty upon the part of many in rightly applying this, as also many other passages, where the sense has been somewhat altered or confused by the dabbling of men. In reading, it were better to utterly disregard the divisions of chapters.

There is no doubt but Peter was sincere in his professions of fealty to his Lord, and his denial of him was no proof that he was not truly a subject of grace, nor does it show the possibility of "falling from grace," in the sense in which arminians use the term. Peter did not cease to be a child of God and an object of the care of Jesus. "I have prayed for thee that thy faith fail not," had reference to this time of severe trial.

But Jesus was now in the hands of his enemies, and appeared as weak as any mere man in like position, and the natural conclusion of his followers would be that there was an end of all their hopes. The malice of his enemies was such that there were no hopes of his being released alive, and the disciples did not yet understand that it was through death he should destroy him that had the power of death. So they concluded naturally enough that here was an end of it all. And Peter, doubtless, but obeyed the law of self-preservation, when accused of being one of his disciples; he denied all knowledge of him. He had proven his sincerity, in smiting with his sword the high priest's servant; but Jesus said to him, "Put up thy sword into the sheath. The cup that my father giveth me, I must drink." Forbidden to use carnal weapons, what must he do? He could do nothing. And little dreaming that through his humiliation and death Jesus would come off a mighty conqueror, his heart was troubled. The suggestion now arises, Surely he cannot be the "Son of the living God," or he would not be in the hands of his enemies; his Father would surely deliver him. So all our hopes are fled. We have been deceived. And to get out of the difficulties in which he finds himself, now seems to be the ruling thought with Peter. The assurance, "Ye believe in God," and the injunction, "Believe also in me," now seems appropriate. What a work for faith to perform, that we shall believe in one who, to all appearance, is as weak as ourselves, and in the hands of his enemies, as implicitly as we believe in God, the eternal, omnipotent Jehovah, who rules all things with a nod. This presents a phase in experience that doubtless all the children of God are called to pass through. Their ideas of Christ, his character and offices, are at first as imperfect as were those of the apostles before the Holy Ghost came upon them. I have thought that the period of instruction they were called to pass through in attendance upon the ministrations of Jesus, prefigured the experience of the saints before they are brought into gospel liberty. We look for some manifestation of the spiritual kingdom and power of Christ to our natural senses, and refuse to believe unless the wish is gratified, more especially if every thing that transpires is contrary to our expectations. If we could only see ourselves growing better, and more holy, were able to refrain from sinful desires, and the fulfilling of them, and be able to thank God that we were not as other men, or even as the publican, then we should think our prospects fair; but instead we see pollution, defilement, and every thing that is abhorrent. Our own conscience condemns us; we are compelled to acknowledge the justice of our condemnation; nor can we see Jesus standing before

the judgment seat in our law room, our sins laid upon him. Those hopes that we cherished formerly, of becoming worthy subjects of his kingdom, are fled. It is vain to think longer on them. We reason to ourselves, despair, trouble of the worst kind seizes upon us; we had better give up every thing and go back to the world. We would if we could; but he who draws with loving-kindness each of his little ones, has declared that he will lose none of them; and in this hour of trouble and perplexity his sweet voice is heard, "Let not your heart be troubled; ye believe in God, believe also in me." I employ these trials to cut thee loose from self, to take thy heart and bind it unto me.

"In my Father's house are many mansions." There are two errors, or misapplications at least, in the world, in regard to this expression, and the saints are often perplexed by the seeming plausibility of the arguments of those who profess to believe in "degrees in glory," &c., they taking this to imply that in the glorified state of the saints there are many different degrees of excellence. This cannot be where all are supremely blest; all partake of the glory of their Lord. It is more difficult for us to arrive at an understanding of the true meaning, than for us to say what it does not mean. We observe however in the sacred record that the house of God implies his dwelling place. Temporarily, in a figurative sense, his house or dwelling place was at Jerusalem, the glorious temple built by Solomon. Applying the figure, his real dwelling place is in the spiritual temple, the church, of which he himself is the builder, and whose glory as far transcends the former as the one builder is superior to the other. (The temple of Solomon was built also according to the divine pattern, and is a type of the spiritual house built of lively stones.) We conclude that the "Father's house" here alluded to is the church of the living God, or Zion, the city of his habitation, of which he has said, "Here will I dwell, and set up my rest forever." He dwells in his church in her organized capacity, and in the heart of every saint. I will dwell in them, and walk in them; I will be their God, and they shall be my people."

The "many mansions" are doubtless the several conditions in which the church has been brought; first under the law, typically; second, redeemed from under the law; third, her glorified state. "For whom he did foreknow, he also did predestinate to be conformed to the image of his Son, that he might be the first-born among many brethren. Moreover, whom he did predestinate them he also called; and whom he called, them he also justified; and whom he justified, them he also glorified." It is, measurably, in this sense that we are to understand the passage, 1 Cor.

xv. 40, 41, only, here. Paul treats of the resurrection of the dead, showing that as "one star differeth from [or exceeds] another star in glory," so shall the resurrection state exceed the present condition of the saints.

"If it were not so, I would have told you." Jesus kept nothing from his disciples that it was needful for them to know; nor does he now, but imparts freely such knowledge to us as he first gives us to feel the need of. "If any of you lack wisdom, let him ask of God, who giveth liberally and upbraideth not." I think this clause bears out the application which I have made of the preceding. Were the chosen people of God to have remained as they then were, if there were no ground of hope, if her cries and complaints had not risen to the ears of her God, were she to still continue in her unredeemed state, under the curse of the law, "I would have told you;" it would have been necessary to have explained my presence in incarnate flesh.

"I go to prepare a place for you."

Here is brought to view the office-work of the Son of God in the redemption of his people. "I go." Truly "The Son of man goeth as it is written of him." "Him being delivered by the determinate counsel and foreknowledge of God, ye have taken, and with wicked hands have crucified and slain." "Surely he hath borne our griefs and carried our sorrows; yet we did esteem him stricken, smitten of God and afflicted. But he was wounded for our transgressions; he was bruised for our iniquities; the chastisement of our peace was upon him; and with his stripes we are healed. All we like sheep have gone astray; we have turned every one to his own way; and the Lord hath laid on him the iniquity of us all. He was oppressed, and he was afflicted; yet he opened not his mouth. He is brought as a lamb to the slaughter, and as a sheep before her shearers is dumb, so he opened not his mouth."

He was now come to the time when he was to be offered, "the just for the unjust that he might bring us to God," &c. It was needful that he should go, as according to the divine arrangement this was the way in which he should redeem his people. And going as he did, bowing his head to the stroke, that the awakened sword of divine wrath was about to let fall upon it, put to death in the flesh, which he laid upon the altar, a sacrifice of sweet savor unto God, an acceptable sacrifice, when he would none of the sacrifices of men; yet to be quickened by the Spirit, and raised by the power of God a mighty conqueror, now no more to be subject to infirmities and death, but wielding a sceptre and receiving homage, as "King of kings and Lord of lords." He is not alone; with him is a numerous train, a blood-bought, ransomed throng, an innumerable host



that no man can count, yet all who have the seal of the heavenly Father upon them. He came to do the will of his Father, which was, that of all he had given him he should lose nothing, but should raise it up at the last day. Now hear him: "Behold I and the children which God hath given me." Has he not then prepared a place for them? Surely he has. All they have of spiritual comforts here, and hopes of immortality beyond this vale of sorrow, is the result of the "travail of his soul," and he is satisfied. He has brought them off conquerors also. "Christ hath redeemed us from the curse of the law, being made a curse for us; as it is written, Cursed is every one that hangeth on a tree." Not only has he brought them out from under the law, but he has placed them out of its reach, so that it can never bring another charge against them; nor shall anything lay a charge against them, or separate them from the love of God which they have in Christ Jesus their Lord.

The above is affectionately submitted. May the Lord lead us into all truth.

Affectionately your brother in hope,  
A. B. FRANCIS.

NEAR LEXINGTON, Ga., Dec, 20, 1872.

DEAR BROTHER BEEBE:—I send you the following, which you may publish if think proper:

"Therefore as by the offence of one, judgment came upon all men to condemnation, even so by the righteousness one the free gift came upon all men unto justification of life."—Rom. v. 18.

Two important points are brought to view in this text, viz: *condemnation* and *justification*. And the manner in which they came: first, by the disobedience of Adam condemnation came upon his whole natural family, because he was their great head and representative. By his disobedience sin entered into the world, and death by sin, and so death passed upon all men, for that all have sinned. Being thus related to the whole natural family, Eve herself having her life and being in him, he is declared to be the figure of him that was to come, namely, Jesus Christ, in whom the eternal life and being of the whole church of God was, is now, and will continue to be eternally. And he is and was the covenant head and representative of all the children of promise, or all of the children of men chosen to the adoption of children by Jesus Christ, to God the Father, according to the good pleasure of his will. Now as the first Adam, who is of the earth, earthy, was not deceived, but the woman being deceived was in the transgression, that brought condemnation upon the whole human family. So Jesus Christ was not deceived, but all those he represented fell at once in Adam. Because of the relation in which he (Jesus) stood to them, in

the covenant of redemption, and in eternal life in him, in whom they were chosen, Jesus came under the law with and for his bride, the church. As Adam took the forbidden fruit from and with his bride, Eve, who was bone of his bones and flesh of his flesh, so the church (keeping up the figure) is declared to be members of his (Christ's) body, of his flesh, and of his bones. For this cause shall a man leave his father and mother, and shall be joined unto his wife, and they two shall be one flesh. This is a great mystery, but I speak concerning Christ and the church."—Eph. v. 31, 32. As the inspired apostle viewed this not only a mystery, but a *great* mystery, is it strange that we cannot comprehend it? Yet notwithstanding it remains such a *great* mystery to us, it is true, and cannot be successfully gainsayed. And as the law was given to Adam before the rib was taken from his side and made a woman, even so the church in life and immortality eternally existed in Jesus Christ before manifestly exhibited in the vessels of mercy which God had before prepared unto glory. As then all the natural family die in Adam the first, (manifestly) even so all the spiritual family shall be made alive in Christ. Every man in his own order: Christ the first fruits, afterwards they that are his at his coming. As in the earthly Adam *every man* he represented fell, even so Jesus Christ tasted death for *every man* he represented, and calls them the church or children which God had given him. Read Heb. ii. 10-14. In this chapter the two great headships are plainly brought to view, as well as in many other places. Therefore when by the offence of the first Adam judgment came upon all the natural family to condemnation, even, or exactly so, by the righteousness of Jesus Christ, the great representative of his church or children, the free gift came upon all of them to justification of life, eternal life, which is the gift of God through our Lord Jesus Christ.—Rom. vi. 23. This justification is by the life, death and resurrection of Jesus Christ finished on the part of his people that he has saved from their sins, and they are never made to know or feel interested about it until called by his grace, and taught by his Spirit experimentally to know their weakness and total depravity, with their justly condemned condition as related to the first Adam. Then by the same Spirit is revealed to them the justification by *one* Jesus Christ. And therefore being justified by faith they have peace with God through our Lord Jesus Christ, by whom they have now received the atonement. It will not do to say that Jesus Christ, by his death and resurrection, has placed all men naturally in a state of justification; because all, while they remain natural, and destitute of quickening grace, are under the law

and under its curse, and consequently are in condemnation. But of believers it is said, "There is therefore now no condemnation to them which are in Christ Jesus, who walk not after the flesh, [carnal commandments or law] but after the Spirit," or gospel rule, as given in the New Testament. And such as believe in the Lord Jesus Christ shall no more come into condemnation, because they have passed from death unto life. They are delivered from the power of darkness, and translated into the kingdom of God's dear Son.

As I had written the foregoing before receiving the "Signs" for the 10th December, containing your editorial reply to brother Jacob Wright, with which I am well pleased, I have concluded to send this to you, which is at your disposal.

The year 1872 is now about closing up, and, my dear brother, I remember that you are about ten years older than myself, and I am in my sixty-third year. If not entirely mistaken, the Lord gave me evidences of his pardoning mercy late in the evening of the 22d of July, 1872. Very soon after this I united with the church at Bethlehem, Oglethorpe Co., Ga., where my membership still remains, and though often filled with charges against myself, to my astonishment my brethren have borne with, and never preferred any charges against me in the church. In the year 1837 the church called me to ordination, which I thought was done too hastily; but notwithstanding all my fears, inability and unworthiness, I have continued to serve not less than four churches monthly, every year, and for a while one church in the week, besides traveling to associations, union meetings, and other meetings, visiting churches and congregations, in this and other states, where I have always been heartily received by my brethren and friends, and have traveled from five to eight thousand miles a year, and preached with such ability as God has given, and after all I am a poor unprofitable servant, having done only my duty, and too often come short of that; and while the great strife, contention and division of the Baptist denomination was progressing, many of our brethren became so disgusted with the constant cry for money to advance the modern missionary institutions, that they even neglected to administer to the temporal wants of their ministers; yet in the mysterious workings of God in his providence and grace, I have been supplied as yet with a sufficiency of the good things of this world, and I believe will be, if I am what I profess to be. If not, I ought to perish, and the sooner the better. May the Lord sustain you, brother Beebe.

Yours in love,

D. W. PATMAN.

DEAR BROTHER BEEBE:—I was requested by sister Nancy Steels, of Pa., and sister Barbary Musgrove, of W. Va., to write through the "Signs of the Times" to them, after I had reached home, and that was on the 12th of November last, having been from home five months, and am now enjoying my usual health.

Dear sisters in the Lord, to write a letter to you through the "Signs of the Times" would not be a grievous task, if I could write any thing that would be for your edification and comfort. I think it not expedient to give a detailed account of my visit to the churches, but let it suffice to say that both ministers and brethren received me with charity and brotherly kindness, and the sisters in particular gave me that attention for my comfort as if I had been their own father, which I hope to duly appreciate, and not to forget their kindness toward me.

Under deep reflection of soul in contemplation of divine goodness, for the preservation of my unworthy life to the present hour, and under the impression of warm affection to the people of God, whom the Lord hath also preserved alive to this day, in looking back upon the events of my life, the days of which are gone, carrying with them those of my earthly and dearest relatives, who were the objects of my affection, and still I am here numbered among the living. I see enough in all that relates to me to lay low in the dust of self-abasement before the righteous God. I behold no less in all that relates to the divine dealings of the Lord toward me, abundant cause to raise a voice of praise to his holy name, and to say with one of old, surely goodness and mercy have followed me all the days of my life." I can and do therefore set to my seal that God is true. Amidst all the reproaches of my own faithless and unbelieving heart, I arise by sovereign grace above all that I am the subject and the object of, in myself, to live upon him who is unchangeable in his nature, being the same yesterday, to-day, and forever. But not so man. In his present state of nature his life is but a vapor that appeareth for a little time, and then vanishes away as the flower of the field; for the wind passeth over it, and it is gone, and the place thereof shall know it no more. Your fathers, where are they? And the prophets, do they live forever?—James iv. 14; Psa. ciii. 16; Zech. i. 5. In a day like the present, the solemn demand of Christ Jesus to his church becomes a matter of seriousness, with weighty considerations, in the prospect of impending judgments, and so much the more as we see the day approaching. For the almighty God will not permit the professing world always to blaspheme his holy name with impunity, without manifesting his displeasure.

I have addressed you as dear sisters in the Lord. What internal evidence have I in myself so to do? You may call me brother, and I call you sisters in the Lord; but our calling each other by these relative names does not constitute us children of God. I will therefore endeavor to present for your consideration some thoughts on the life and character of the children of God. Paul says, "If children, then heirs: heirs of God, and joint heirs with Christ, if we suffer with him, that we may be also glorified together."—Rom. viii. 17. All religious bodies of professors assume a fraternal relationship to each other. But what constitutes the spiritual relationship of a child of God? It is not belief, nor his faith, but the sovereign will of God in Christ. "Having predestinated us unto the adoption of children by Jesus Christ to himself, according to the good pleasure of his will. Wherein he hath abounded toward us in all wisdom and prudence, having made known unto us the mystery of his will, according to his good pleasure, which he hath purposed in himself." It is true that Adam was the son of God by creation, and all his progeny stood in the same relationship with him; yet they were not all the children of God by adoption, and never will be if their names are not written in the book of life. The children and heirs of God are known from all nominal professors by their faith. The life of faith changes the nature of their minds: the faith forms their characters to the likeness of Jesus Christ, the only begotten Son of God, in truth and love, and the primitive heir of all things. "Is not the salvation of God to be acquired by believing?" No. The salvation of sinners is absolutely of God, and not of man. What is a sinner? A violator of God's law since the fall of man by sin. All persons are sinners by nature, being transgressors from the womb. But that sinner is one indeed whom God hath made sacred by his divine power for himself. "Except a man be born again he cannot see the kingdom of God." You, my dear sisters, have professed, by your own voluntary act, avowed that you were born again, of God, to enter into his kingdom, by having been baptized into Christ, as your risen Savior and Lord. All those who have been baptized into Christ, as the Lord their righteousness. Then all such should walk in him, and glory in their bright array. Their royal robe shall shine forever. "Thus saith the Lord, lift up your eyes to the heavens, and look upon the earth beneath; for the heavens shall vanish away like smoke, and the earth shall wax old like a garment, and they that dwell therein shall die in like manner; but my salvation shall be forever, and my righteousness shall not be abolished."—Isa. li. 6. You that have entered

years ago into the kingdom of God, what did you then see? Were not then the subjects of his kingdom united together with the spirit of love, talking to each other of the wonderful acts of God's grace in their salvation from sin and death, to grace and glory? My dear friends, what do you see now? Is there not too much apathy and indifference manifested by the children of God, respecting the order and beauty of his kingdom, which is the body of Christ? I think there is; for instead of praising their heavenly King, who has loved them and washed them from their sins in his own blood, and made them kings and priests unto God and their Father, to glorify him forever. But are they not now so engaged, to such an extent to acquire the things of this world, that they have no leisure time for the things that pertain to the kingdom of God? To be made kings and priests unto God must be for some important end. Their stations are of such dignity, and so eminent in authority, to destroy the baneful influence of the corrupt will of the flesh over poor fallen humanity that would dethrone God Almighty, to have its own self-will gratified. For the peace of the kingdom of God, self must be dethroned, pride abased, and we must be severe with our earthly, sensual and devilish self, as we would with our greatest enemies. Nay, more so; we are commanded to forgive our enemies; but we must not forgive our sins; God only can forgive sins, and this he does, because he is our Father in Christ Jesus. For this cause we are made kings and priests unto God, through Jesus Christ, who is our Advocate with the Father, to receive for us forgiveness of sins, and strength from himself to be conquerors in the fight in overcoming the flesh. If children, then heirs: heirs of God, and joint heirs with Christ. This relationship and heirship expresses great bestowments of riches and dignity on the objects of God's love. You, my sisters, may say to me, Yes, they do; but the apostle says, "If children." Now, my brother, how shall we know that we are the children of God? What have your feelings to do in this case? The scriptures affirm that the salvation of a sinner is of God, and that absolutely so, irrespective of his condition either as a sinner or a saint. If you are born of God, you have the witness in yourselves that you are the children of God. I will describe how you may know whether you are the children of God, or the children of a strange woman, by the following scriptural statements: That you have been mortally wounded in your own consciences, by the law of God; for when the commandment came, you thought it was ordained to life, but you found it to be unto death. While struggling for life, your breath failed, and you had to die to its authority,

having no hope, and in the greatest agony of despair. In this condition you had to lie, until God loosed you from the damning power of sin, delivering you from the curse of the law, by his pardon, sealed with the blood of your Redeemer, and confirmed in your consciences by the Holy Ghost. Yet, after this confirmation in your minds, you might have had to live through hope and fear, darkness and despair, until you were openly buried with Christ in baptism. Paul says, "Know ye not that so many of us as were baptized into Jesus Christ, were baptized into his death? Therefore we are buried with him by baptism into death; that like as Christ was raised up from the dead by the glory of the Father, even so we also should walk in newness of life. For by one Spirit are we all baptized into one body, whether we be Jews or Gentiles, whether we be bond or free; and have been all made to drink into one Spirit." This then is the element in which a child of God should live the life of faith, being a joint heir with Christ, to obtain eternal glory. I do not know a higher relationship to which a believer is compared, than a son of God, with a joint heirship with Jesus Christ; neither that relationship to which the church of God is compared, than the Lamb's bride. These figures of expression are presented to us in the scriptures for our spiritual minds to be endeared with the love and character of our Lord. We should divest our minds from all gross, sensual ideas of these relationships. If God, our Father, had not predestinated us to the adoption of children, we would not have been born of the Spirit, to receive the Spirit of adoption. We know that a child must be born legitimately before it can be heir to an inheritance. The church of God is compared to a wife, the nearest and the dearest relationship known to man. No man who has respect for decency would unite himself with a woman of profane character; neither did our Lord take his beloved in her natural and unchaste condition, but washed and purified her, and clothed her with his own robe of righteousness, to sanctify her unto himself for his own glory. He foresaw her ruin, by union to her natural head, Adam, when he received her as a gift from his heavenly Father. The life, the riches, and the blessings, which she should possess, when she became his bride, were treasured up in her spiritual head, the Son of God, in whom it pleased his Father they should dwell. Christ came from his Father, to seek and to save that which was lost, even that body of objects that his Father gave him before the world was framed; and that body of people he died for their sins. Then, my dear friends, are we the members of this body, bound up in the bundle of life? How happy should we be, being so blessed. You may reply, yes, if I knew I was one of that number. Jesus tells you whom he came to save from their

sins, and in the word of God their characters are described as ungodly, enemies to God, strangers from the covenants of promise, having no hope, and without God in the world. Were you of these characters, my friends? for such only Christ indeed came to save. Paul, in writing to the church at Corinth, says, "Such were some of you; but ye are washed; but ye are sanctified; but ye are justified in the name of the Lord Jesus, and by the Spirit of our God." He said also, "In due time Christ died for the ungodly. For if when we were enemies we were reconciled to God by the death of his Son, much more being reconciled we shall be saved by his life." From these scriptures we infer that Jesus Christ died judicially for us, and rose again justifiable for us, that we should be saved by his life. Because he lives, we live also. If Jesus were not living for us, we should not be living to him. Now to live with Christ in a justifiable state, that is, to live the life of faith; for whosoever is joined to the Lord, is of one spirit. In that believer in whom the Spirit of the Lord dwells, he hath the liberty to affirm that the Lord and himself are one. For without faith we cannot please God, and then we have no evidence of our interest in the Savior. Spiritual works are the immediate offspring of a spiritual life, the principle of which is, Christ in you, the root of all spiritual holiness. Whatsoever we truly perform, we truly believe. Hence it is written that faith worketh by love, and overcometh the world, and that whatsoever is not of faith, is sin. Now without a true knowledge of God, and of his Son Jesus Christ, we have no true faith. True knowledge we derive from the Holy Spirit's teaching: what the Holy Spirit hath taught, that alone we truly know. Hence the apostle prays, "That the God of our Lord Jesus Christ, the Father of glory, may give unto you the spirit of wisdom and revelation in the knowledge of him; the eyes of your undeceiving being enlightened, that ye may know what is the hope of his calling, and what the riches of the glory of his inheritance in the saints. Buried with Jesus Christ in baptism, wherein also ye are risen with him through the faith of the operation of God, who hath raised him from the dead. And you being dead in your sins, and the uncircumcision of your flesh, hath he quickened together with him, [not your flesh, but you] having forgiven you all trespasses." Then, my friends, we being the subjects of these divine operations and revelations, what manner of persons ought we to be in all holy conversation and godliness? "If any serve me, let him follow me," said Jesus, "and where I am, there shall my servant be. If any man serve me, him will my Father honor." Did Jesus Christ mean what he said? Then why do we not what he has commanded, and not be



satisfied by only calling him Lord, Lord, and do not the things which he says? Do you think, my friends, it will be any disgrace to us for God to honor us? It appears by our actions it would be, or why are we so dull and so neglectful in doing that which would honor the God of our salvation? Living in unbelief of God's word is no evidence that we are interested in the salvation of the word. The servant of Christ says, "Be ye doers of the word, and not hearers only, deceiving your own selves."

My brethren, it is needful that we go humbly to our heavenly Father, in the name of our Redeemer, and entreat him to bless us with the unction of his Holy Spirit, that we may duly honor him for the favors he has conferred upon us. Then, holy brethren, partakers of the heavenly calling, consider the Apostle and High Priest of our profession, Christ Jesus; remembering at all times whom you serve, and that with a single eye for the glory of God. If we are the sons of God, we possess a life from Jesus Christ, for that is spiritual, holy, and distinct from the flesh. Flesh and blood cannot inherit the kingdom of God; for it is dust, and unto dust it must return. But "Now are we the sons of God, but it doth not yet appear what we shall be; but we know that when he shall appear, we shall be like him, for we shall see him as he is. And every man that hath this hope in him, purifieth himself, even as he is pure." The righteous and holy God in whom we live and move and have our being, should be revered and adored by all his creatures, but how much more by us who know him as our heavenly Father in Christ Jesus. This knowledge we have received from him, with ability to believe in his holy name.—Phil. i. 29. "This is the work of God, that ye believe on him whom he hath sent." But the question will revert, Believe what, on Christ? Not merely that he lived, or died, or rose again, or any other abstract truth concerning him. To believe fully and savingly on Christ as the Son of God, we must believe what he is, God over all forever blest. Also the riches he possessed as the Mediator of the new covenant; what he says to us as our King; what he has done in accomplishing eternal redemption for us; what he is doing at the right hand of the throne of God, with power over all flesh, to give eternal life to as many as his Father hath given him, and to maintain the life that was given to the objects of God's love; what he will do—he will present his beloved bride before his Father, completely saved and justified, with a declaration of his victory over sin, death, and hell saying, here I am, and the children that thou gavest me—Yes, to believe in Christ, we must believe savingly in the whole of the divine testimony, concerning

all things in which we are involved. To rightly believe what God hath written, the influence of which, under the unction of the Holy Spirit, will produce such a faith that will work greater miracles than raising the dead; it will overcome the world, the flesh, and the devil. The subjects of this grace confess the truth, experience the truth, and practice the truth, in thought, feeling, word and action; and such only do the will of God, and enter into his kingdom.

Brother Beebe, I have written more than I designed when I took up my pen; and the brethren may consider that the diction of this letter, is not so pure in sympathy as their case may demand. But ideas presented themselves to my mind, so I penned them, thinking that they might apply to some brethren whose minds are exercised on this subject. My esteemed brother, Mr. Fred Cooper, of Pa., inquired of me at the Association, what a sinner must do, to attain an evidence of his interest in Christ Jesus, I replied, wait on the Lord. Well, what then? Why wait on the Lord; if he doth not appear to-day, he may to-morrow; therefore, wait on the Lord, for his eyes are upon you, and his ears are open to your prayers, and his arms will sustain you; and all who put their trust in him: See Isa. l. 10. Jer. xvii. 5-7. Dan. iii. 28—No. 1. 7. The words of the poet are applicable to the case,

"Look to the Lord, his word, his throne;  
Look to his strength, and not thy own;  
There wait, and look, and look again,  
Thou shalt not wait, nor look in vain."

Those brethren of the Tygarts Valley Association, desired to hear of my safe return home. Most of them are readers of the "Signs;" the Corder's, the Poe's, the Thompson's, &c. Most of these brethren were strangers to me, until I saw them at their respective churches. This letter, therefore, will give them the necessary information, and that I have not forgotten their kindness towards me. May grace, mercy, and peace, be multiplied to both brethren and sisters, in the Lord, is my prayer for Jesus sake.

My manner of writing, it appears, has displeased some; but I assure all of you, brethren, I have no intention to censure any one; but only to caution, and to admonish them, who through fear of death are all their lifetime subject to bondage.

Brother Beebe, if you think it advisable, publish this in the "Signs."

I remain your brother in the Lord.  
JAMES JANEWAY.

COCCOQUAN, Va. Dec. 27, 1872.

"Blessed are they that mourn: for they shall be comforted."—Matt. v. 4.

It requires no argument to prove that there is only one class of persons brought to view in the text: they are those that mourn. And the mourning here spoken of has no reference to an earthly sorrow. It is

as far from that as the east is from the west. But it has reference to that mourning which a quickened sinner alone can experience, a traveling in pain and in sorrow, until Christ is formed in you "the hope of glory." For we must mourn before we can be comforted, and the text presents the fact that every one that mourns shall be comforted. Reader, are you a mourner in Zion? Perhaps you are, and have been, for many months or years. It may be that you cannot account for the spirit of heaviness that has been resting upon you these many months or years. How many times have you endeavored to throw it from you, and found it to be impossible? There was a time, when you could freely, and with heart-felt joy, mingle in the frivolous amusements of the world, but it is not so with you now. It may have been so imperceptible that you did not realize you were under going a change. But in comparing your present feelings with those of the past, you perceive there is a marked change. Once, you delighted in the world, and worldly things, but it is different now.

At one time, you cared nothing for the fellowship of the saints, or preaching of the word, but it is different now. There is an hungering and thirsting begotten in you, that Christ alone can satisfy. The language of the text, is, "Blessed are they that mourn." The blessing is not in the future, but in the present. In this state of mourning, with the spirit of heaviness resting upon you, even now you are blessed. It may not convey much present comfort to a mourning soul to tell him he is blessed. You may not be able to convince him that he is embraced in the class of mourners brought to view in the text. Yet the truth of God remains unchangeable: "Blessed are they that mourn, for they shall be comforted." This is positive language. There is no doubt expressed, or condition expressed in it. It does not read that they may, can, might, could, would, or should be comforted; but that they shall be comforted. From what source does the comfort come? "The Spirit of the Lord God is upon me; because the Lord hath anointed me to preach good tidings unto the meek; he hath sent me to bind up the broken hearted, to proclaim liberty to the captives, and the opening of the prison to them that are bound; To proclaim the acceptable year of the Lord, and the day of vengeance of our God; "To comfort all that mourn."—Isa. lxi. 1-2. The comfort is for all that mourn, not one is left out. Sooner or later it is received. It will surely come, for God has so declared. And how sweet it is to receive this comfort, to experience the gracious smiles of our Redeemer, to be brought to his banqueting house, and partake of the royal feast prepared there. A single glimpse, a moment's view of

him more than compensates for all the sorrow that we experience before we enjoy the light of his countenance. Days, weeks, months, nay years may have passed, during which, in bitter anguish of soul, we mourned as only quickened sinners can mourn, but when we beheld the cross of Christ, and heard his gracious voice speaking words of comfort, peace, and love, the sufferings of the past were not worthy to be compared with the joys of that moment. "Whom having not seen," says Peter, "ye love; in whom, though now ye see him not, yet believing, ye rejoice with joy unspeakable and full of glory."—Pet. i. 8. In our after experience, when we turn away from Christ, and begin to look within, into our depraved nature, for something good, we are again in trouble, doubts and fears arise, and perhaps great darkness of mind. In Christ alone, we find an antidote for the serpent's sting, through him alone we have peace with God, and in him we possess eternal life. Therefore as long as our mind is stayed upon Christ, we experience perfect peace: as it is written in the prophecy of Isaiah: "Thou wilt keep him in perfect peace, whose mind is stayed on thee; because he trusteth in thee."

The above remarks, written at an interval of leisure, upon the words quoted from Matt., are submitted to you, Eld. Beebe. Dispose of them as your riper judgment may suggest.

Trusting that Israel's God may sustain and strengthen you in your declining years, and with love to the dear brethren, readers of your valuable paper, I remain yours in gospel fellowship,

WM. M. SMOOT.

OFELIKA, Ala. Dec. 25, 1872.

BROTHER BEEBE:—The fortieth volume of the "Signs" has now closed, and doubtless it has been of much interest and comfort to many of the tried and afflicted children of God who have read it during the past year. Even the *index*, as presented in the thirty-sixth number, is not without interest. Of the 288 pages of reading matter, it shows that there have been published 56 hymns, 216 letters from correspondents, 189 of these correspondents wrote one letter each, 12 wrote two, 6 wrote three each, 5 of them wrote seven, 2 wrote four, 1 wrote six, and 1 wrote eight. Besides these, there are 44 Editorial articles, 15 Circular Letters, 17 Corresponding Letters an account of 8 ordinations, and 5 churches constituted. But that which has struck me with the most force is the *two hundred and seventy-eight obituaries*. Many a heart has been made sad by the loss of loved ones, and many have been called to their long and eternal home, where sighing and sorrow will be no more; and doubtless many who now read the "Signs" will, before another year shall close, be called to lie down in death, and cease from their labors here forever. May we be found of our Lord in peace, and awake in his likeness.

W. M. MITCHELL.

STONE MOUNTAIN, Ga., Dec. 25, 1872.

DEAR BROTHER BEEBE:—It has been my privilege to read several religious papers, of different orders, purporting to be devoted to the cause of Christ and the advancement of his kingdom—the church. Whether the editors of these papers have been actuated by what they conscientiously believe to be their duty before God, is not for me to say. Of one thing I am assured, the interest in this or that political party has apparently, at times, claimed their attention about as much as the cause to which their papers purport to be devoted. The flames of our late calamitous war, which enveloped the country and spread distress in many households throughout the breadth of our land, received no little support from these politico-religious journals, and certain ministers. Not only politics, but other matters merely, ephemeral, loose and trivial, often engross their columns, making them readable only while fresh from the press.

But we find in the "Signs of the Times," altogether a different paper. It is devoted to religious matters exclusively. Its large and extended correspondence, its ably written editorials, all tend to confirm, instruct and edify in the truths of the everlasting gospel. It is readable at all times. Old numbers are as interesting as the ones newly issued; and I know of no paper more suitable for careful preservation in a family library. Do all the readers of the "Signs" preserve their numbers? Do they never think what a store of religious reading matter, that by a little attention, they could preserve with other volumes, and transmit to posterity? Allow me to suggest that this be done—and the utility it would confer—the edification it would afford of by gone years to turn to these pages teeming with counsels, reproofs, and encouragements in the doctrines of the sacred scriptures. The inspired Apostle, writing to the church at Corinth, to them that are sanctified in Christ Jesus, called to be saints, with all that in every place call upon the name of Jesus, says, "I determined not to know any thing among you, save Jesus Christ, and him crucified." He would have the whole scope of his purpose and calling clearly understood. Corinth then was a place of great mental activity and commercial enterprise; its wealth had become proverbial. All of earth's grandure, in that age, probably surrounded it. Like many of the followers of wealth and fashion at the present day, the people then no doubt loved something fastidious or enticing whether in words manner or costume. Yet, in the place was planted the church of God, to which belonged some of the faithful in Christ. To them, the Apostle Paul declared; "I, brethren,

when I came to you, I came not with excellency of speech." His purpose was not to please and gratify the curiosity of men; it was not to enter into some philosophical discussion or to maintain some popular theory whereby to give himself renown; it was not to associate himself in some political scheme to subvert, or create as it might be, some theory in worldly government; and it was not to organize or to aid in such societies, known at the present day, as "Washingtonians," Knights of Jerico, Good Templars" etc., Sitting in secret conclave under the cover of night for the purpose of "reforming men." Oh, no, no! For he had determined not to know anything among them, "Save Jesus Christ and him crucified." Verily it was to preach the gospel of Christ—him crucified—a Saviour of sinners. Through Him and by Him men were to be reformed and spiritually renewed—killed to the love of sin, and made alive to holiness.

We hereby have the inspired pattern. Those journals devoting their space partly to religious matters, and partly to political, and otherwise, cannot at any rate claim apostolic usage. "Render therefore unto Caesar, the things which are Cesar's; and unto God the things that are God's." The gospel of Christ admits of no such medley, as an intermixture of secular affairs, with religious. And I am therefore constrained to commend the course of the "Signs" in its consistency with ancient landmarks of the gospel.

Not wishing to intrude upon his time, but as I am constrained to believe it would interest many readers of the "Signs," as well as myself, I would request the views of Brother Wm. L. Beebe, upon a portion of the prophecy of Daniel, recorded in chapter vii. 25, and some of the preceding ones.

Yours in love,  
PHILIP L. HAMPTON.

## ORDINATIONS.

At a meeting held with the Regular Predestinarian Baptist Church of Christ called Little Flock, Adams County, Ill., October 6th, 1872, for the purpose of setting apart to the office of a deacon, our brother C. G. Samuel.

The presbytery organized by choosing brother B. Warren Moderator and John Byler Clerk.

Elders J. G. Williams, Peter Ausmus, and Deacon C. Davis being present, the candidate was called on who gave full satisfaction in regard to his Christian experience.

Ordination prayer by the Moderator and laying on of hands by the presbytery.

After which a very impressive charge was delivered by Elder Peter Ausmus.

Right hand of fellowship by the presbytery and church.

Done by order of the church on the 6th day of October, 1872.

B. WARREN, Mod.

JOHN BYLER, Clerk.

## PROSPECTUS

For the publication of  
A NEW SERIES OF THE  
BANNER OF LIBERTY.

As in the inscrutable Providence of God, the former publisher, proprietor and editor of the BANNER OF LIBERTY has been called from his labors by death, and consequently no longer to wield the pen or sustain the responsibility of its publication, a new Company has been formed, under the style, title and firm-name of "G. Beebe, Son & Co.," who now propose to issue a new series, from and after January 4, 1873, from the Printing and Publishing House of the *Signs of the Times*, in Middletown, Orange Co., N. Y.

The *Banner of Liberty* will still be devoted to the same principles to which the former series was pledged as "A Weekly Newspaper—Political, Literary and Miscellaneous—advocating Constitutional Government, Civil and Religious Freedom, Free Trade and Equal Rights." The new publishers and proprietors will endeavor to maintain the high reputation to which the former series had arisen, and to make such improvements in the future as the exigency of the times and the principles to which we are pledged may demand. The subscribers to the former *Banner of Liberty* will be supplied with as many numbers of the new as were due them when the former publication failed. The hope to retain the patronage of all the former supporters of the *Banner of Liberty*, and to increase the circulation, has induced the present proprietors to incur the expense of supplying all the numbers which were due on the former publication.

The terms of the new series will be from this date one dollar and twenty-five cents for a single copy for one year, paid for strictly in advance, and to be discontinued as soon as the time paid for expires, unless renewed.

### RATES FOR CLUBS.

Nine Copies one year, . . . 10 00  
Twenty Copies one year, . . . 20 00

In no case can we afford to reduce the rates to less than one dollar, as less than that figure will not, at the present cost of stock and labor, sustain the publication.

To all regular prepaid or prepaying subscribers of the *Signs of the Times* the *Banner of Liberty*, will be sent for one dollar.

The *Banner of Liberty* will continue to give weekly the very latest and most accurate New York reports of the Markets, up to the hour of going to press, which of itself will be worth more than the price of a year's subscription to our readers. A general summary of the very latest news of general interest.

A portion of the *Banner of Liberty* will, as formerly, be devoted to the Literary and Home Department, for

the present, and at least until the conclusion of the story of "Violets," edited by Mrs. Carrie D. Beebe.

A synopsis of the proceedings of Congress, and of the Departments of our Federal Government, will be correctly reported as early as they can be given in any other weekly newspaper of so general circulation.

We shall fearlessly expose, to the extent of our ability, the corruption of dishonest officials in high as well as in low places. The principles of Jeffersonian Democracy, of State Rights, Just and Wholesome Laws, honestly and equitably administered, shall be a prominent feature of the *Banner of Liberty*.

We shall strenuously and uncompromisingly unmask the wicked and deceptive machinations of hypocritical religious fanatics, who are insidiously laboring to undermine our constitutional rights, by urging a recognition of their puritanic and pharisaical dogmas in the Constitution of our Federal Government. While we bow with the most profound and sacred reverence to every word of divine inspiration, as contained in the holy scriptures, we shall strenuously oppose the hidden things of dishonesty and spiritual wickedness of high places.

We have made and are still making arrangements for contributions to our columns from some of the most able and talented pens in our country, and we pledge ourselves to do all that can be done to make this the best and cheapest newspaper in the United States.

With these pledges and prospects before us, we throw our banner to the breeze, and nail it to our masthead, confidently relying on the cordial co-operation of those who know, love and appreciate the blessings of civil and social Political and Religious Liberty. Those who approve of our principles and desire to sustain the cause to which we are pledged, can render us material aid by extending our circulation. Each in his own vicinity can in all probability procure a list of new subscribers, and so contribute to fix the *Banner of Liberty* upon a permanent and remunerative basis, and render a service which may tell in future generations, by aiding in handing down to posterity the sacred principles for which our patriotic fathers fought, bled and died.

GILBERT BEEBE, B. L. BEEBE,  
MRS. CARRIE D. BEEBE.

Our temporary connection with the "Banner" is induced by a desire to supply the 6000 subscribers who have prepaid before our lamented son was stricken down and disabled to fulfill his contract with them, and also by a resuscitation of the "Banner" to assist the widow to this means of providing for the support of herself and fatherless children.

GILBERT BEEBE.



# EDITORIAL.

MIDDLETOWN, N. Y., JANUARY 15, 1873.

## "THE WEEK OF PRAYER."

Under this imposing head a call has been issued, by whom, or from whence, we are not informed, calling on all the self-styled, "Truly Evangelic" denominations on earth, including, as we suppose, all the princes, the governors, and the captains, the judges, the treasurers, the counselors, the sheriffs, and all the rulers of the provinces of Babylon, throughout all the world, to observe eight days, beginning on Sunday, January 5th, 1873, and ending on Sunday January 12th, as days of Prayer.

The proclamation bears no perceptible marks of having come down from heaven; nor can we find anything like it in the holy scriptures, as given by divine inspiration. The nearest approximation to it furnished in the Bible is that recorded in Daniel iii. 1-7. But as even that assemblage and devotion provoked the anger of the Lord, we are compelled to conclude that this proclamation has also emanated from "The rulers of the darkness of this world; from the spirit that worketh disobedience." These rulers and this spirit are remarkably active in these days, and like the beast in Rev. xiii., have a mouth speaking great things and blasphemies against the name of God, and his tabernacle, and them that dwell in heaven.

The work for each day is definitely laid out, and the need of the Holy Ghost to help our infirmities, and to teach us how to pray and what to pray for; and to make intercession for us according to the will of God, is altogether ignored. They desire not the spirit of Truth, which the world cannot receive; for that spirit can never harmonize with the spirit of the world; and it being the spirit of Truth, would expose all their works of dishonesty.

The scriptures inform us that the saints, who are worshipers of the true God, "Know not how to pray as they ought, but the Spirit helpeth their infirmities, making intercession for them according to the will of God;" for it is the Spirit of God, and therefore searches the deep things of God, and knoweth what is the mind of God. They cannot therefore tell beforehand what the Spirit will indite in their hearts to pray for, for they are as fully dependent on God to give them the spirit of grace and supplication, to awaken in them a desire for the things which he has in store for them, as they are for the bestowment of the things which the Spirit teaches them to pray for. But it not so with those who only cling to a form of godliness, while they deny the power thereof, for they can make their own arrangements to suit themselves, and frequently do appoint their concerts of prayer, in which they all promise to pray for

not what the Spirit may inspire, but for what they have beforehand agreed to pray for. This utter repudiation of the Holy Ghost as teacher and leader in prayer, and reliance upon their own wisdom and fleshly power, is exemplified in the work of prayer parceled out for each day. The pliant devotees at this strange altar must have their lesson before them each day, or they may forget the programme, and pray for missions, or for something else on the wrong day, and so make confusion. On the day appointed to pray for Sunday Schools, Tracts and other religious societies, their wonderful powers must be concentrated upon these specific objects, which are not only unauthorized in the scriptures, but are virtually forbidden, for what Christ has not commanded his disciples in the New Testament, in religious matters, he has forbidden, for his law is perfect.

This concentration of the efforts of men to persuade the God of heaven to lay aside his own purpose of grace, and his method of salvation, is based upon a brutish ignorance of the eternal perfections and adorable attributes of the only true and living God. While they pretend to admit that God has power to move the world, they claim for themselves that prayer is a lever in their hands by which they can move the power that moves the world. Hence they calculate upon the quantity of prayer, or of what they profanely call prayer, and in proportion to the gross amount, they look for such results as would dismantle God of his supreme power and glory, and place the destiny of mankind in the hands of bold usurpers.

But why stop at making out the lesson or task for eight days? Would it not be equally appropriate to dictate what shall be prayed for every day of the year, or of our lives, and so dismiss the Holy Spirit altogether and forever?

They who never knew the Lord, who never knew the depravity of the natural heart of man, who have never known the anguish of a sin-stricken, heart-broken, guilt-burdened helpless sinner, may read or repeat such forms of prayer as men may invent, and then like the strange woman, say they thank God that they have "peace offerings with them;" but no quickened child of God will need the instructions of men, to teach him, to say in the spirit, as taught of the Lord, "Father in heaven, thy will be done."

Christ has forbidden his disciples to pray after the manner of the pharisees, or like those who expect to be heard for their much speaking, but it is their precious privilege in the privacy of the closet, with the door shut, alone with God, as the spirit shall give them utterance, to breathe forth their heaven-given desires for the glory of God and well being of men.

The following programme for what is called the week of prayer, is now going the rounds of the public newspapers of Europe and America:

An earnest effort is to be made for a general observance of the week or prayer throughout the world. The following are the subjects announced for the various days:

Sunday, January 5.—Sermons: subject—The foundation, security, and universal extension of the Christian Church.

Monday, January 6.—Devout acknowledgement: Remembrance of God's mercy to the nation; to families and to the Churches; providential and spiritual blessings to ourselves; confession of sin.

Tuesday, January 7.—Prayer: For Christian Churches: their increase in love, activity, fidelity to the truth, and the clearer manifestation of the unity in the faith, for ministers, missionaries, and evangelists.

Wednesday, January 8.—Prayer: For families; for sons and daughters of Christian parents; for a blessing on the home influences, and on the services and ordinances of "the Church of God;" for schools, colleges, and universities; for children at sea or in foreign lands; for young men in business and professions; for servants; and for all in sickness and tribulation.

Thursday, January 9.—Prayer: For nations; for kings and all in authority; for the maintenance of peace; for increase of righteousness; for the spread of religious liberty; for the growth of sound knowledge; for contentment, concord and good will among all classes; for the discernment of God's hand in national judgments; and for the removal of intemperance, immorality, and the sins which are "a reproach to any people."

Friday, January 10.—Prayer: For mankind; for the circulation of the Holy Scriptures, and the spread of true literature; for the overthrow of slavery; for the removal of every form of Antichrist; for all prisoners and captives; and for the increase of that kingdom which is "righteousness, peace, and joy in the Holy Ghost."

Saturday, January 11.—Prayer: For Sunday Schools; for Missionary, Tract, and other religious societies; for the raising up and sending forth of more "laborers into His harvest," and for the removal of hindrances to the spread of the Gospel, and for the conversion of the world.

Sunday, January 12.—Sermons: "Let the whole world be filled with His glory. Amen and Amen."—Ps. lxxii., 19.

## Corresponding Letters.

*We, the ministers and messengers of the Kehukce Association, now in session with the church at Smithwick's Creek, Martin County, North Carolina, to the associations and churches with which we correspond.*

BELOVED IN CHRIST JESUS: Being favored through the indulgent kindness of our heavenly Father with the privilege of another anniversary meeting, agreeably to our common custom, we send you this our annual epistle of love and fellowship.

We still hold to and trust in the doctrine of Christ revealed in us the hope of glory, and who is our only trust, reliance and support in this poor sin-disordered world, and our everlasting salvation, honor and glory in eternity, and we humbly trust and hope that we are addressing those who are of like precious faith.

We meet with very many pretended worshipers who trust in the law for

salvation. Others trust in a set of principles in the head or carnal mind without a change of heart; others trust in external forms and ceremonies; others trust in a mere moral reformation; but all the mechanical worship and fashionable practices of this nineteenth century, can never effect the standing of the true Israel of God, whose only hope and trust is in Christ, "the way, the truth, and the life." What, if from divers sources, we are called to pass through doubts and fears and sore trials, let us bear in mind the words of inspiration, that it is through much tribulation, we are to enter the kingdom of God. When we read the experience of David, of Job, of Jeremiah, and the last moments of our divine Redeemer, and see what shadows at times fell upon their souls, and how at times, like us, they mourned an absent God, we are ready to assent to the texts, "all thy children shall be taught of the Lord," and "in the world ye shall have tribulation."

We verily believe that we have a vast deal too much of what is called religion; the ingredients of which it is composed, being so detrimental to the comfort and edification of the children of God, and repugnant to the glorious gospel of Christ. In very much of what is now termed gospel preaching, but little is said to the honor of God, and his rich and distinguishing grace; very little is said of the teaching and operation and influence of the Holy Spirit, and the christian warfare; while a vast deal is said about the great leading truths of the gospel, being dangerous to preach, because of its hardening effect upon sinners.

The above is a faint specimen of what is termed religion and gospel preaching, and how widely these things differ from those of the church of the living God, the pillar and ground of the truth; where sound doctrine and sovereign grace are known, received, loved, admired, defended and vindicated. While we are surrounded, harrassed, perplexed and TRIED by error, delusion and fanaticism, let us take courage and rejoice in the soul-cheering truth that "all things work together for good, to them that love God, to them who are the called according to his purpose," and when the mists and darkness of earth shall have forever passed away, we shall see the church of God, the redeemed of the Lord, washed, purified, saved and exalted at the right hand of the Majesty in the heavens, then shall we see no more sorrow nor crying, for the former things have passed away.

Our next annual association will be held with the church at Cross Roads, Edgecombe County, North Carolina, commencing Saturday before the first Sunday in October, 1873, when we hope to meet the messengers, ministers and Corresponding Letters of sister associations, and others of like precious faith.

## Marriages.

Dec. 31, 1872—By Eld. Gilbert Beene, at his residence on Orchard St., Middletown, Mr. Warren D. Haggerty, of Paterson, N. J., and Miss Denie E. Lane, of Deckertown, N. J.

Jan. 1, 1873—At the house of the bride's father, at Howell's, by the same, Mr. Wm. L. King and Miss Alice L. Loud, daughter of A. D. Loud, both of Howell's, N. Y.

Oct. 17, 1872—By Eld. F. A. Chick, at his residence in Reisterstown, Md., Mr. John E. Ensor and Miss Mary Gorsuch, all of Baltimore Co., Md.

June 13, 1872—In Washington, D. C., by Elder J. L. Purington, Mr. Joseph Hodgson to Mrs. Maria L. Downing, both of Washington, D. C.

Aug. 1—At the house of the bride's father, in Prince Wm. Co., Va., by the same, Mr. Thomas H. Spicer, of Culpepper Co., Va., to Miss Louisa Smith, of the former place.

Dec. 12—At Centreville, Fairfax Co., Va., by the same, Mr. Wm. W. Summers to Miss Jennie Palmer, both of Fairfax Co.

Dec. 18—At the house of the bride's mother, in Prince Wm. Co., Va., by the same, Mr. George F. Lamb to Miss Ann E. Corbett, both of Prince Wm. Co.

Dec. 22—At the house of the bride's father, in Fauquier Co., Va., by the same, Mr. James A. Sinclair to Miss Cornelia Downs, both of Fauquier Co.

At the same time and place, by the same, Mr. Luther Smith to Miss Caroline Downs, both of Fauquier Co.

## Obituary Notices.

DIED—April 20, 1872, at Mt. Carroll, Ill., Mrs. Elizabeth Morris, aged 95 years.

Our little son, John M. Steers, departed this life June 26, 1872. He was born March 22, 1871. Though young, he was a dear one to us, his father and mother, four sisters and one brother, who mourn the loss. His funeral was attended by brother Joseph Richardson.

Yours in hope of eternal life,  
J. G. STEERS.

DIED—At his residence at Colehill, Prince Wm. Co., Va., on the 23d of December, 1872, brother George Weedon, in the 86th year of his age. He was baptized in May, 1858, by Eld. R. C. Leachman, and was one of the constituent members of Quantico Old School Baptist Church at its organization in July, 1858. He possessed an unblemished character, a devoted brother, and was one of the few who in his early experience had a very clear manifestation of God's love and mercy in the forgiveness of his sins, and therefore was not subjected to as many doubts and fears as to his interest in Christ, as many of the saints. He fell asleep very quietly, and is at rest from sorrow, toil and pain. He leaves a widow, several children, and other relatives to mourn his departure. May God bless them.

It becomes my painful duty to send for publication the obituary of my father, Jeremiah Elmore, who departed this life April 10, after a brief illness of pneumonia fever, without any great pain. He was born in Montgomery Co., Ala., and was in his 57th year. He moved to Missouri in 1851, and was a member of the Old School Baptist Church for about twenty years, and his seat was seldom vacant there. He was well beloved by those who knew him, and in his death has closed the career of a good husband, a kind father and an honest man. He retained his mind until a few minutes before his death, and died in full assurance of faith. We mourn not as those without hope. The Lord will sustain and protect those who trust in him.

MARTHA A. ELMORE.  
Buchanan Co., Mo.

DIED—At his residence in Alexandria, Va., Sept. 22, 1872, in the 56th year of his age, William Ford, who was at the time of his death Clerk of the Beulah Old School Baptist Church in Washington, D. C.

Brother Ford was a devoted and efficient member of the church, and beloved by all who knew him. We miss him greatly, but our loss is his everlasting gain. He left a wife and three grown sons to mourn their loss. His beloved wife is also a member of Beulah Church.

The weak and humble writer of this notice preached at his funeral from Rev. xiv. 13, to a large and attentive audience.

JOHN BELL.

Our much beloved and highly esteemed brother, Tunis Mosher, died at his residence in Milo Township, Iowa, aged 84 years and 5 days. He was taken sick on the 19th of November, on the 20th became paralyzed and unconscious, and on the 23d, at 15 minutes past 2 o'clock a. m., he fell asleep in Jesus, without a struggle or groan.

He united with the Baptist Church of Spring Water, Livingston Co., N. Y., Aug. 12, 1843. When he gave a relation of his hope in Christ before the church, (of which the unworthy writer was Clerk at that time) he dated his experience back eighteen years. He has always lived an exemplary life, and earnestly contended for the faith once delivered to the saints, and was beloved by all who knew him. He has left a large circle of relatives and friends to mourn our loss, but which is his eternal gain.

S. P. MOSHIER.

As death has entered our ranks and taken from our fond embrace one of the precious members of the little body at Otego, we wish to give notice of it in the "Signs."

My dear uncle, Gilbert S. Bundy, closed his eyes on earthly scenes Nov. 29, 1872, aged 73 years, 7 months and 26 days. He was baptized by Eld. David Crane over forty years ago, and by his devoted, Christ-like life and consistent christian walk, he was able to stop the mouths of gainsayers, and to win the unbounded fellowship and respect of the brethren with whom he had stood so long as a good soldier of Jesus Christ. His dying was like his living, quiet, peaceful and calm. He leaves one son, and one daughter to mourn the loss of their last earthly parent. Elder Durand was present, and preached a comforting discourse from 1 Thess. iv. 14, after which his brethren bore his sleeping dust to its last resting place. We can see the kind hand of the Lord in this affliction, for the day following his departure, being our church meeting day, another of the ransomed ones came to the church, and on Sunday was baptized by Elder Durand. Truly it was a season of solemn joy. I refer to sister Harmon, whose husband was one of six that were baptized at the meeting of Nov. 1st.

I cannot close without speaking of the valuable help of our dear old brother in the time of the separation of the church from the arminians. While the conflict was bitter and sharp, he was ever ready to face the foe, and to defy them in the name of his God. Well do I remember how boldly he stood in defense of the truth, bringing to light the hidden things of dishonesty, and like a fearless soldier speaking words of comfort and cheer to his dear brethren. After the conflict was over, the number was reduced in proportion to that of Gideon's army. Among the few was dear uncle Gilbert. Shortly after this the Lord was pleased to reveal himself in a wonderful manner to him, by relieving him of worldly care to that extent that his whole life was bound up in the church. O how he did delight in extolling the wonders of grace divine and everlasting love that brought him to love the church of Christ.

May the Lord give us grace to bow to his will, to kiss the rod, and walk humbly all the days of our pilgrimage, is the desire of your unworthy friend and well wisher, in hope of eternal life,

BALAS BUNDY.

My dear mother, Mary Reed, fell asleep in Jesus on the 16th of February, 1871, after an illness of two months, aged 62 years. Her disease was dropsy, which she bore with christian fortitude until her spirit took its flight. In her death the Old School Baptists have lost a warm friend and an orderly member. She was a member of the Church at Goshen, Clark Co., Ky. She made a public profession of her faith when young, and was baptized by Elder Thomas Boone.

In her last sickness she seemed to think she would never recover, and that her departure was near at hand. She said she did not want us to grieve for her when she was gone, and wanted to be buried in a plain manner. I did not want to give her up, but God had called her and she must go. He only took that which he gave, and blessed be his name.

Brethren Wm. and Cyrus Rupard both preached on the solemn occasion, from Rev. xiv. 13, after which her remains were interred in the old burying ground, there to moulder back to its mother earth.

"Asleep in Jesus, blessed sleep,  
From which none ever wake to weep."

She leaves my father and five children, with myself and many relatives and friends to mourn our loss, but not as they who have no hope.

This world is not our home, but we seek a heavenly country. O how short-lived are all our joys in this time world; for the things which are seen are temporal; but the things which are not seen are eternal. A few more days of sad bereavement and sorrow, and we shall go home to join our kindred in Christ.

"Asleep in Jesus, O for me  
May such a blissful refuge be."

Dear kindred, as Joseph said, "When it is well with you, remember me."

Yours in Christ,  
SAMUEL E. REED.  
Richmond, Ky.

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DEVOTED TO THE OLD SCHOOL BAPTIST CAUSE.

"THE SWORD OF THE LORD AND OF GIDEON."

VOL. 41.

MIDDLETOWN, N. Y., FEBRUARY 1, 1873.

NO. 3.

## CORRESPONDENCE.

ELDER S. H. DURAND—DEAR FRIEND:—Please excuse me for writing to you, as I am not personally acquainted with you. As I have had a desire for a long time to write to you, thinking it might be a relief to my mind, I must now make the attempt, though I feel myself so erring and sinful that I cannot express myself as I would wish. I know I have many trials and afflictions to pass through, and have had for several years past. But of late they seem more constant and severe than ever before, and I feel unable to resist in any way, and the more I try to rid myself of this burden, the more crushing is its weight. Though my mind is sometimes easy and composed, and I can get some peace by reading the bible, yet this is only a momentary thing, for this peace and comfort is soon blasted, and these sad and melancholy feelings come again with the same wounding sword, and I am filled with gloom and despair. I have often tried to pray for relief at such times, but no relief would come, and my prayers always seemed to make me feel worse, and I am afraid at times to even attempt to pray, as I believe it a great sin for one so corrupt to call upon the name of the Lord, for we know not what to pray for as we ought. My greatest desire now is that the Lord would resign me to his omnipotent will, and permit me to trust in his holy name, and confer no longer with flesh and blood, and we are informed by the scriptures that no flesh shall glory in his presence.

I must say that the doctrine held by the Old School Baptists is the only doctrine that has ever given me any consolation, and I believe if there are any christians on earth, it must be them, and I desire more to be with them than any other people. I delight very much in reading the "Signs of the Times," and I have been much enlightened by them. I hope the Lord will enable you to give me an answer of peace. Please answer me through the "Signs of the Times," if you can discern anything in this worth answering, but I do not wish what I have written to be published, if you can reply without it, but you may use your own judgment in the matter. I do not think I can write anything worth your attention. I am a mystery to myself.

I shall have to close this letter, though I have not given you a full statement of my feelings, for I cannot do the things that I would, but the things that I would not, them I do. I feel poor and lifeless, and cast down in mind, and all earthly hopes seem gone.

Dear friend, if you have leisure will you please give your views on Acts ix. 8, 9, and also on Heb. xi. 7? If you will attend to the above requests, you will greatly oblige your  
WELL WISHER.

HERRICK, Pa., Dec. 19, 1872.

DEAR BROTHER BEEBE:—The letter which I enclose to you from my "Well Wisher" has been by me some time, but as it is without a date I cannot now remember how long. In reply I would say that the writer clearly describes the feelings of one who has been brought to a knowledge of his sinful and justly condemned condition by nature. This knowledge is produced only by the Holy Spirit. Some profess to have learned that they were sinners by the teaching of men, or by reading religious books. But the Lord's people learn it by feeling the power of sin reigning in them so that they groan under it as Israel did under the unbearable burden of Pharaoh, and after all their efforts to overcome it, and to do what the righteous law of God requires, they have to cry out with the Psalmist, "Iniquities prevail against me." But the Lord who wounds, can heal. He who kills to all hope of salvation by our works, makes alive to righteousness through Christ. He who begins a good work in any of the sons of Adam, by showing them their sins in which they have exceeded, will perform it unto the day of Jesus Christ. And I trust that my anonymous correspondent is before this time rejoicing in hope of the glory of God through an experience of the cleansing blood and perfect righteousness of our Lord Jesus Christ.

"And Saul arose from the earth; and when his eyes were opened, he saw no man: but they led him by the hand, and brought him into Damascus. And he was three days without sight, and neither did eat nor drink."—Acts ix. 8, 9.

This is the first of the texts upon which my views are desired. I will try to express a few thoughts in reference to it. Here we have three days of Paul's history presented to us in a condensed form, so far as the circumstances are concerned. On his way

to Damascus on important business a light above the brightness of the sun shone around him from heaven; he fell to the earth; a sound was heard by those who accompanied him, and he conversed with some one unseen; he arose from the earth and was found to be blind; he continued his way to Damascus, but was led by the hand instead of being the proud leader, and was there three days blind, without eating or drinking. These are the bare circumstances. But there is an inner history here indicated by the outward appearances, which more especially concerns and interests the children of God, for whom the inspired record is made. This inner history or experience Paul himself gives in other places. "I was alive without the law once."—Rom. vii. 9. This was his state up to the moment that he fell to the earth. A natural man, self-satisfied, self-confident, self-righteous. A condemned sinner, but as entirely unconscious of it as a dead man is unconscious of his lifeless condition. Entirely ignorant of the real requirements of the law of God, and therefore having no desire for any other righteousness than that which he had by virtue of the good works he had done and was still continuing to do. Never having had a thought as yet that he could possibly lack any power or vitality which was necessary in the performance of all that God required, and so "Alive without the law." As is every man until he is born again, no matter what his religious standing or amount of righteous works. Mad, also, exceedingly mad against any body that suggested any other way of righteousness.

"But when the commandment came sin revived and I died." This was when the light from heaven shined round about him. "In him [Christ the Word] was life; and the life was the light of men."—John i. 4. "The entrance of thy words giveth light."—Ps. cxix. 130. "All things that are reprov'd are manifested by the light; for whatsoever doth make manifest is light."—Eph. v. 13. This light is above all natural light, and reveals what could never be seen by any natural light. By it Saul sees that he is dead in sin, that he is justly condemned by the righteous law of God, which has for the first time shined in upon his astonished soul, and he dies to any hope of righteousness by the works of that law. When he arose from the earth he was blind. He never was blind before.

This seems to me to represent the blindness of the conscious sinner to any way of escape from the sentence of the law—to any way of holiness and salvation. The Pharisees were not blind in this sense. "They said unto him, Are we blind also? Jesus said unto them, If ye were blind ye should have no sin; but now ye say, we see; therefore your sin remaineth."—John ix. 41. One must have life before he can be blind. The conscious sinner has life, and searches for a way of holiness but cannot find it. If there were no way of holiness, no salvation for him, then he could not be called blind because he could not see it. But for the mourning soul who feels his condemnation there is a way "which shall be called the way of holiness," and he gropes for it but cannot find it. This I take to have been Saul's condition during the three days of his blindness. The troubles and sorrows of his soul took away his appetite for temporal food. The glory of God shined upon him through the law, but it only showed him his condemnation. He had asked, "What wilt thou have me to do?" But he was yet waiting for the answer. That answer which the Lord told him he should receive in Damascus, must come through Ananias. He did not know that he was a chosen vessel of mercy until Ananias was sent to tell him. When Ananias spoke to him in the name of Jesus the scales fell from his eyes. Thus ministerially he opened the blind eyes. The word which he spoke had power to open them. "And the same hour," says Paul, "I looked up upon him. And he said, The God of our fathers hath chosen thee, that thou shouldst know his will, and see that Just One, and shouldst hear the voice of his mouth. For thou shalt be his witness unto all men of what thou hast seen and heard."—Acts xxii. 14. Saul was now delivered from the condemnation of the law, and the Lord's servant told him where he stood, what the experience was that he had passed through, and what his present duty was as a child of God and a follower of the Lord Jesus Christ. "And now why tarriest thou? Arise and be baptized, and wash away thy sins, calling on the name of the Lord." His sins have been atoned for by the blood of Christ, "who died for our sins and arose for our justification." He has experienced freedom from the law and forgiveness of sins. But while he remains under the law as a Jew he is a

debtor to do the whole law, and so in a certain sense he remains as in the light of the law defiled with his sins until he manifests his freedom from it by being buried with Christ in baptism. Christ commands those who believe in him to be baptized in his name. "Take my yoke upon you and learn of me, for I am meek and lowly of heart, and ye shall find rest unto your souls," and in the keeping of his commandments there is great reward. The law cannot follow them over Jordan. Those who have been baptized in the name of Christ experience a washing away of their sins, a liberty from the law which marks sin, a comfort and peace and rest in Christ, which the believer who has not been baptized does not know here. Thus hastily I have passed over this subject, leaving many things that have occurred to my mind unexpressed. May the Lord more fully enlighten our minds upon it, if it is his holy will, and enable us to walk obediently as children of God. I will leave the second text proposed by my unknown correspondent for another communication.

In hope of eternal life,

SILAS H. DURAND.

OPELIKA, Ala. Dec. 30, 1872.

BROTHER REEBE:—A few days ago I received a letter, from which I here give a brief extract, which will explain why I again write for the "Signs." The writer says:

"Dear Brother:—It has been my desire for several days, to ask your views on the Parable of the sower, particularly respecting the seed that fell in stony places. I know your feebleness of health, and if to comply with this request, would overtax you in the least, please let it pass by unnoticed, and all will be right. I sometimes fear that I have no right to ask anything from the children of the Living God; but if you should write, do it through the "Signs," but do not mention my name, or place of residence, and you will greatly oblige, "Yours in much distress of mind."

It is quite likely that the writer of the above, has clearer understanding of the gospel application, of this Parable than I have, but as he simply requests my views, such as I have, I cheerfully give. The parable may be found recorded in Matt. xiii. Mark iv. and Luke viii. In Matt. xiii. seven noted parables are recorded, most of which, if not all, were spoken by Christ to the multitudes which thronged around him, including his chosen disciples. "All these things, spake Jesus unto the multitude in parables, and without a parable, spake he not unto them."—Matt. xiii. 34.

The preaching of the gospel, and its effects with different individuals, is here compared to a sower sowing seed. The seed sown is "the word of God."—Luke viii. 11. We know from scriptural authority, as well as

observation, that all who sit under the vocal sound of the gospel, are not equally affected by it. Some evidently seem to be hardened, some mock and scoff, while others "contradict and blaspheme."—Acts xiii. 45. Others gladly receive the word in love; for it comes to them in power, in much assurance, and effectually works in them to bring forth fruit to the glory of God, and they "become followers of the churches of God."—1 Thess. ii. 13. Now why this difference manifested among men of precisely the same nature, and in precisely the same condition as they stand before God? All are alike sinners, under the same law and the same curse; "death hath passed upon all men, for that all have sinned." In this relation to God's law. "Every mouth is stopped, and all the world becomes guilty before God." All are having their conversation in the lusts of the flesh, fulfilling the desires of the flesh, and of the mind, and are by nature children of wrath." We ask therefore, why are not all alike affected by the preaching of the gospel of the Son of God, seeing that all are alike guilty and stand in the same relations to God's holy law? If the "sowing of the word," or preaching of the gospel, is, as some say, the "means" of quickening and giving life to those dead in sins, it would seem but reasonable, that the same means which would be effectual in giving, hearing and seeing to one sinner, would be equally effectual in producing the same results in all other sinners who are in precisely the same condition. There is no difference in the character and quality of the seed sown, which caused some to bring forth fruit, and others none; and yet we see from the parable that this was the case. The earth, as under the curse of God for man's transgression, very properly represents the condition of natural men, as guilty sinners before God. It brings forth "briers, thorns and poisonous weeds," or it is a barren desert, or a waste howling wilderness, filled with pits and snares, serpents or wild and ferocious beasts, lions, tigers &c. If the sowing of seed represents the preaching of the gospel, as it certainly does, it is very plain that no farmer or gardener would ever be so silly, as to suppose that the seed which he sows with so much care would ever prepare the earth, or take away the natural growth of briers and thorns, dissolve the stones, or prevent the beasts of the field, or fowls of the air from devouring it. Every husbandman knows, that a previous preparation is necessary for the reception of the seed sown, and yet those who make the turning point of eternal salvation to depend upon some act or work of the sinner, often bring forth a figure somewhat like the following, in support of their system. They say that "all the world of mankind, cannot

make a grain of corn, or wheat, or any other grain, even after it is planted; it may have sunshine and rain, but if we do not cultivate it, nothing but noxious weeds and wild growth will appear." Now this is very true in the figure, but the application they make of it, is not in harmony with the figure. They say, that the "Lord sows the good seed of the gospel and of his Holy Spirit in every sinner's heart; furnishes him with every means by which to secure his salvation; but if he does not avail himself of the means, and cultivate the good seed that is sown, all will be a failure in his case." &c.—This reasoning appears very plausible to those who "seeing, see not."—Matt. xiii. 13. In the application of the figure, the earth, which represents the natural state of the sinner, is left out, or put in the place of the husbandman, or farmer and made to cultivate or till itself. I do not object to the figure when properly applied. The Lord God is the great and good husbandman. He prepares the sinner's heart for the reception of the preached word, just as the good farmer prepares the soil for the reception of the seed sown. He cultivates that which is given, by giving grace sufficient for every trial, and not suffering any one of his chosen ones to be tempted above what they are able; and even if the heavy temptation or trial or "persecution comes because of the word the Lord will, with the temptation, make away to escape, that ye may be able to bear it."—1 Cor. x. 13. The stony ground here will not endure temptation and persecution for the truth. The "root" and foundation of their profession, and of the principles of the gospel which they have professed to love, is not in them, they are merely nominal professors; natural religionists, and regard all the blessings and promises of gospel peace and comfort, in a worldly sense, and calculated to promote their worldly interest. The gospel comes to them "in word only" or in the letter, not in power and much assurance in faith and joy of the Holy Ghost." So long as their profession does not conflict with their temporal interest, but seems to promote it, they receive the preaching "with joy" and often manifest more zeal than the true disciple of Christ; but, "when affliction or persecution ariseth for the word's sake, immediately they are offered."—Mark iv. 17. When they must sacrifice their temporal ease and interest, their reputation and comfort with the world, or sacrifice the principles of the gospel which they have professed, their true character is then developed, and their profession "withers away," and must be denied for one that is more popular, that will not subject them to so much reproach. Like those who followed Christ for the loaves and the fishes, they begin to complain of the doc-

trine and say, "These are hard sayings who can hear them."

The gospel of Jesus Christ is a wonderful detector of character. It finds out and manifests its own friends and its own enemies. To the one, it is the savor of life unto life, and to the other of death unto death. To the true disciples of Christ, it is life and food, for unto them it is given to know the mysteries of God; but unto them that are without, all these things are done in parables.—Mark iv. 11. We can not know the true principles of the gospel kingdom of God that liveth and abideth forever," and by this same word of God of which we are born, the Gospel is preached and it is received in the "new heart" which the Lord gives "an honest and good heart" and brings forth fruit with patience,

May the Lord bless our dear brother with understanding in all things. I hope to hear from him again.

Affectionately yours,

W. M. MITCHELL.

"Not forsaking the assembling of ourselves together, as the manner of some is."—Heb. x. 25.

"Then they that feared the Lord spake often one to another; and the Lord hearkened and heard it," &c.—Mal. iii. 16.

"Bring ye all the tithes into the storehouse, that there may be meat in my house, and prove me therewith if I will not open the windows of heaven and pour you out a blessing that there shall not be room enough to receive it."—Mal. iii. 10.

"When ye come together, every one of you hath a psalm, hath a doctrine, hath a tongue, hath a revelation, hath an interpretation."—1 Cor. xiv. 26.

I have not written these portions of scripture because I design commenting upon them all, but because they introduce and bear upon a subject that I wish to present for the earnest, careful consideration of my brethren. What I wish to present at this time is the importance of social or prayer, or conference meetings among the churches of the saints. In two of the texts quoted above we have a command to that effect expressly given, and in the other two, examples (equally as forcible and binding) of this kind of meetings among the saints referred to, in distinct and unmistakable terms. In the connection of the last one quoted above we have plain and explicit directions given as to the manner in which they should be conducted.

It is impossible for any one to candidly read the fourteenth chapter of 1st Corinthians, and not be convinced that it was the custom then, (a custom approved by the inspired apostle Paul) for the saints to meet and SPEAK together. In Eph. v. 17, and Col. iii. 16, the expression "speaking one to another" is used. From all these texts we must conclude that



meeting for mutual edification, by speaking one to another, in the manner of our conference or church meetings, (as in some places they are called) was the custom in the days of the apostles, and that this custom received their express sanction; and whatever received their sanction must have been for the glory of God and the good of the church. Now we may safely conclude that whatever tended to these ends then, will do so none the less in the church now; and if this be so, surely to fail in keeping up this divinely sanctioned custom must be for the hurt of the church; for *Zion's needs and Zion's provisions must remain ever the same.* I believe that among our churches throughout the country there is no question about the necessity of the saints assembling for worship *when they can hear preaching*; but it has seemed to me there is a disposition to undervalue the other gifts bestowed upon brethren for the edification of the church. The apostles have enumerated a large variety of gifts, particularly in Ephesians iv. 11, 12, and these gifts, we are told, are given for the edifying of the body of Christ. Now if these gifts are not used, it follows of necessity that the church is *robbed* of a part of her comfort. Each gift is important, and none of them can be spared from their several places in the church *with any more safety than the gift of the ministry can be spared from its place.* Now, from the very fact that these gifts are given, we must conclude that they are necessary for the good of the church, and that to refuse them their full place in the order of God's house will be to incur the rod of the divine displeasure, in one way or another.

Experience proves that the church that does not call these various gifts into exercise, does experience the chastisement. She becomes lean and cold, and feels and manifests but little of that life and warmth that becomes the house of God. Many churches through the country never give an opportunity for the exercise of the gifts of prayer and exhortation that may be among them. If a brother feels impelled to speak of the things of the kingdom, he never has any opportunity, except in the way of preaching, so to do. He perhaps does not feel called to preach; his gift is not a preaching gift; yet he feels impelled to speak of the things he has seen; he cannot hold his peace, and thus "force of circumstances" spoils a *good gift* of exhortation, and makes a *poor preacher*.

This is but one of the evils that follow from this neglect of duty among the churches. Other gifts that are for edification are also silenced; and both the church and those to whom the gifts are given experience a dearth, and the brother is worried and troubled between the desire to speak and the knowledge that he is not called to preach.

Another evil that follows from thus neglecting to speak one to another is, that brethren often remain comparative strangers to each other's feelings and experience. I believe that nearly all the heart-burnings, suspicions and jealousies that exist among brethren, arise from the fact that they do not know each other well enough. And how are they to know each the experience of the other, if they never assemble and speak one to the other of how they are being led? If brethren knew better each other's peculiarities, temptations and weaknesses, they would be the better prepared to exercise forbearance and long suffering towards each other's failings; they would be better able to help one another, and could give comfort, reproof or advice more understandingly.

Another evil that necessarily follows from this neglect in the churches is, that indifference grows up among the members, both to each other and to heavenly things, and surely this is so dishonoring to God and to his cause as to justly be esteemed a great evil. From this indifference a multitude of evils flow. Disorders are not met in season, and having their growth unchecked, soon the whole field is overgrown with briars and thorns, and loses even the semblance of a vineyard of the Lord's planting. I always want to know how my brethren are getting along in their inward experience daily. And how am I to know it unless we speak together about it? If I do not know this experience, how am I to love them as brethren? How are they to love each other?

It is of importance that the churches should keep up this kind of meetings, whether they have a pastor or not. If they have one, it is a great comfort to him, and stays up his hands to hear them speak of the same trials and encouragements that he meets with. But many churches never give their pastor an opportunity to know whether they are walking the same road or not. If he has been called to preach, he has not been called to do so to the *silencing* of the other gifts in the church. But if, on the other hand, churches have not a pastor, there is so much the greater reason why they should speak one to another. In this meeting they learn to know each other better, their love is increased, and their languid hearts revived, till they are ready to say, "Surely the Lord is in this place." How often is it at such times that

"Sorrow runs from eye to eye,  
And joy from heart to heart."

The two texts at the beginning of this article, copied from Malachi, describes the happy results of such meeting together better than anything that I can write. All those churches that have been in this practice can bear witness to the fact that often at such times blessings have been poured out upon them beyond

measure. Truly there has not been room enough to receive it. The pages of the book of remembrance have been unrolled before them, and what they have read there has refreshed and revived their souls. Thus their pure minds are stirred up by way of remembrance, and there is a mutual increase in knowledge and joy in the Holy Ghost.

But I am aware that objections have been made to this kind of meetings. I have heard of some saying they had as soon be in a Methodist Class-meeting as at such a meeting, and that it is nothing but arminianism so to meet. I can only say that such had not been my conception of Methodist Class-meetings, or of arminianism. I had thought that arminianism was to trust in creature merit for salvation, and that Methodists met in Class-meetings to tell what *they had done*, or were *resolved to do*. Now because Methodists talk thus when they meet together, shall saints be hindered from meeting to tell what the Lord *has done* and *will do* for them? Methodists meet to hear arminianism preached; shall saints therefore refuse to MEET to hear the gospel preached? Methodists build houses to worship in; shall saints therefore build no houses for worship? Yet we should have the same reason for so doing in the latter instances as in the former, and the reason would be as valid in the one case as in the other. On the same ground there is not an ordinance or privilege that the church might not be deprived of, for each and all her ordinances are copied by some one of the many branches of anti-christ. Arminian preachers are not the standard by which we are to try ourselves, as though we are only to look to the way they take, and then be careful only to pursue the most opposite road. THE WORD OF GOD, that only is to be our rule, regardless of what others may do, and that word says, "Speak often one to another."

Another objection urged against the practice is, that it has not been customary; that is, neither we nor our fathers have ever practiced it. But if this practice is written in our copy, it matters not with our duty whether our fathers have written it in the record they have left us, or not. We have to do with the COPY, and ONLY with the copy. The fact that our fathers have not written it only shows that they have not kept to the copy. We are not to copy the lines they have written, but the line our divine Instructor points us to; that reads, "Speak often one to another."

I suppose this objection may arise in the minds of some, that it may open the door for the creeping in of a spurious fire, and that brethren may seek to warm themselves with sparks of their own kindling. I will say that brethren need never be afraid of that warmth of feeling

which talking about what Jesus has done produces. The heart of the disciples who were journeying to Emmaus *burned* within them as Jesus conversed with them by the way, and I would that our hearts could feel more of the same heavenly fire. When our warm feelings lead us simply to glorify Jesus, to the abasement of self; we need never be afraid of them. For my own part I can say that the great trouble with me is, that I am so cold and indifferent much of the time. And when I hear saints tell of what the Lord has done for them, I am often revived and refreshed. In opposing the errors of those that make use of these meetings to arouse the passions of the flesh, let us not go to the opposite extreme, and say we will not commune together at all, though it be with soberness and reverence toward God.

Another objection that often arises in the hearts of God's children, through the temptations of that enemy who would rob us of our joy, and starve the saints by depriving them of their food, is this: They say we have no gifts in the church, and least of all have I. Think again, brethren of the last of the four texts at the head of this article. All have not the gift of exhortation. But if you cannot interpret, or if you have not a doctrine, may you not have a psalm? May not some portion of God's word, or some hymn, express your thoughts, and could you not read or sing that? You may have a gift in prayer; and whether it be any of these, or some other that I have not mentioned, it is given for the use of the church, and you should see to it that the talent is not buried. And besides, how can the church know what her gifts are if she does not call them into exercise? But the Lord having made it the duty of his saints to thus meet together, does give them such diversity of gifts as will make obedience to his command both pleasant and profitable. I do not believe the Lord ever gives a command and then leaves churches without ability to fulfill it. Neither are churches to wait for a special revelation, or special feeling drawing them together, but are to meet simply because God's word tells them to do so, and because his Spirit in them so leads their feelings. And thus those who through disobedience to this command have been cast into outer darkness will once more experience the light and joy found in the way of obedience.

Another objection that often presents itself, and which arises out of the evil heart of unbelief, and which is founded really upon the pride of our nature, is this: The believer says, "I can be of no use; what I may say will amount to nothing." Or he will say, "If I could speak as well as others, I would be glad to do so," &c. My answer is, Speak according to the ability that God has given you.

Or, if you have no gift in speaking, use whatever gift is yours. All is for the use of the church. As for myself, I can only say that if I should consult my feelings half the time I should not attempt to preach, even when I have made appointments. Yet neither myself nor my ministering brethren are at liberty to consult our own feelings in this matter. So it is with every gift in the church. When you come together, it matters not how weak you may feel, he will not leave you desolate; he will strengthen you, and will bring out such gifts as shall be for your mutual comfort. If any have no gift in speaking, let such an one be careful to bring his presence and earnest attention, for this will strengthen those who have, and thus even in coming to receive a blessing you will also impart one to your brother's doubting, hesitating heart.

May the Lord commend what has been written to your attention, and lead us all in the narrow way, for Jesus' sake.

I remain as ever your brother,  
F. A. CHICK.

REISTERSTOWN, Md., Dec. 26, 1882.

ATHENS, Pa. Jan. 9, 1873.

DEAR BROTHER BEEBE:—It is my privilege to welcome the "Signs" for the the new year just dawned, with a sense of gratitude to the Protector of life, that you are still spared to wield the "sword of the Lord and of Gideon."

As I glance on the obituary department for the year just closed, I see enrolled the names of dear kindred in Christ whose death was to them,

"A porter at the heavenly Gates,  
To let the pilgrims in."

Their pilgrimage on earth ended—as brother J. L. Purington so truly describes this wilderness in his last letter, "as a land of deserts and pits, a land of drouth, and of the shadow of death; a land typically represented by the travel of Israel from Egypt to Canaan." I read that precious letter with a good degree of comfort. Being weak in body, and poor in spirit, I thought my mind was prepared to receive the comfort it contained, and while reading, I was reminded of an editorial in No. 21 Vol 40, upon Ezekel xxviii. concerning the merchandise, traffic, and fall of Tyre and a sweet portion of the word followed: "The Lord hath founded Zion, and the poor of his people shall trust in it."—Isa. xiv. 32. In a temporal sense we do not value, or cry for food unless an appetite is given; nor do we really know how to appreciate sight till we are deprived of that blessing, nor the sense of hearing till "the sound of the griding is low."—Eccel. xii. 4. So in a scriptural sense we must feel our poverty, yes, like a felt darkness; ere we can drink the wine of the kingdom, and a feast on the manna which like the life of the redeemed, is hid with Christ in God.

Not till the depths close round about us, and the weeds are wrapped round our heads, and the Lord with his mighty arm brings us up from the bottom of the mountains, can we raise the voice of thanksgiving, "Salvation is of the Lord."

Moses, the tried and chosen leader of Israel, from a land of drouth and pits, and the shadow of death, was well prepared to close his farewell blessing to his beloved charge, with words of faith: "There is none like unto the God of Jeshurun, who rides upon the heavens in thy help, and in his excellency on the sky. The eternal God is thy refuge, and underneath are the everlasting arms: and he shall thrust out the enemy from before thee; and shall say, destroy them. Israel then shall dwell in safety alone: The fountains of Jacob shall be upon a land of corn and wine; also his heavens shall drop down dew. Happy art thou O Israel! who is like unto thee! O people saved by the Lord; the shield of thy help, and who is the sword of thy excellency, and thy enemies shall be found liars unto thee; and thou shalt tread upon their high places."—Deut. xxxiii. The prophecy of Isaiah, teems with the glorious excellency and unsearchable character of the King of Zion; and who can feed on the solumn truth and not feel assured that Zion will prosper, with such a foundation as the Rock of Israel? "Behold my seryant, whom I uphold, mine elect, in whom my soul delighteth: I have put my Spirit upon him; he shall bring forth judgment to the Gentiles. He shall not cry nor lift up, nor cause his voice to be heard in the street. A "Bruised reed shall he not break, and the smoking flax shall he not quench: he shall bring forth judgment unto truth. He shall not fail nor be discouraged, till he have set judgment in the earth, and the isles shall wait for his law. This saith God the Lord, he that created the heavens, and stretched them out, he that spread forth the earth, and that which cometh out of it; he that giveth breath unto the people upon it; and spirit to them that walk therein; I the Lord have called thee in righteousness, I will hold thine hand, and will keep thee, and give thee for a covenant of the people, for a light of the Gentiles to open the blind eyes, to bring out the prisoners from the prison, and they that sit in darkness out of the prison houses. I am the Lord; that is my name, and my glory will I not give to another, neither my praise to graven images." "But now, thus saith the Lord that created thee, O Israel, Fear not, for I have redeemed thee, I have called thee by thy name; thou art mine. When thou passest through the waters, I will be with thee; and through the rivers, they shall not overflow thee: when thou wastest through the fire thou shalt not be hurt; neither shall the flame kindle upon thee, for I am the Lord thy God the Holy

One of Israel, thy Savior: I gave Egypt for thy ransom, "Ethiopia and Seba for thee."—Thus saith the Lord, the Holy One of Israel, and his maker. "Ask me of things to come, concerning my sons and the work of my hands; commend ye me. I have made the earth, and created man upon it. I, even my hands have stretched out the heavens, and all their host have I commanded—I have raised him up in righteousness, and I will direct all his ways; he shall build my city, and shall set free my captives, not for price nor reward, saith the Lord of Hosts—Thus saith the Lord, the labour of Egypt, and and merchandise of Ethiopia and the Sabians, men of stature shall come over unto thee, and they shall be thine: they shall come after thee; in chains they shall come over, and they shall fall down unto thee, they shall make supplication unto thee, saying, Surely God is in thee; and there is none else; there is no God. Verily, thou art a God that hidest thyself, O God of Israel, the Savior. They shall be ashamed, and also confounded, all of them; they shall go to confusion together that are makers of Idols. But Israel shall be saved in the Lord, with an everlasting salvation; ye shall not be ashamed nor confounded, world without end.—For thus saith the Lord that created the heavens, God himself that formed the earth, and made it; he hath established it not in vain; he formed it to be inhabited, he says: "I, am the Lord, and there is none else, I have not spoken in secret in dark places of the earth: I said not unto the seed of Jacob, Seek ye me in vain." "They have no knowledge, that set up the wood of their graven image, and prey unto a God that cannot save. Tell ye and bring them near; yea, let them take counsel together: who hath declared this from ancient time? Who hath told it from that time? have not I the Lord? and there is no God else beside me. Look unto me, and be ye saved, all the ends of the earth; for I am God and there is none else. I have sworn by myself, the word has gone out of my mouth in righteousness, and shall not return. That unto me every knee shall bow, every tongue shall swear. Surely, shall one say, In the Lord have I righteousness and strength; even to him shall men come; all that are incensed against him shall be ashamed. In the Lord shall all the seed of Israel be justified and shall glory."

These portions of the xlii. xliii. xlv. chapters of Isaiah, so sacred, so glorious, are but a fragment from the hallowed and unsearchable depths of this wonderful prophecy. But what inmate of the peacable habitation, whose stakes can never be removed, nor the cords thereof broken, can hail these glad tidings without raising the voice of thanksgiving, "Salvation is of the Lord." "Comfort ye,

comfort ye my people, saith your God. Speak ye comfortably to Jerusalem, and cry unto her, that her warfare is accomplished, that her iniquity is pardoned." "O Zion that bringest good tidings, get thee up into the high mountain; O Jerusalem that bringeth good tidings, lift up thy voice with strength, lift it up, be not afraid; Say unto the cities of Judah, Behold your God."—Isa. xxxiii. O favored Zion! No weapon that is formed against thee can prosper." The mighty Conqueror "with dyed garments from Bozrah," traveling in the greatness of his strength is before, and behind thee, on thy right hand, and on thy left. But if the habitation of Zion be so peacable, so secure, if her King dwells in her, so glorious in majesty, so wonderful in holiness, so fearful in praises, and all his subjects are justified in him, and shall glory—why this poverty of soul, this falling into pits of temptation? this wandering in deserts? this land of drouth? "Even so Father, for so it seemed good in thy sight." If no warfare, if all were joy and peace, how could we have fellowship with Christ in his sufferings? How become crucified to the world? The everlasting Father has left on record—"I will leave in the midst of thee an afflicted and poor people, and they shall trust in the name of the Lord." Well may the children of Zion's King enquire; Am I trusting in the name of the Lord? Am I heeding the counsel of the Prince of Peace? Am I seeking his precepts? Is his law my delight? Is the Redeemer's cause precious to my soul?

"What image doth my spirit bear?  
Is Jesus formed and living there?  
Say, do his lineaments divine,  
In thought, and word, and action shine."

O how precious are the scriptures. They contain sweet words of instruction to the seeking hungering soul; sweet draughts of life to the thirsty, cheer to the desponding, a word in season to the tried and tempted, succor to the needy, blessings to the poor in Spirit; and when sealed by the Spirit of truth, an assurance of a blessed immortality beyond this scene of warfare. But to those who hunger not, who are not tried in deserts, or tempted in pits, who have no bands in their death, who know nothing of begging at the rich man's gate.—The precious record is as a sealed book.

It was my happy privilege to attend the two day meeting at Riker Hollow. It was a sweet season of spiritual enjoyment.—Elders Smith, Durand and Bro. Bundy were all wonderfully supported while proclaiming the unsearchable riches of Christ.—causing the hearts of "strangers and pilgrims" to rejoice in the good tidings, and "press toward the mark for the prize of the high calling of God in Christ Jesus." The Lord evidently has a people there whom he has formed for his praise; some may be shack'ed with the chains



of Babylon, but when the Shepherd of Israel, who looseth the prisoners shall cause his voice to be heard "Come out of her, my people, that ye be not partakers of her sins, and that ye receive not of her plagues."—Rev. xvii. 4. "Then will they be placed in their own land, entering with a song of thanksgiving; Salvation is of the Lord." In the prophecy of Ezekiel, is recorded: "Thus saith the Lord God, Behold, O my people. I will open your graves, and cause you to come up out of your graves, and bring you into the land of Israel. And ye shall know that I am the Lord, when I have opened your graves. And shall put my spirit in you, and ye shall live; and I shall place you in your own land: then shall ye know that I the Lord have spoken it, and performed it, saith the Lord."—xxxvii. 12.

Our little church at Waverly has great reason to trust in the name of the Lord.

Since our association, four, we, trust of the Lord's redeemed, came to our solemn feast, and as witnesses, have testified to the power, also love of God in bringing them from nature's darkness to his marvelous light, and followed their Savior in the ordinance of Baptism. Joyfully we received them as trophies of sovereign grace, and as seals that our God was mindful of us in our low estate. The dew of heaven has fallen upon our dear brother Vail's family. Of the four baptized were his daughter, his son-in-law, and his eldest son.—Others I am happy to state have there faces turned Zion-ward.

I knew you were rejoiced to hear that our dear trembling sister Hoyt was strengthened to be numbered with a poor and afflicted people, O may the Sun of Righteousness arise with healing in his wings.—Make plain paths for our feet, and enable us to worship the Lord in the beauty of holiness.

MARIANNE MURRAY.

#### "LORD, SAVE, I PERISH."

This prayer is uttered in sincerity, alone on the deep—on the deep, where there is no standing or bottom save in death. There are waters of affliction into which a child of God may be brought, that may not properly be called "the deep"—wherein one may have a foot-hold, and wade; and though he may stumble, fall and struggle, yet he rises up again and contends with the element so as to keep his head above water. Such cry to the Lord for help, but cannot realize the prayer, "God save, I perish."

In proportion as a christian suffers, or to the depth and force of the water in which he struggles for deliverance, is the need of deliverance and a more thorough knowledge, or revelation of God's illimitable grace in salvation. Nor are these sufferings a sign of God's displeasure, (so to speak) but rather of his fatherly love

in bringing his sons to perfection. For this is a process of purification that tends to patience, knowledge, obedience, &c. It is good and profitable. God knows the capacity, proposed attainments, sphere of work, &c., of every spiritual child. Every one must have the sub-soil harrowing of sorrow to know its present barrenness and poverty, or possible richness and wealth. Divine life must needs bear fruit. Ease and sloth yield none. Some children spring into this life strong and rich in the Lord. Some are conscious of life only as a weakness, and feel the want of a stronger, or deeper divine life to sustain it. The more the most are daily slain, the more the spirit comes to life, or rather manifests its light. So these harrowings and sufferings are a blessing, and prepare for the fertilizing effects of grace, for which we, perchance unconsciously, pray for daily. As when we pray for the patience of Christ, we ask for tribulation; for this works that patience. So also when we pray to be conformed to Christ, we beg to walk a thorny way. Truly we know not what to pray for; it is the spirit that helps us blindly, and leads us in a way we know not—even in God's way. Nor have we a right to do, suffer, or grow in grace or knowledge, or be made stronger or better, in our way, but in God's way. When we in his way endure chastisement and sorrows, we are with Jesus and walking with God.

But mark, not all the sufferings of a heaven-born soul are in fellowship with the sufferings of Christ. There are genuine crowns of thorns that Christ never wore, and that never will blossom to his honor or glory, but to the shame and hurt of the wearer, and the gain of the flesh. Then again some wear a crown of thorns much like Jesus without discerning it, or believing it will blossom to the glory of God, or claim the reward of his peace;—nor deem this, that they blindly suppose natural loss and sorrow, will, like Jacob's loss and sorrow, resolve into double joy and bless the son of the son for whom he had so long mourned as "one that is not."

Great is the mystery of goodness. We all want to be godly in Christ, and go on from faith to faith. But to do so we must all be taught of the Lord. What God intends to reveal, he intends to be asked for. And to make us earnest, he presses home our need and makes us feel our utter dependence upon him for all spiritual good.

So some, like Peter, ask to walk upon the deep—or to know the deeper mysteries of the kingdom of grace. Perhaps this desire is strong, and asked under the impulse of its force, without any thought as to how it is to come; and perhaps unconsciously feel they are sufficient to bear a little part. But, mark, God is behind the prayer, and the purpose in himself to

answer; and will show such their weakness, and his power and glory. So they depart from the common sphere of action—leave the land, as it were, of more apparent safety, and go down into the deep to do business in ships, and see the wonders of the Lord.

Behold one as he launched into the great deep. His ship rides the placid face of the sea, the bright sun shines—not a cloud or a wave is seen,—the south winds blow softly and brings sweet odors. All is so peaceful that an exultant sense of safety and success pervades his bosom; he courts repose and scarcely realizes himself so far at sea. But lo! suddenly a speck, expanding and darkening, is seen on the distant horizon. A gradually creeping-on fear, a vague dread, hardly tangible, seizes him and whispers, "A thing will come upon thee." Ask him what it is, and he cannot tell; he only knows it as a fear—an undefinable feeling of latent alarm somewhere in him that he cannot control. Ere long the north winds blow, the billows rise and rage, the sun is veiled in woe—the angry thunders roll, and a general darkness, and blackness, and tempest hoids and sways the fearful hour. The ship, so late an object of so much ease and grace as to arrest admiring attention, now by contrast with the wonderful power of God displayed in the storm, has become an atom of contempt and insignificance—a helpless straw driven by a single billow. Thus driven, soon piece by piece is torn away, until the poor soul, clinging to nothing, is tossed high and low amidst the relentless waves. Now the dreaded fear is full upon his soul; no earthly power can save him; his own is well-nigh exhausted; what shall he do? A multitude of thoughts derange him; truly, he "reels to and fro like a drunken man;" nor can his thoughts concentrate but on one point—his urgent necessity of the all-help of the hand of God alone. Then goes up the earnest, agonizing cry, "God save, I perish."

Did God ever refuse that cry? Never, nor never can. Does the poor soul, now delivered from so great a death, regret the storm at sea? No, he has seen the wonders of the Lord in the great deep. He now knows that God, in the power of his grace, will deliver from the lowest hell. He has realized by fearful, yet instructive experience, his weakness and God's strength and illimitable, boundless treasures of grace. And the after fruit is the best of all. He has gone from faith to faith and is now brought closer in fellowship of his beloved Christ, who also sunk in deep waters where there was no standing, and over whose blessed head the waves of sorrow went.

Who that has thus gone down into the deep and suffered the ordeal of death, and seen the end of the Lord in it, but would go again and again to receive the same end?

Again, some have prayed to be crucified to the world, and be delivered from themselves; and in so being, to be confirmed in the belief of God as a Son and Savior. Accordingly God prepares to answer, and to fit them to receive the truth of it.

But how shall I tell of the conflict of a soul so apparently paradoxical in desire, as to earnestly crave to be crucified to all flesh, and at the same time have a latent lingering doubt of a Savior? Was any child of God truly ever so beset with this most heart-crushing temptation? Was any christian ever in this condition of mind?—to have this desire strong and great, and yet doubt its legality upon the ground of an (for shame) unconfessed, half unbelief in Christ, the Son of God and Savior of sinners? If so, then he knows what I can't tell—he knows what it is to have his personal evidences dwindle to an idle tale, or myth of fancy—his hope too little and light to find anchorage, or even be seen or felt; himself beholding the purity and glory of the great God, as he recedes further, and higher and higher, and more and more glorious, until he sits like an eternal, unapproachable pillow of consuming fire, supremely effulgent in most excellent purity, power, glory, majesty and infinitude, high above the heaven of heavens; while he himself, poor, weak, and all polluted, sinks lower and lower, as a huge unseemly mass, by its own weight; and while, as the workmanship of God in general creation, a mere atom of dust lost in the wreck of sin. Could such a God behold such a filthy mass? Could such a God see the atom of dust? It seems impossible. Will the world help him? It cannot even reach him; it can never understand his stroke, or groaning, or need. The best beloved in nature may come, literally near him; all friends of the world may come with their wealth of proffered love and aid; but what does he say to them? "Ye come, but have nothing in me; ye, and all the earth are empty and void; ye can neither give nor take; I am dead to you; let me alone with my grief; the living God is my desire; let me alone with my prayer—my last great plea, "God save, I perish."

How could the poor sinking soul forget Christ in the fearful moment? Because he has doubted him—let him see himself and God without Christ, and see and feel the absolute need and necessary office of God the Son and Savior as the Daysman and Mediator between God and man, wherein the vilest sinner may arise from millions of miles (to use the figure)

and ascend, and God descend from the highest heaven and meet in reconciliation—may be made one in Christ bodily. Like a flash of new-born glory in grace a Daysman was seen, a Savior was given—a sonship was realized, and deliverance and acceptance was granted in the Beloved Son of God and Savior of sinners.

Does he now believe and trust in Christ? Yes, he is, as it were, forcibly confirmed in belief. He will now trust when every spiritual emotion shall fail. Yea, he knows the Christ of God by his late awful lifting up of his own pierced and sorrowful soul to him in prayer; he now knows he was in that prayer—he knows that without his being in it he should have perished.

Every christian heart wants God—the faithful, trusting, meek spirit of Christ; and without it, it is empty, void and aching. To find God one must be in Christ, for *there* is all of God they can know. They must dwell in Christ bodily, even as there dwells all the fullness of God. To be in Christ bodily is (for the time) to suffer and learn obedience, and thereby attain to fellowship bodily, as well as spiritually, in filling up that which is behind of the sufferings of the body of Christ, and from thence find and enjoy a heavenly place in Christ. Faith and obedience are the grand requisites of this heavenly place, and these must come and strengthen as God ordains; and faith more particularly (and which legalizes the other) must pass the severe ordeal of fire. When faith or trust is disturbed, obedience is a hesitating sluggard. Distrust is “the sin that doth so easily beset.” Some, perhaps the most of us, want the faith, obedience and heavenly place, without the rugged path to them—the crown of glory without the crown of thorns. But the beatitude of heaven is not its sparkling fount, but a sinless heart. Heaven begins when Christ begins, and Christ begins in faith, and faith justifies, or makes sinless. That implicit trust in Christ that takes us from ourself, and makes us love and eagerly obey his word, while leaving all care and feeling to him, and suffer the loss of all things, though it comes by the fearful bitter way of “God save, I perish,” is a good, pure, lively faith.

Then let us trust him. Though his hand be upon us in bitterness, though sinking and crying God save me, though he slay us, still let us trust in him, and like, as with faithful Abraham, God will stay the stroke of death. Yea, why not rejoice in tribulations? They bind us close in the endearing bond of fellowship with Christ. If we sink under them, our weakness is the lawful pensioner upon his strength—our emptiness the availing plea for his fullness; our hunger shall claim us bread, and the starving can alone relish food. I have thought that want, beggarly spiritual hunger, was the great good

blessing of our father. It drives us empty-handed home to God; and though we go crying “God save, I perish,” it ensures the bread from heaven.

Dear brother Beebe, the above was written by “snatches,” and is scattering, I know; but if you see fit, give it to the readers of the “Signs,” and please say to my correspondents of them, that my present address is Rome, Ga.

Yours in hope and love,  
R. ANNA PHILLIPS.  
Rome, Ga., Jan. 16, 1872.

ALEXANDRIA, Va., Jan. 9, 1873.

DEAR BROTHER BEEBE:—Though I am suffering from a severe cold, which renders me quite uncomfortable, I venture to pen a few lines for the “Signs.” I have no particular scripture upon which to give my views, though my views on different scriptures are requested by several persons, for publication in the “Signs,” yet I have to yield my feelings to gratify them, to circumstances over which I have no control. In addition to a lack of time to write, is the consideration of being left alone, poor in spirit, barren in mind, and utterly destitute of spiritual exercises to guide me to write in a profitable manner. I am not complaining, God forbid; for I am only stating the truth, and stating what is *exactly* right, so far as my experience is concerned. I am willing to serve my brethren and sisters, though I may suffer untold excruciating mental agony in so doing. When there is a flowing forth of spiritual blessings from the fountain of incorruptible fullness in Jesus Christ, in preaching, or in writing and speaking on heavenly subjects, and when those who hear, read, and feel the power of the same everlasting truth, there is a joy, peace and comfort therein, which arises on the ascending scale as far above the transitory joys of time as the heavens are above the earth. In truth they arise to the throne of God, and enter the celestial glory of the inhabitants of heaven. But when a dark intervening cloud hides the face of his throne, and the heavens are shut up, the sun, moon and stars are obscured, or hidden from view, and the impenetrable gloom of the shadow of death encloses the saints and pilgrims of Zion, their joy is turned to mourning, their peace to sorrow, and their comfort to a state of disquietude. Or in other words, they are made to believe what they already know, that in Jesus Christ there is joy, peace and comfort, but in the world, and in their flesh, there is tribulation, sorrow and woe.

When I commenced writing, I expected to quote a passage of scripture in Heb. vii. 3, 4. “For consider him that endured such contradiction of sinners against himself, lest ye be weary and faint in your minds. Ye have not yet resisted unto blood stri-

ving against sin.” This scripture afforded me great comfort in the early part of my experience, more than thirty years since, while I was struggling under the oppressive yoke of a hireling priesthood among the New School, or Missionary Baptists, and it has been a source of comfort to me since. When I joined the Baptists I knew of no division among them in the section of Maine where I resided. A division took place in that vicinity about ten months before I united with the Old School Baptists. In those days I found myself subjected to much “contradiction of sinners,” and it seemed to break down my spirit, and I became wearied and faint in my mind. I felt my strength was gone, or was fast declining, and I could not stand the trial single-handed and alone against the vast conglomeration of spurious doctrines and unscriptural practices of the New School Baptists and other religious societies. The above scripture was timely, and very supporting to my mind. I was made to stand alone in the trial, and though subjected to scorn and reproach in the days of my youth, and thought my case was very hard and trying, I was brought to see, in truth was made to acknowledge, that terrible as it might appear to me, I had not yet resisted unto blood striving against sin. It was an anchor of the soul to me, a sure ROCK on which I stood, and that God was my strength and shield. This truth has sustained me thus far, and I trust it will.

And here, brother Beebe, I will say, that while I consider you my senior in years, experience and understanding of the truth, and have for more than half a century been enabled to withstand a severe storm of opposition from the enemies of God and truth, and have had to bear a great contradiction of sinners against your course as a minister, and as editor of the “Signs of the Times,” and now in your declining years and advanced age are made to experience severe losses, heavy crosses, and sore bereavements, these considerations have awakened within me, sympathetically and with deep feeling of heart, a remembrance of you in my supplication before God, and in my prayer to the Most High. Words cannot express my condolatory feelings in the behalf of yourself, sister Beebe, and your surviving children and grand-children, in your late affliction. Much as you have been called to pass through and endure in your pilgrimage, you and the saints of this age have not yet resisted unto blood striving against sin. The sufficiency of the grace of God under all circumstances remains unchangable and as immutable as the eternal existence and everlasting perfections of Jehovah.

Those believing Hebrews, who are called “holy brethren, partakers of the heavenly calling,” were much persecuted by their unbelieving brethren,

the carnal Israelites. Their profession of the name of Christ had exposed them to the taunts, gibes, contradictions and malevolent threats of their enemies. The apostle who wrote to them, whoever he may be, was divinely inspired, and his words were as apples of gold in pictures of silver. He came to their rescue in comforting, encouraging words. He speaks of faith, its nature, character and astonishing effect. He mentions the names of very many of the saints in ancient days who through faith subdued kingdoms, wrought righteousness, &c.—Heb. xi. 33–40. And in the way of comforting, strengthening and encouraging those believing Hebrews, he says, in the commencement of the twelfth chapter, “Wherefore,” or for reasons just stated, “seeing we are compassed about with so great a cloud of witnesses, let us lay aside every weight, and the sin which doth so easily beset us, and let us run with patience the race that is set before us.” The words, *seeing we are*, convey the idea, *in view of the fact that we are* compassed about, &c. Hence those saints were not alone in their trials, buffetings and persecutions. In those days there were no human laws, or laws of men, to protect them. *Compassed about with so great a cloud of witnesses.* The same great cloud of witnesses continue to compass about the followers of Jesus in our day. In running the race, patience is needed. Every weight, and the sin which doth so easily beset us, must be laid aside. We cannot serve mammon and follow Christ. There are many weights to impede the running of the saints in maintaining their profession *inviolable*. It is feared some are held back from honoring their profession of the name of Christ, by the *weight of politics*. It is serving man. When any one is more devoted to the defence of his private personal character among men, than to his profession as a follower of Christ in his church, he dishonors his Lord, reproaches his profession, and the *weight of his private personal character* destroys his usefulness. The accursed sin of covetousness, which is idolatry, is a dreadful weight; in truth, the source of most of the evils with which the church has been hampered, and held back from obedience to the laws of Christ. The groundwork of all false religion is covetousness, and while it assumes the appearance of charity, universal charity and benevolence, it is the quintessence of selfishness, bigotry and fanaticism. What fearful strides it is making in our beloved country, in this idolatrous age. How few can withstand its influence, and some strong men have fallen. Under the figure of a strange or base woman, Solomon presents the false church, who stands by the wayside and corners of the streets, and with her pretty fascinating smiles and gaudy dress she tries to allure, draw aside, and captivate the travellers of Zion



who go right on their way. The snares which are set to catch and turn aside from the path of truth and righteousness the followers of Jesus, are so many that the heart sickens at the recital of them. We are living in a time of awful wickedness. The rapid increase of crime and immorality, the overthrow of the former political structure of our national constitution, in the entire abandonment of sound principles, and the terrible increase of false religion in its multiform shapes and phases, and the general tendency of demoralization everywhere, is well calculated to strengthen the conclusion in the minds of many that the brittle thread of human laws, in the protection of the saints in their worship and privileges, will soon break asunder, and resistance "unto blood striving against sin," may soon follow. Though I have been told by some that there is no danger, and that I am an alarmist without just cause, yet if the developments of the last few years, with what is now transpiring, are not sufficient cause for anticipated danger in the direction above stated, I confess I am mistaken in the signs of the times. This subject is unpleasant to contemplate, only as we are able to behold by the light of revelation, through the faith of God's elect, that our King is the Lord God of hosts, the absolute Judge of the universe, and who is able to dash whole worlds to atoms as he please. Joseph being sold into Egypt, the betrayal, crucifixion and death of our precious Redeemer, and other circumstances of a similar character, through a human view were very gloomy and disheartening, yet in the predestinating purpose of Jehovah they were all for the glory of God and the good of his people. The same truth remains in full force at the present day; so those who love our Lord and walk in his footsteps have no just cause to fear.

I must return to the subject I was discussing. The apostle says, "let us lay aside every weight," &c. May the precious things of the kingdom of our God so far control the Old School Baptists in the United States, as to cause every follower of Jesus to consider himself happy with the soul cheering consideration that in heaven we have an *enduring substance*, a crown of glory that fadeth not away. Then we can readily lay aside every weight, and the sin which doth so easily beset us. Every saint has a besetting sin. It is always near in a fretful, peevish, sullen disposition, or a refractory temper, an unbelieving resentful spirit, a jealous eye, or some other hateful carnal propensity. Indulging this sin, whether in doubts and fears, or in any other way, is not laying it aside, not bearing the cross, or denying ourselves in running the race; in truth it is not running at all; we are serving the flesh and our own lusts. I am writing in a general application to the saints. In running

the race with patience, we are following Christ and putting off the old man with his deeds. All unrighteousness is sin, and it is a besetting sin. Where the greatest danger lies, there the saints should be the most guarded; or in other words, the most prayerful and watchful. *Looking unto Jesus the author and finisher of our faith.* The subject looms up with glory, and irradiates the church with its fulness. While looking in ourselves or in the world for goodness, perfection, or any bright shining of light and evidence of immortality, we look in vain; but when our faith causes us to see Jesus as our hope and salvation, the author and finisher of all that appertains to our salvation, the mountains recede, the hills disappear, rough places are smooth, the crooked is made straight, and light shines where darkness dwelt. There was a joy set before Jesus in his meritorious work under the law as there is a race set before the saints in their pilgrimage here. He was straitened until it was accomplished. He must suffer. He endured the cross, despising the shame, and is set down at the right hand of the throne of God. Here is the victory of the church in her union with Christ, experimentally and vitally. Very well we might esteem it a high honor to be counted worthy to suffer afflictions, tribulations, yea, endure contradiction of sinners against ourselves in our obedience to the will of our heavenly Father, to resist steadfast in the faith our adversary the devil, who as a roaring lion, walketh about seeking whom he may devour, knowing that the same afflictions are accomplished by our brethren that are in the world. This is not resisting evil with evil as some suppose, but striving against sin on the principle of striving for the faith of the gospel. There is a suffering martyrdom for the truth's sake in our daily experience, but to have our blood flow like water in the defence of gospel truth, is an honor of intrinsic worth and excellency. Great is the reward of the saints in heaven.

I have written under much embarrassment owing to physical indisposition. A portion of this letter was written last night between the hours of one and four o'clock, as I could neither sleep nor rest. I expect to leave to-morrow morning for my appointment next Saturday and Sunday at Ebenezer. O for rest from sorrow, toil and pain in the holy mountain of our God. When shall I awake and find me there?

Yours very affectionately,  
J. L. PURINGTON.

EGYPT, Miss., Dec. 26, 1872.

BROTHER BEEBE:—I was born in Brunswick County, Virginia, July 12, 1805. My parents moved from thence to Tennessee, where they remained until the fall of 1818; from there to Alabama, and there remained until 1840; from there to Mississippi, where I now live. The early part of my

life admits of nothing very remarkable, more than I was a determined, headstrong, self-willed boy, delighted in my sinful amusements, without a serious thought, except some sudden death, or God-threatening judgments upon me; then I quaked and trembled. This was all very unpleasant to me, but I would shake it off as soon as I could, and return to my old sports and plays. When from eighteen to twenty years of age, I was walking along a zigzag path, solitary and alone, when the thought passed through my mind that it was time I was looking after my soul's welfare. I immediately consented to the suggestion, and commenced trying to pray, reading the bible, attending meeting, left my sinful companions, among whom I was leader, and thought I could and would accomplish the work at my pleasure. Thus I labored and toiled for weeks, and instead of getting better, grew worse and worse, until quite out of heart, and much discouraged. I finally got so that I thought I must pray every moment of my life, or I would be lost. I separated myself from every person, so I might not be disturbed, but all to no purpose; no help came. About this time an association came off near Greensborough, Ala., and I, with others, attended. The only motive prompting me, so far as I could tell, was to find him of whom Moses and the prophets did write, Jesus. After sermon, we had an intermission, during which time I absented myself, and entering a thick cluster of bushes near the stand, I fell on my knees, and while trying to pray, the thought rolled across my mind that I was a reprobate, and when I died I would go to hell. I rose up, left the place as a case decided, came to the stand, and found an old man of ordinary appearance preaching. I never saw him before, nor since, nor never will, unless it is our good lot to meet in glory, which I hope we may. The congregation being all seated, I took my seat on the outskirts, and during the discourse I recollected but little, until I found myself in a flood of tears, and my hard heart was made to feel. Joy filled my soul. I felt to hate sin and to love holiness. After the sermon, this preacher and another walked up to the church house where the association was sitting. I followed them close, fully intending to open to them my feelings, but from timidity failed to do so. But O, how can I ever doubt but what I loved those two servants of God? Naturally, there was no congeniality of spirit; they were quite old, and I quite young; but I loved them, I hope, because they bore the image of our blessed Lord. I do not know that a thought crossed my mind that God had forgiven my sins; my joy was that from this change in my feelings I was on a level with common sinners, and God might have mercy on me; for in the woods I had lost all hopes of ever being saved. By this time my friends had all left

the stand. I went back where we had stayed the night before, with a calm and serene spirit, and spent a comfortable night, except that my host, who was a Baptist, on meeting one of his friends that night, they sat up late and used their bottle too freely. O how it did grieve me, for I then was as tender as I could be, as regarded sinning. The next day I fell in with my friends, and as we came on, my mind all the time employed on the subject of religion, the thought with weight crossed my mind that God heretofore was angry with me, but now God the Father and his Son Jesus Christ were all smiles, and well pleased with me. Joy filled my soul. I spake out to my companion and said, I believe I have religion, peace, love and joy inexpressible and full of glory. This was in the fall; the leaves were falling, the trees blowing and bending, as if in adoration and praise to God; in a word, all nature seemed to be in keeping with the holiday of my soul. I now think that if ever my sins were forgiven, the day before and this was a second touch or evidence. Now

"I rode on the sky,  
Freely justified I."

And O what news to tell my old mother when I got home, who was the only one of the family at that time a member of the church; but when I got within a half mile of home the thought passed suddenly through my mind, You had better not tell your mother; you may be deceived; to which I consented readily. Oh, the devil and unbelief often present themselves as a virtue. After I got home, my mother, as usual, asked me about the meeting. I commenced telling her, and the first I knew I told her I hoped I was a new creature in Christ. I expected if one of her children ever told her of a hope in Christ, she would shout aloud, I not knowing as yet but a christian could shout when they pleased; but instead of this, she gave me some good advice, and left me. Down I fell, as a bird shot from a limb falls to the ground, where I flopped my useless pinions, but could not rise. Alas! what now? An isolated iceberg, my hope gone, and my former convictions gone. I commenced to pray God to give me back my former distress, that when it left me I might know more about it. Thus I continued for a time, could not feel distressed as I had done, nor rejoice. I finally came to the conclusion that I would live a moral life, keep up my devotions to God, and wait his time; but in this I was badly deceived; my morality was all soon gone, and I was in the broad road of sin, and with shame and confusion of face I must say, for eight or ten years I lived the most wicked part of my life, but not without heavy remorse, and at times felt like one in despair. At times during this interval my mind would be caught back to Greensborough Association,

but with little comfort, and did not abide during this dark and dismal scene. I often formed resolutions to do better, and as often broke them. I have asked the question, How far does God suffer a christian to stray, and still be one, and how far may the nominal professor go? My answer is, The nominal professor may go to the gates of heaven, and not enter; the christian may go to the gates of hell, and not enter; both for want of the keys; for Jesus holds the keys of death and hell. Thus I continued until a great change took place in my father's family. In 1834, one of my brothers sickened and died. My parents had lived to raise eight children to be grown, never having lost one. I thought though others might die, ours would not. This was the greatest shock of my life, and, I think, one of God's blessings in disguise. I fell as low as the dust. I was engaged in merchandising, running two stores. My mind was swallowed up in business, which has always been one of my besetting sins. But O, what a turn in my mind! My stores, my goods, my property, dwindled into a mere pigmy; all absorbed into one thing,—Jesus. I rode from one store to the other one day, and what a feast of fat things! That night I slept with my brother, and after retiring my mind was led out in praise and thanksgiving, and I could not sleep for joy. I thought of Paul and Silas singing praises to God at midnight, in prison. The thought came to me, and ran in my mind, Why don't you tell him? (that is my brother.) But I did not. The next day I had business a few miles off, and I was in a hurry to be off, hoping to feel as I had the day before; but to my sorrow, my heart was hard. I tried to pray, and to do all I could, but in vain. This state of things continued until a meeting came off, a week or two after, which I attended. We had quite a warm time, and I became much revived in my feelings. The door of the church was opened, and I stood between hope and fear. My soul's desire was to be with them, but I felt I was not fit. Finally one of the preachers proposed if there was any one present with a little hope, and wanted to talk with the church, they could do so, and then withdraw if they did not wish to join. This met my case. I was soon among them, telling what I hoped the Lord had done for me. Instead of withdrawing, I did not want to be anywhere else. O how low in the dust of humility was I brought, to think that God had borne with my straying and wandering for eight or ten years, and give me back my hope again. I was happy, and my great desire was to be baptized and follow my Lord and Master. I felt I was under more obligation to serve God than any one, for he had been so good to me, and I so bad in return. In a few days I was baptized, and became a member in full fellow-

ship. I was now determined to lay a pattern for all christians, being still full of arminianism; but in this I was badly deceived, as the sequel will show. For some weeks all was peace and praise, and rather a lively time with the church. We had our prayer meetings, and I joined with them, and sometimes gave a word of exhortation. About this time I concluded to change my life from a single to a married state, and my desire was to marry one of our own order, and truly in this God has directed my way. I can say, in the language of holy writ, "Thy wife shall be as a fruitful vine by the sides of thy house; thy children like olive plants round about thy table." After marrying, I closed my merchantile business, and commenced farming. During this time I became cold and lifeless in religion, much taken up in worldly matters, which I have always found so congenial with my old sinful nature. Often the attempt was now made to get me forward in prayer, but all in vain, and I could not tell how I had ever gone forward. About this time a meeting came off at our church, and to tell the truth, I was sorry for it, as I was so much engaged in my business; but before the meeting closed, I would have been willing for it to have lasted my lifetime, if I could have had a guarantee for a living. I commenced again to exercise a gift in public, with double zeal, and it was not long before the church told me they thought it my duty to preach. I told them I had as much liberty as I wanted; but they licenced me to preach without limit. I thought they were wrong, that I never could preach, and I set it down in my own mind that if the Lord enabled me to speak with sense and composure to a congregation for fifteen minutes, I would take it for granted he had called me to preach. I thought it was impossible. The next Sunday a young preacher of our church had an appointment seven or eight miles from my house, and I went to it. After he had gone into the pulpit, he beckoned to me to come up, which I refused, again and again, but finally went up. Then he said I must preach, which I refused, but after all got up and took this text in Daniel: "In the days of these kings," &c.—the first text I ever took. I acknowledge I was surprised at the result, my composure and views. The text had laid with weight on my mind all the week, which gave me great encouragement. Directly I was called to attend several churches, which necessarily hurried my ordination, and on the third Sunday in June, 1840, all things being made ready, I was set apart to the work more fully. I was told on Friday that it would be expected of me on the next day to preach what they were pleased to call a trial sermon. I felt willing and anxious to do so, if I could, but O how could I? My anxiety was owing to our peculiar situation. We

never had split, but were about equally divided in the church on the new isms of the day, (modern missions, &c.) Three out of four of the presbytery were arminians, and I felt if God would enable me I would put them to the test, even if they refused to ordain me, which I thought was probable; but I satisfied myself, knowing I had truth on my side. I was put up the next day, and chose for my text Rom. viii. 29, 30, and, thanks be to God, I hope he stood with me and strengthened me. Praise to his name. When I came before the presbytery, one said, "Brother Gunn has been so explicit in his discourse that it is unnecessary to examine him on doctrine," and seemingly all laid on hands cheerfully. O the treachery of man! The next day, in his discourse, one of those said the doctrine of Election eclipsed the atonement; and at another time, if not then, he said it was a scaffold of infidelity upon which thousands of souls were launched into hell. I confess this was the greatest incentive with me in taking upon myself the name of a minister. I saw, as I then believed, and do yet, the deleterious consequences following the popular doctrines of the day. My heart burned within me; I could not hold my peace while the fire burned. I have heard some say their greatest zeal was the ingathering of sinners; but it was quite different with me; my zeal was for the propagation of the truth, believing that God could and would save all his people. My duty was to preach the truth, and leave the event with him who guides all things, even to the falling of a sparrow. The same year I moved to Mississippi's rich prairie land, where I had but to reach forth my hands, and they were full. This was taking with my nature. My first farm was soon too small, and as I could not add to it I sold it and bought a larger one. Then I must buy more Negroes, until I got to making as high as four hundred and fifty bales of cotton. I thought if I could get to making five hundred bales, I would content myself. O the deceitfulness of riches! All this time I attending the churches, but in heavy chains. My object in mentioning this is to warn others, and may God bless my misconduct in this to others, and save them from the vortex into which I have fallen. But thanks be to God, in all this he did not leave me without heavy remorse. Often in riding over my farm the heavy sighs and groans would burst forth from my heavy heart. I was sensible of my situation all the while, but how to amend I found not. One day in the fall of 1859, I was so distressed on this subject, as I rode from the farm house I turned off from the road, hitched my horse, fell down on my knees, and tried to pray God to deliver me from my awful situation. I never shall forget this day while memory holds its place. Thanks be

to his name, he never let me rest any more until I found it in his pardoning blood. I never will be able to tell what I passed through. I have walked around my house after night, and felt if the earth was to open and swallow me up it would be but just, and I felt as though it might. I felt I was guilty, and justly condemned, but O for mercy was my daily cry. I felt that I would be a castaway after having warned others. This sin, the love of the world, is more common among us than many are ready to admit. If we curse and swear, lie and get drunk, we are dealt with by the church, and this is right; but if we give ourselves up to the love of the world, it passes without a reprimand, and by many is considered a virtue. Turn to the scriptures, and what sin is more condemned? "If any man love the world, the love of the Father is not in him."—1 John i. 15. "He that warreth a warfare entangleth not himself with the affairs of this life," "They that will be rich fall into temptation and a snare, and into many foolish and hurtful lusts which drown men in destruction and perdition." How true have I found these passages of scripture, to my sorrow and deep regret. I look on this sin as a hideous monster, yes, nucleus around which all other sins cluster. In looking at such scripture as I have just quoted they have been as a case of knives, cutting and slashing at my conscience, for which I hope to ever thank God, that he would not let me be at ease. O take the advice of one who has drank deeply of the bitter dregs of the cup of life, by being carried away by this whirlpool, and thrown into a vortex from which none could deliver but the mighty God of Jacob. I have thought that in this—God was preparing me for the event that took place at the close of our late war; I mean the freeing of the negroes: I thank God from my heart that I am not, nor ever will be, the owner of a slave, nor have them to leave to my children. While I object to the manner in which it was done, yet nevertheless I am glad it is so, and will always believe there should be some remuneration for them. The war has in one sense made but little difference in my business. My negroes are most all staying with me, over thirty of them being members of our church, Old Baptists Strictly. We have of late lettered them off to keep house for themselves, and they have a church house in building. We have liberated two of them to preach; this is however rather an isolated case, most all the freedmen following the newfangled notions of the day. Pardon me for this digression, and I will turn to my legitimate subject. For weeks, yea months, I was tossed as on a rack, no peace day nor night, guilty before a just and holy God. If I remembered the past, guilt seized me; if I fitted into the fa-



ture, all was gloom and despondency. In my complaints to my brethren, some would say, "Bro. Gunn, if I was as good a man as you, I would never complain, or to this amount." O how low such sinks me, when they make me as a paragon of perfection. I think if they knew me as I knew myself, they would take second thought, true, my external walk may not be so objectionable, but O the corruption of nature and my besetting sins. Thus I continued till the first days of January, 1860, when there was some gleam of light and hope. I caught at it as a drowning man catches at a straw. My first impression was to preach to my negroes, whom I feared I had neglected, and accordingly I sent an appointment to be with them the third Sunday in January, which was a week or two off, and during this interval I gained strength in faith and hope. At the time appointed, I was in attendance, and when I got there a circumstance unnecessary to mention had occurred, so that at first I thought I could not preach but after a second thought I concluded I would try. I entered the room of a helpless old woman, called all together, all blacks but the overseer, and took this text: "Lord, remember me when thou comest into thy kingdom." I left them happy, and felt the Lord had restored my soul. I increased in strength, and went on from glory to glory, "Every sense was the inlet of joy and the outlet of praise." As the lark, when loosened from its wintry cage, rises to the skies with caroling notes, so was my captivated spirit freed from the cage of sin, and rose to heights of joy on pinions of love. I was rich, immensely rich, for Jesus was mine, and I was his. I had been brought from the lowest depths, a gradual but sure rise, until I had reached my zenith of joy. I commenced writing to some of my friends of my great deliverance, bedewing my pages with tears of joy, while I wrote: Happy day! O joyful hour! Memory may drop from her palsied hand full many a memento which now she cherisheth, but never even while tottering over the grave, will she forget this special favor of God. If I met a friend, my tongue was loosed as the pen of a ready writer, and my heart was inditing good matter. I had passed the Rubicon; all was safe. O the incarnate God! My soul cleaved to him; I knew no other; I was full; my feelings as a spring-tide, overflowed its banks, and my cup ran over. The key of promise had unlocked the door of "Doubting Castle." I walked at large, and found myself on the Delectable Mountains, conversing with the shepherds of the way, and from these mountains I could not so much as see "Doubting Castle;" all was serene and clear, and from these mountains, by the aid of the telescope of faith, could see the gates of the city, and

almost think I stood on the walls of Heaven, or was in the suburbs of the city of our God. I trod the land of Beulah, where the sun shines night and day, for the Lord God was the light of it. Here the winter was past and gone, the flowers appeared in the fields, the singing of the birds and the voice of the turtle was heard in the land. O, what nearness to God I had at this time! He was my near kinsman. I being related to Jesus by affinity, consanguinity could say he had done all things well. I found no fault in him. My sins, that had the mastery over me were all drowned, and I saw them floating on the sea of forgetfulness. I rejoiced over them not that I had committed them, but that God had given me the victory over them. They were as slain enemies; they have made me to quake and fear, until I was as timid as a deer; but now, in the strength of my God, I could put to flight the armies of the aliens. Bless God, O my soul. O the victory, victory in and through our Lord Jesus Christ, by whom I hope I have received the atonement. The world was now crucified to me, and I to the world; it now had dwindled to nothing, a mere pigmy, a drop in the bucket; there was no room for it, for Jesus filled the inmost recesses of my rejoicing soul. Preaching was now a delightful task. The scriptures were sweet to my taste, that had so long justly threatened me. I could smile at the grave, as the resting place of this vile body, until the resurrection at the last day, and then it will be raised a beautiful building of God. O, brethren, may we use this world as not abusing it; work as though we would live always, and live as though we would die tomorrow; keep the world outside of us, and it will do us no harm. Thus the Lord blessed me for some eight months. I do not know that there was a day during the time, but what I had some evidence of my acceptance with my God. O, Praise the Lord; praise him, all ye heavenly host; praise him, all creatures here below; for he is worthy. As gradually as my feeling increased until it had reached the highest point, so in like manner did it leave me. I have compared it to the rainbow. While the candle of the Lord shone upon me, I well recollect my thoughts and words, that I never would get so low in my feelings—but that I could look back at this time and would stand in the midst of darkness; but in this, I have been sadly mistaken; I have had to travel the valley of Becca, which Calvin translates, "valley of tears," where the songs of rejoicing were hushed by wailings and lamentations. I do not know that there was any particular sin I was guilty of, that caused the departure of King Immanuel, but what is common to man; but there may have been some insidious enemy lurking within, such

a spiritual pride, if it be lawful thus to say. I had been up for a long time, and probably old Mr. Self, concluded he could stand alone. I leave this for others to think of. As sure as we are dillatory, or loiter on the way, Jesus will leave us, and sin will overtake us. The worst thing that can be said of this valley of Becca, is its intense darkness; the mountains rise so high on either side (called the mountains of sin) that it so obscures the light of the Sun of Righteousness, that it produces darkness that may be felt; but still it is more healthy than parts more remote. There is less danger of falling in rough places, than in slippery smooth ice.

I do not know that I ever have in life passed through darker scenes than I have for the last twelve years. I do not think I have suffered so much from the sin of the love of the world, but my old nature is like a tinder-box, catching every spark. Well has the prophet said, we are full of wounds, bruises, and putrifying sores, from the crown of the head to the sole of the foot. I have thought if one has partaken more of sin in the fall of man than another, surely it has all centred in me, for I can truly say with Paul, I am the "chief of sinners." But thanks be to God, I hope he has shown it unto me. This I now take as the strongest evidence I have that I am a christian, that I daily mourn my sins, and believe his grace is sufficient for me, and his strength is made perfect in weakness. (My weakness, as I understand.) I feel that I am standing in the dust of the last battles, until I shall meet the monster death, who stands across the extremity of my way; but he is a conquered monster. for in dying, the christian may pluck the sting, raise it, and say, "O death, where is thy sting?" A monster no longer, but a swift winged angel to carry us to the mansions of bliss and glory; yea, to the world of hereafter, where we shall meet those who have gone before, and join in singing the praises of our God. Friends will meet again, and their embraces will be sweet at the dear Redeemer's feet, and will part no more. Thank God for this hope. O christians, be strong in the Lord, fight the good fight of faith, and lay hold on eternal life. The warfare will soon be over, and then, but not till then, must we cease to fight. God will not smile on us if we quake or desert at the clash of arms or the dust of the battlefield. How pleasant at last to have it to say with Paul, "I have fought the good fight, I have kept the faith; henceforth there is laid up for me a crown of righteousness." I can say, I have kept the faith, but not that I have fought the good fight. In this I feel guilty; for when I would do good, evil is present, so I cannot do the things I would. I have never been able to mortify the flesh, deny myself, and follow Christ, as I think christians ought. O for

grace and overcoming faith and hope firm and unshaken, that the residue of my days may be spent to the praise of him who loved me and gave himself for me. I lack about three years of living out the time allotted us, three score years and ten.

"Our age to seventy years is set;  
How short the time, how frail the state;  
But if to eighty we arrive,  
We rather sigh and groan than live."

If by living we could grow better, and stronger in the faith, it would be blessed to live, with our lamps trimmed and burning, waiting all our appointed time until our change come. O brethren and sisters, all who may read this, when it goes well with you remember me, one of the most unworthy, if one at all, of all the flock of God. To know this, I am happy; without this, I am most miserable. I will, with the great christian geographer, John Bunyan, say, If it is my good fortune ever to get to heaven, there will be three wonders: some there I did not expect, some I expected not there, but the greatest wonder of all, that I am there myself. This seems too much for me to hope for, but less will not satisfy me. O praise him, praise him, crown him, crown him, Lord of all. I will trust him though he slay me.

Brother Beebe, you may never hear from me again as a correspondent. It never has been, and probably never will be our pleasure to meet here below, but should it be the pleasure of the Lord that we meet in glory, and sit at the feet of our blessed Savior, and hear him tell his sufferings o'er, while here a man of sorrow and acquainted with grief; hear him tell of his rising power; hear him tell of his ascension to his Father and our Father; hear him tell how he interceded for us while we were straying in forbidden paths; then, and not till then, will we be happy and perfect as we desire. Until then, my brother, brethren and sisters all, farewell, hoping you have something to fare well on.

Yours in hope of eternal life.  
Amen and Amen.

R. B. GUNN.

OUR Lord is very tender over his poor disciples, and having foretold them of the hard usage and entertainment they should meet with in the world, crosses, tribulations and persecutions, he now leaves them some antidotes against distempers of mind, some cordials against those faintings of spirit and troubles of heart, to which he knew they, being flesh and blood, were subject. And this is chief and principle, "Let not your heart be troubled; ye believe in God, believe also in me."—Bunyan.

O! REDEMPTION by blood is the heart-endearing consideration. This is that which will make the water stand in our eyes, that will break a heart of flint, and will make one do as they do who are in bitterness for their first born.—Bunyan.

**AGENTS.**—Some of our patrons are inquiring who are our agents, or whether we have any in their respective neighborhoods. We desire all who are friendly to the publication to do what they can for us in the way of procuring subscribers, or collecting and forwarding payments. Many have laid us under great obligations for their indefatigable labors in extending our circulation, and in collecting and forwarding remittances; but any one is at liberty to act as his own agent, in ordering the "Signs," or the "Banner of Liberty," which is also published at our office, and in sending on payments for the same.

**HYMN BOOKS.**—Those who have ordered the Morocco and Imitation Morocco binding, will be supplied in a few days, as we had run short of those two kinds of binding; but we have ordered a new lot, which will be finished soon, and as soon as we shall get them from the bindery we will mail those which have been ordered.

At the commencement of the current volume we struck from our books several hundred names, from whom we had no tidings for a long time, and as soon as we can find time, we shall send bills to them. If by mistake we have stricken off any who desire to have the paper continued, we will esteem it a favor if they will so inform us.

Those who hereafter send in orders either for the "Signs," or the "Banner of Liberty," will please state whether they wish the back numbers from the first of January, or prefer to have their time of subscription commence from the date of their orders.

#### INFORMATION WANTED.

As I am thinking of emigrating to the state of California, I hope to obtain the address of some of the Old Baptists in state. The following names I get through the "Signs," and I hope they all will give me their addresses, by writing me a few lines: Wm. A. Foster, R. Cumins, Mrs. M. A. Vance, J. R. Walker, Henry Beary Beaver, Henry Tuley.

I also hope that if this shall meet the eyes of any other Old Baptists in that state, who can endorse the sentiments of those who write for the "Signs," they will give me their addresses.

My address is  
S. W. ADAMS,  
Water Valley, Yalobusha Co., Miss.

#### Inquires After Truth.

Will brother I. N. Vanmer please give his views through the "Signs of the Times" on Matt. xxv. 14, 15, and on down to the 31st verse, particularly on the one talent, and oblige  
JEFF. HORNER.

## POETRY.

BALTIMORE, Md., Jan. 16, 1873.

DEAR BROTHER:—The following lines I have read with considerable pleasure, and, in a measure, have comprehended their meaning; and yet my finite mind has but faintly grasped the theme. The subject is too broad, too deep, for mortality to fathom. I submit them for publication, if approved by you.

Your unworthy brother,  
GEORGE F. SEARCH.

### ETERNITY.

An exile languishing on alien shores,  
Watching for rays beyond time's cloudy doors,  
Would count the joys a ransomed soul may win  
When death is past, and life and light begin.  
What though the years go by on drooping wing,  
And in life's winter hearts forget its spring;  
What though till earthly fetters shall be riven;  
Though soul shall miss what Eden had of heaven;  
Thine hand hath left some glorious measures here  
Of blest duration in a happier sphere;  
Some steps by which my trembling thoughts can climb,  
And know of life beyond all mists of time.

Yet on the utmost verge my spirit turns,  
And there more deeply all its weakness learns,  
Knowing that when the soul hath winged its flight,  
And folds its pinions on those shores of light,  
Though life serene shall break around it there,  
And light eternal thrill the ambient air,  
The soul with all its fresh immortal power,  
Its mighty grasp of all its Godlike dower,  
Shall never fathom heaven's bright depths of praise,  
Nor know the reach of everlasting days.

But faith must still in heavenly vision soar,  
And fondly count her precious treasures o'er.  
Yes, I shall dwell in God's own presence there,

As many years as atoms in the air—  
When these are gone, as many left behind  
As leaves of forest shaken by the wind:  
And these all past, as many on the march  
As starry lamps that gild the spangled arch:  
When these are gone, as many millions more  
As grains of sand that crowd the ocean shore—  
And when these years, that know no care  
Nor pain, and joy is ever near  
Are multiplied by millions yet again,  
Till numbers drown the thought, could I suppose

That then those blissful years would find a close?  
No! They that walk beside life's shining river  
Shall sing God's praise forever and forever.  
The years that speed beneath that glorious sky  
Are time no more, but vast eternity.

Trembling I turn to thee, my Savior dear—  
Heaven holds the form that shined thy spirit here.

I hide my tear-dimmed eyes at thy dear feet;  
Shelter my soul till grace hath made me meet

To gaze on all the splendors of that land  
Opened to sinners by thy pierced hands;  
Then bid my ransomed spirit upward soar,  
Where wings unfettered never weary more,  
And I shall in thy glorious presence be,  
And have to praise thee ALL ETERNITY!

## EDITORIAL.

MIDDLETOWN, N. Y., FEBRUARY 1, 1873.

CLAY, Webster Co., Nov. 28, 1872.

ELDER BEEBE:—Please give your views on Gen. iii. 15, and John viii. 44, and oblige  
Yours,  
JOSEPH VAUGHN.

The first passage on which we are desired to express our views reads thus: "And I will put enmity between thee and the woman, and between thy seed and her seed; it shall bruise thy head, and thou shalt bruise his heel." The other is the declaration of our Lord Jesus Christ to the Jews who did not understand his speech because they could not hear his word. "Ye are of your father the devil, and the lusts of your father ye will do: he was a murderer from the beginning, and abode not in the truth, because there is no truth in him. When he speaketh a lie, he speaketh of his own; for he is a liar, and the father of it."

Two great mysteries surpassing all others are spoken of in the scriptures; the one is called the mystery of godliness, and the other is the mystery of iniquity. These mysteries, if not of equal profundity, are far beyond the comprehension of finite minds. What shall we say, or write, or think, when called upon, as in this case, to expound, or give our views upon what God has hidden from the wise and prudent of our race? Though deeply sensible of our utter inability to elucidate the one or the other, still we frankly admit we have some views in regard to both of these wonderfully deep and incomprehensible mysteries, and such thoughts and views we cannot refuse to express when called upon to do so.

The passage in Genesis iii. 15, with its connection, gives the first account we have of "the old serpent, which is the devil and Satan," (Rev. xx. 2) and shows that the introduction of iniquity into the world is clearly tracable to him, who is variously called in the scriptures the serpent, the devil and Satan, and who is said to be the prince of the power of the air, the spirit that worketh in the children of disobedience. He is also called, in the passage referred to in John viii. 44, the father of lies, and of those who possess and are actuated by his spirit of murder and falsehood. Divine revelation gives us no account of his existence before the creation of this world, but we are told he was a murderer from the beginning, that is from the creation of the world; for "In the beginning God created the heavens and the earth;" and from that date Satan was a murderer and a liar, and more subtle than any beast of the field which the Lord God had made. The wild speculations of Milton in regard to his existence and history prior to the beginning is, in our judgment, not only preposterous, but in contradiction of our Savior's words, that he was a

murderer from the beginning; as "the beginning" in this case clearly includes his beginning. The inference is to our mind irresistible, that prior to his beginning as a murderer and a liar, he had no beginning. How a spirit of iniquity, or murder, or falsehood, the very opposite of the holy perfections of the supreme God, should have been found in Eden, is a mystery which our Creator has not given us capacity to comprehend. But that, in the infinity of his wisdom, all is clear and plain, however inscrutable to our limited understanding, we dare not doubt.

It would be presumptuous for us to attempt to explain what God has wisely withheld from us an understanding of. Iniquity is and must continue to be a mystery to us while in this mortal state.

The declaration of God to the serpent, "And I will put enmity between thee and the woman, and between thy seed and her seed; it shall bruise thy head, and thou shalt bruise his heel," figuratively presents to our mind the antagonism that should be developed between the great mysteries. As Adam is the figure of Christ, so the woman is the figure of the church of God, in which the mystery of godliness is demonstrated. "Jerusalem which is above is free, and is the mother of us all." That is, the church redeemed from the bondage of guilt, and from the wrath and dominion of the law, and made free by the Son, is the mother of all those who, as Isaac was, are the children of promise. Her seed is the same that is in another type called the seed of Abraham, of whom Paul says, "He saith not, And to seeds, as of many, but as of one; And to thy seed, which is Christ."—Gal. iii. 16. That Christ, as the Mediatorial Head over all things to his church, is here set forth in the embodiment of all his members, as the seed of the church, is confirmed by the declaration, "For unto us a child is born, unto us a son is given; and the government shall be upon his shoulder; and his name shall be called Wonderful, Counsellor, The Mighty God, The Everlasting Father, The Prince of Peace. Of the increase of his government and peace there shall be no end, upon the throne of David, and upon his kingdom, to order it, and to establish it with judgment and with justice, from henceforth even forever." Who can doubt that the church is the recipient of this unspeakable gift, or that Christ is the child to her born, the son to her given, on whose shoulder rests the government of the church? God has raised him up from the dead, "And hath put all things under his feet, and gave him to be the head over all things to the church, which is his body, the fulness of him that filleth all in all."—Isa. ix. 6, 7, and Eph. i. 22, 23. The relationship of Christ as the Head, and the church as his body, is vital; that is, it is a



relationship of life, for he is the life of the resurrection of the church, and all the members of his body are partakers of his life and immortality. Their relation to him is not based upon an earthly birth, but they are made manifest as the children of God by a spiritual birth. "Now if any man have not the Spirit of Christ, he is none of his." "For as many as are led by the Spirit of God, they are the sons of God."—Rom. viii. 9, 14. This relationship then is so purely spiritual that no man can be a child of God by virtue of a fleshly birth, or by any difference existing among the human family as to their creation in Adam, or by any improvement that can be made by education or reformation. All the quickened family of God were by nature the children of wrath even as others."—Eph. ii. 3.

All the children of Adam, as such, and in their relation to him in the flesh, are alike in their nature, and all having sinned in him, all die in him, all are children of wrath, so far as that Adamic nature is considered. And so also those unto whom the Savior said, "Ye are of your father the devil," are no worse in their Adamic or earthly nature than those whom God has quickened together with Christ, were by nature. It is not therefore of our earthly nature, as the creatures of God, that we are called either children of God, or children of the devil; for the scriptures testify that in that earthly nature there is no difference. Paul, after speaking of those whose damnation is just, demands of his brethren, "What then? Are we better than they?" To which he adds, "No, in no wise; for we have before proved both Jews and Gentiles, that they are all under sin, as it is written, 'There is none righteous, no, not one.'—Rom. iii. 9, 10. The inspired apostle John, explains in what sense men are the children of the devil, 'He that committeth sin is of the devil; for the devil sinneth from the beginning.'—1 John iii. 8. It is not because of a difference in our creation, or natural relation to Adam; for in Adam we have all sinned, and by his transgression, judgment has come upon all men to condemnation; even so by the righteousness of one, the free gift came upon all men unto justification of life.—Rom. v. 18.

The relationship of the sons of God, is in that life which was given us in Christ before the world began, and which was, and still is hid with Christ in God, so that only when and where Christ appears can we appear with him in glory, as the sons of God and heirs of glory. Only as we have the spirit of Christ are we manifestly his. Only as we are led by the Spirit of God are we manifestly the sons of God. And so, on the other hand, it is only as we are led by the spirit of Satan, we are known as the children of the devil. And as many as have the spirit of the devil are manifestly his.

This position is, as we think, fully sustained by the words of Jesus to the wicked, lying and murderous Jews, "Ye are of your father the devil." This accounted for their opposition to Christ; this was the reason why they could not understand his speech nor hear his words, for being of their father, that is, possessing the spirit of Satan, the lusts of their father they would do. He was a murderer, and his murderous spirit was manifested in them. He is the father of lies, and his lying spirit was predominant in them. Jesus said to them, He that is of God, that is, he that is born of God—he that is led by the Spirit of God—he who hath the spirit of Christ, "heareth God's words; ye therefore hear them not, because ye are not of God." The Jews, supposed that he was speaking of their fleshly pedigree. They said unto him, Abraham is our father." This Jesus admitted so far as their fleshly birth was concerned, and so did John the Baptist, when they came to his baptism, but still he called them a generation of vipers. And Jesus said, "If ye were Abraham's children, ye would do the works of Abraham. But now ye seek to kill me; this did not Abraham. Ye do the deeds of your father. They said, We have one father, even God. Jesus saith unto them, If God were your Father, ye would love me," &c. All this goes to show in what sense they were the children of the devil, and in what sense they were not children of God, or children of Abraham; for as Paul says to the Gentile saints, "If ye be Christ's then are ye the children of Abraham, and heirs according to the promise."—Gal. iii. 29.

Having thus shown what are our views or understanding of the serpent, and the woman, and of their respective seeds, we will, in conclusion, speak of the enmity which the Lord God said he would put between them. It seems clearly to our mind that it was not the pleasure of God that sin and holiness should dwell in harmony together, or that the children of God and the children of the devil should affiliate—that the children of Satan should hear, love, and feast upon the truth; for he will choose their delusions, and send them strong delusion, that they shall believe a lie; that they all may be damned who believed not the truth, but had pleasure in unrighteousness." 2 Thess., ii., 11-12. Now, does it appear to have been the divine pleasure that his Dove, his Unfiled, should hold fellowship with the unfruitful works of darkness. Truth and error, sin and holiness, vice and virtue, are at antipodes, each with the other. While Satan, the old serpent is the head and representative of all wickedness, the father of lies, and a murderer from the beginning, all that is unholy, vile and malignant is attributed to him; while all that is holy and perfect is given to the church or woman, in

Christ; and as these elements are opposite in nature, they cannot harmonize. The enmity is manifest between the spirit of Christ in his body, the church, and the kingdom of Satan, as has been clearly demonstrated from the time of Cain and Abel to the present day. In nature, from whence these figures are borrowed, the serpent and the dove are opposite in disposition and propensity. God has not bestowed upon the viper, or serpent, the harmlessness and meekness of the dove; nor has he given to the dove the subtlety and venomous disposition of the serpent. He evidently intended that this difference should exist, for an infinitely wise and holy purpose. Paul, by inspiration of the Holy Ghost, anticipated the development of this enmity, when he said, "Thou wilt say unto me, Why doth he yet find fault? For who hath resisted his will?" And effectually rebukes it, saying, "Nay, but, O man, who art thou that repliest against God? Shall the thing formed say to him that formed it, Why hast thou made me thus? Hath not the potter power over the clay, of the same lump to make one vessel unto honor and another unto dishonor? What if God, willing to shew his wrath, and to make his power known, endureth with much long-suffering the vessels of wrath fitted to destruction; and that he might make known the riches of his glory on the vessels of mercy, which he had afore prepared unto glory." Rom. ix., 19-23. The violent opposition of the carnal mind to the sovereignty of God, plainly shows the existence of the enmity which the sin-avenging God has put between the serpent and the woman, and between his seed and her seed.

Not only is this enmity vented in hostility between the kingdom of Christ and the kingdom of Satan, between Christ and Belial, but the enmity has so poisoned our nature that those who are born of God and led by his Spirit, find it still ranking in their fleshly nature, they find a law, or governing element in their members warring against the law of their mind, and sometimes bringing them into subjection to the law of sin which is in their members. The flesh lusts against the spirit, and the spirit against the flesh; and these are so contrary one to the other, that they cannot do the thing they would. The children of God possess a carnal nature, while in the flesh, over which the spirit of the world and Satan predominates, as was the case with the disciples, as mentioned Luke ix., 55. See also, Matt. xvi., 23. This enmity is felt by all the living children of God, and it causes them to groan, being burdened, and to anxiously desire to be clothed with their house which is from heaven.

"It shall bruise thy head, and thou shalt bruise his heel." These figures are used to signify the present conflict and the ultimate triumph of the

seed of the woman over Satan. In nature the instinctive aversion and deadly enmity of the natural progeny of Eve, who is the mother of all the human race, is to all the serpents and vipers which literally infest the earth, which naturally inclines those of the human species to bruise with their heel the heads of reptiles of the earth, and in the conflict they sustain the pain of the concussion at the heel. So in a spiritual application of the figure, Christ has bruised the head of Satan, has destroyed death, and him that had the power of death, that is the devil; he hath abolished death, and brought immortality to light through the gospel. The heel, when applied to the spiritual body, is that part of the body which is in contact with the earth, and which treads upon the reptiles of the earth; so Christ when in the flesh and on the earth, when he punished leviathan, the piercing serpent, even leviathan that crooked serpent, and when he slew the dragon that is in the sea, in the accomplishment of this work, was bruised for our iniquities; but it was in his flesh that he suffered, when he endured the cross and despised the shame. And so also in his members which are upon the earth, is he bruised and sore, from the conflict with the arch tempter; but they have the assurance that the painful conflict shall be brief, victory is certain through our Lord Jesus Christ; the bruise shall not rise above the heel, for we have the blessed promise, that the God of Peace shall bruise Satan under the feet of the saints, shortly. Rom. xvi., 20.

## NOTICE.

Dr. J. C. Gibbs, one of our members, having published a pamphlet on the subjects of the Two-seeds, Judas, and the New Birth, which pamphlet the church unanimously declared heretical; and Dr. Gibbs still persisting in said heresies, the church withdrew her fellowship from him.

And as said pamphlet has been circulated beyond the bounds of this church, therefore the church directs the Moderator and Clerk to publish the above notice of the action of the church, in the "Signs of the Times."

By order of the church at Little Flock, Anderson Co., Ky., at her regular meeting for business, in September, 1872.

J. F. JOHNSON, Mod.  
B. FARM, Clerk.

## Change of Residence.

Brother Peter L. Branstetter desires his correspondents hereafter to address him at Curryville, Pike Co., Mo., instead of New Harmony.

Eld. John A. Badger, having for the present removed from Brunswick, Maine, desires his friends to address all communications for him to Warwick, Orange Co., N. Y.

## Marriages.

Dec. 31, 1872—At the parsonage, at Hopewell, N. J., by Eld. P. Hartwell, Mr. Joseph B. Dalrymple, of East Amwell, and Miss Ann Rebecca Leming, of Hopewell.

Jan. 1, 1873—At the parsonage, by the same, Mr. Rodman P. Henderson, and Miss Carrie S. Leigh, both of Princeton.

## Obituary Notices.

DIED—At Salisbury, Orange Co., N. Y., January 8, 1873, **Eliza Belle Ketcham**, daughter of George and Mima A. Ketcham, aged 1 year, 2 months and 4 days.

Died, at her residence near Clayton, Adams County, Illinois, Sister **Catherine Bolinger**. She was born May 4, 1818, in the State of Tennessee, moved with her parents to Boone county, Missouri, in the year 1819, and lived there ten years, then moved with her parents to Morgan county, Illinois, in 1829, and remained there till she married David Bolinger, in the year 1837. They moved to Adams county, Illinois, in 1839. She professed a hope in Christ in the year 1850, and joined the New Salem Old School Baptist Church, and was baptized by Elder William Hogan. She was a firm believer in the plan of salvation by grace alone. She was noted for her readiness at the bedside of the sick, and ever ready to lend the helping hand to the needy. She finally fell sick, laying six weeks, and departed this life October 5, 1872, at half past six A. M.

She leaves an affectionate husband, two sons and three daughters, and numerous relatives to mourn her loss; but we are sure that our loss is her eternal gain. Her funeral was largely attended, and preached by the writer the 20th of October, 1872, at the Church of which she had long been a member.

"What is there here to court my stay,  
Or keep me back from home,  
When Angels beckon me away,  
And Jesus bids me come.  
Shall I regret to leave my friends,  
Here in this vale confined?  
To Christ, the Lord my soul ascends;  
Farewell to all behind."

PETER AUSMUS.

PALOMA, ILL., Dec. 21, 1872.

My wife desires me to send a notice of the death of her father, **Mr. Lovell H. Littleton**, for publication in the "Signs." He died at his residence in Loudoun county, Va., on the 13th inst., after an illness of only ten days. He was apparently in as good health as ever, when, on the morning of the 11th, he was struck with paralysis, and lay in a speechless and unconscious state until he passed away. His age was about 68 years. About forty years ago he was connected with the Baptists, being a member at North Fork, in Loudoun county, but from some cause became separated from them shortly afterwards, and was never again identified with them. He was in heart an Old Baptist; at his house they always found a welcome. He was also for many years a subscriber to the "Signs," but of late years has not taken them, yet he loved to read them, and to talk on the glorious plan of salvation. We hope our loss is his eternal gain. With this hope we bow in submission to the will of him who rides upon the sea, and calms the storm. Yours in love,

A. B. FRANCIS.

Locktown, N. J., Dec. 26, 1872.

Died, in Occoquan, Va., September 19th, 1872, Sister **Kate C. Davis**, in the 32d year of her age. In former years Sister Davis was bitterly opposed to the glorious doctrine of God our Savior. But when it pleased him to reveal unto her a knowledge of her situation as a justly condemned sinner, and to show unto her the plan of salvation through the Lord Jesus Christ, she was brought to love and defend the very doctrine that she

had before abhorred and opposed. Shortly after experiencing a change, she came to Quantico Church, in this county (Prince William), and was baptized by Elder J. L. Purington, May 3d, 1872. Young in years and in experience, she gave evidence of becoming a mother in Israel. She lived, however, but a short time to enjoy the privileges of the visible church. In her death we have an evidence of the truth that as high as the heavens are above the earth are the ways of the mighty God above the ways of finite man. May he sanctify this dispensation of his providence to the good of the surviving members of her family, and to the good of the church. Yours in love,

WM. M. SMOOT.

Occoquan, Dec. 23, 1872.

Died, at his late residence, on the 27th day of May, 1872, our esteemed brother, **John Symmons**, aged 88 years, 1 month and 20 days. Brother Symmons was much afflicted in his old age, not being able to attend the meetings with the church of which he was a member but seldom during the last few years of his life; though he endured his affliction with fortitude and patience, looking forward and anxiously desiring to be clothed upon with that house which is from heaven, that immortality and eternal life which is brought to light through the Gospel.

Brother Symmons was a constant reader and a great lover of the holy scriptures, and the "Signs of the Times," which gave him much comfort in his declining days. I think it may be said of him truly, he has gone from the evil to come, and as a shock of corn fully ripe, he has been gathered into that rest that remains for the people of God. By request the writer attended the funeral, and tried to comfort the bereaved friends. May the Lord comfort his bereaved children.

ALSO,

DIED—At his residence, in the State of Missouri, brother **William Cain**, in the 49th year of his age.

Brother Cain was baptized in the fellowship of Providence Church, Hancock county, Ill., by the writer of this notice, some fifteen years ago. His disease was cancer in the face, from which he was a great sufferer the last two years of his life; but he has gone, we trust, to that blessed place, where there is no death, nor sorrow, nor mourning, where Death itself shall be swallowed up of life and immortality. He leaves a wife and two children, with many friends, who mourn their loss. May the Lord sustain them and reconcile them to his providential dealings, as our prayer, for his name's sake. Your brother in Christ,

JACOB CASTLEBURY.

Plymouth, Hancock Co., Ill.

**Michael De Bolt** was born in Hamilton Co., Ohio, August 10, 1799, and was married to Nancy Saunders November 22, 1821.

He united with the Baptist Church at Middletown, Butler Co., Ohio, and was baptized by Elder Jacob Mulford in April, 1827. He was a deacon of Fairfield Church, Franklin Co., Ind., of which he was a member at the time of his death. He loved his church, and always took a great interest in what concerned her welfare. When once convinced that his cause was just, nothing would turn him from his purpose. He was prompt in his attendance at meeting, and loved to have his brethren visit him. His house was open to all, but he especially loved to entertain those of his own faith. Religion was his theme.

His disease was typhoid fever, from which he suffered one month. During the first part of his illness his agony was beyond all description, but he never murmured. He said that the fear of death was not with him, but the hope which had been his from his youth he still possessed. He was unable to converse but little, though he kept his mind clear through all. He passed away like one falling asleep, at a quarter past 10 p. m., November 23, 1872, aged 73 years, 3 months and 13 days. Eld. George Harlan delivered the funeral sermon from 2 Timothy, chapter iv., 6-8 verses.

DIED—July, 1871, **Anna Endslow**, aged about 50 years. She was a member of the Old School Baptist Church for some years before her death. She was married twice. Her first husband was also a member of the same church. She was baptized before her first marriage, and her husband after marriage, by the writer of this notice. He started for California when the first gold excitement was in that country, and died on the overland route. Some years afterward she was married to William Endslow. She began declining in the fall of 1870. Her disease was nervous affection, sometimes bordering on spasms. Part of the time her mind was so weak that she could not converse with any one with any satisfaction. When her mind was somewhat composed, she was still desirous to meet with the church at the time of our meetings, but that privilege she was not allowed to enjoy from the commencement of her sickness to the day of her death. Her remains now rest in the graveyard of the Honey Creek Church, in Seneca county, Ohio, and we trust her spirit has gone to God who gave it. She leaves an aged father, four brothers, one sister, four children of her first husband, two sons and two daughters, to mourn her departure.

LEWIS SEITZ.

It now becomes my painful task to write the obituary notice of my dear beloved husband, **William Cook**. He died on the 9th day of November, 1872. He was taken sick on Monday afternoon, and only lived until the following Saturday, when his ransomed spirit took its flight to realms of eternal glory, as I firmly believe. His disease was inflammation of the bowels and kidneys. Though he suffered much, he bore it with great patience, saying, "The Lord's will must be done." His whole trust was in the merits of his redeemer. He was a firm Old School Baptist. His whole theme was all of free and sovereign grace alone, from first to last, without any work or merit of the creature. He was a great lover of the "Signs of the Times." He would hear no other doctrine than what was contained in them. He was an Englishman by birth. His age was 73 years, 2 months and 22 days. The stroke lays heavily upon me, but it is the Lord, let him do what seemeth him good. I must be still and know that he is God, and cannot do but what is just.

"O land of rest, for thee I sigh;  
When will the moment come  
When I shall lay my armor by,  
And dwell with Christ at home."

PRISCILLA COOK.

Romulus, Wayne Co., Mich.

DIED—At her late residence, after a lingering illness, in Fayette Co., Indiana, on the 15th of September last, **Mrs. Rebecca Bowers**, who was born in Butler Co., Ohio, on the 14th of September, 1808. She became a member of the Regular Baptist Church at Bloomfield, at the age of eighteen years; and held membership in the church at Fairfield, near her residence, at the time of her death. It is a fact well-known to her most intimate friends, that it was her desire always to live the life of a consistent Christian, and keep her lamp lighted and brightly burning, that she might be ready when called to go and be with those who have washed their robes and made them white in the blood of the Lamb. At the time of her death she was 64 years and 1 day old. Funeral services by Elder George Harlan.

Post-Office Money Orders, where our subscribers can procure them, afford the safest way of making remittances, but when sent in payment for the "Banner of Liberty," should invariably be made payable at Middletown, Orange Co., N. Y., Post-office. We do not wish them drawn on New York City Post-office, nor on any other than Middletown. As many post-offices in the country are not authorized to issue Post-office Money Orders, where they cannot be procured letters containing money should be registered. Drafts on Banks in the City of New York are also perfectly safe and acceptable to us, as we can always get them cashed at Banks in this place. But Post-office Orders can only be collected from the offices on which they are drawn.

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IS PUBLISHED EVERY SATURDAY,

BY

G. BEEBE, SON & CO.

AT

MIDDLETOWN, ORANGE CO., N. Y.,

AT

ONE DOLLAR AND A QUARTER PER YEAR.

Payable Always in Advance.

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DEVOTED TO THE

OLD SCHOOL BAPTIST CAUSE,

IS PUBLISHED

ON THE FIRST AND FIFTEENTH

OF EACH MONTH,

BY GILBERT BEEBE,

To whom all communications must be addressed, and directed, Middletown, Orange County, N. Y.

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Two dollars per annum, in United States currency, or what may at any time be equivalent to that amount in Gold or in Canada Bank Notes.

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# Signs of the Times.

DEVOTED TO THE OLD SCHOOL BAPTIST CAUSE.

"THE SWORD OF THE LORD AND OF GIDEON."

VOL. 41. MIDDLETOWN, N. Y., FEBRUARY 15, 1873.

NO. 4.

## POETRY.

### AT JESUS' FEET.

Lord Jesus, life is hard, as thou dost know,  
And hours of peace and rest are very rare;  
But it is sweet, after the toil and woe,  
To nestle close to thee with thoughts of prayer.

If thou wilt lay thy hand upon my head,  
I shall arise refreshed and comforted.

Dear Master, I am sitting at thy feet;  
I would not miss a look or lose a word;  
The hour is very holy when we meet;  
I fain would see and hear none but the Lord;

I long to lay aside joy, grief and fear,  
And only know and feel that thou art near.

The world's discordant noises evermore  
Clang round about my ears and wearied me;

There were rough hands, ungentle hearts before,  
That troubled me; but now I come to thee,

O Jesus, quiet me with tender speech,  
While up to thee my wishful arms I reach.

In life's bewildering strife and eager rush,  
I lose so much of thy sweet gentleness.  
But in the peace and solace of this hush  
Strengthen and soothe me with thy blessedness;

Give to me what thou wilt; here at thy side,  
What e'er it be, I shall be satisfied.

### ROMANS VI. 23.

"For the wages of sin is death; but the gift of God is eternal life through Jesus Christ our Lord."

Is there no place on earth below  
Where mortals rest from thrall and woe?  
No place from sin and sorrow free?  
No place of peace and harmony?

Aye, pleasures all like bubbles break,  
For health and wealth swift wings oft take;  
Beauty, the bloom of youth, will blast;  
Fame and distinction cannot last.

This life is spent in toil and pain,  
To treasure up some worldly gain;  
Joy vanishes like early dew;  
There's nothing real, nothing true.

Where e'er we go there's naught below  
But wears some false, deceitful show;  
And is man born to be a slave,  
Without a hope beyond the grave?

A slave to passion, pride and sin,  
A slave to doubt and fear within,  
A slave to fear the monster, death,  
Which bids us yield our vital breath.

Arise, my soul, and soar above;  
Shake off thy fears, for God is love!  
For as in Adam all men die,  
So all in Christ are raised on high.

Truly the holy scriptures saith,  
That the wages of sin is death;  
But Jesus' lovely name adore,  
Where sin abounds, grace does much more.

## CORRESPONDENCE.

HERRICK Pa. Jan. 28, 1873.

DEAR BROTHER BEEBE:—The second portion of scripture upon which my views were requested by "Well wisher" is recorded in Hebrew 11:7. and reads as follows: "By faith Noah, being warned of God of things not seen as yet, moved with fear, prepared an ark to the saving of his house; by which he condemned the world, and became heir of the righteousness which is by faith."

This is one of many examples which the Apostle gives from the history of the Old Testament saints, the great cloud of witnesses, to illustrate the nature and power of faith. All of these examples are necessary to make up the full illustration, each presenting some feature or characteristic which is not so prominent in any other, but all of them proving the declaration that, "faith is the substance (ground or confidence) of things hoped for; the evidence of things not seen."

There is no righteousness inherited from Adam by any of his descendants. From him we inherit only sin, death, corruption; a mind which is enmity against God, which is not subject to his law, neither indeed can be (Rom. 8:7); a soul every power and faculty of which is totally depraved. Among this corrupt family the Lord has a people who was from the beginning chosen unto salvation (2 Thess. 2:13); predestined unto the adoption of children; chosen in Christ before the foundation of the world, that they should be holy and without blame before him in love.—Eph. 1:4. To them he gave eternal life and spiritual blessings in Christ before the world began. "This people shall be all righteous," for they shall dwell forever in the presence of a holy God, into whose presence nothing unholy can ever enter. This righteousness they are to inherit from Christ by a new and spiritual birth, by which they are manifested as sons of God. In and by this birth they receive a new and spiritual life from God through Christ. From this new life or spirit (that which is born of the Spirit is spirit) they experience and manifest love, peace, joy, long-suffering, goodness, gentleness, meekness, faith, temperance." These are never experienced by us until after the implantation of the divine life or spirit, for they are the fruit of the spirit; not something effected or

wrought in us by the spirit, but something springing directly from it, as fruit from the tree; so that even after we have this spirit which is holy and which produces such exalted fruits of righteousness, its fruit is only felt and seen when it pleases the Lord to bring our old nature under the control of reigning grace, and quicken us according to his word (Psa. 119), into exercise by the gracious power of the Holy Spirit, and showing unto us the blessed things of Jesus. At other times we are left to feel and mourn over the workings of our corrupt carnal nature, and to learn more and more of its terrible evidences, and darkness and corruption.

Faith appears to be presented in the scriptures as that fruit of the Spirit, that power or faculty of the divine life by which we receive the knowledge of spiritual things, by which we apprehend the presence of the Saviour with all the spiritual blessings that are in him. To the faith of his people the Lord by his Spirit reveals the things which he has prepared for them that love him. The apostle tells us that in the gospel the righteousness of God is revealed from faith to faith.—Rom. 1:17. This is, "the righteousness which is by faith" of which Noah was manifested as an heir by his work of faith, as are all of the children of God, and for the hope of which we wait, through the spirit.—Gal. 5:5. Only by faith in Christ do we become experimentally children of God.—Gal. 3:26.

In the days of Noah the depravity of man was abundantly manifested, so that his weakness was great upon the earth. The Lord declared his purpose to destroy the world by a deluge, and to save him and his family in an ark which he commanded him to build. These things were "not seen as yet." They were in the future, which is more impenetrable by our sight than the hardest millstone. We cannot see to one moment's extent into it. But to God it is all present, and all his works are known unto him from the foundation of the world.—Acts. 15:18. To the faith of his people he reveals what he will of future events; and when the Lord tells any thing to any of his children he gives them a secret assurance of it in their own souls that nothing can destroy. By faith Noah received this warning of things not seen as yet.

*Moved with fear.* The Lord has declared concerning his people, "I will put my fear in their hearts,"—Jer. 32:40. This fear of the Lord is inseparable from love. The love of God is placed first by the Apostle in the list of the fruit of the Spirit. Without it there is no comfort in any experience, no virtue in any works, no power in any gifts, no usefulness in any knowledge. After we have been taught of God that we are sinners in his sight ourselves are burdened with the fear that hath torment, the fear of the wrath and just judgments of God, until by the mysterious workings of the mighty power of his grace he shed his love abroad in our hearts through the blessed Redeemer, and draws us to the bosom of his love. Then this fear that hath torment is cast out. There is no power in any earthly language to describe the sweetness and comfort we feel when love to our dear Redeemer is filling our hearts. We have no power to awaken it within ourselves. It comes like the wind, blowing where it listeth. Whether the circumstances are in affliction or comfortable, it comes alike easily, unexpectedly, sweetly into our souls. Temporal comfort cannot draw it, neither can trouble or sorrow bar its entrance. We may be walking at noon day in a thronged street, or lying upon our bed at midnight; may be in the midst of loving brethren, or surrounded, like Stephen, by enemies who seek our destruction: all at once our hearts are melted before the Lord with heavenly affection. In the holy boldness and tenderness of love we stretch out our arms towards the Saviour, and call upon his beloved name in prayer and praise. He gives us to feel his dear presence in our souls, and gives us freedom to speak forth our holy desires towards him, and gently suffers us to tell him again and again in the fullness of our sacred joy that he knows we love him.

In sweet humility we can lie down, at his sacred feet and bathe them with our tears of tenderness and love. We can breathe forth our sorrows for our sins, and our thankfulness for his gentleness and goodness, and he causes us to know in the secret of our souls that our broken sighs and breathings of contrition, and thankfulness, and heavenly affection, and desire, are heard by him, and to feel his sacred answers of love and peace. No words may come to the outward sense, but we feel that

er of his words which are spirit  
life. We cannot comprehend the  
greatness of the glorious work he ac-  
complished for us, nor the awful  
suffering and grief it cost him that we  
might enjoy the heavenly pleasures  
of this spiritual union and com-  
munion; but with a feeling as of  
little children we can lie in his  
blessed arms of love, and trust to  
him to give us such knowledge as we  
need, and feel it unspeakable hap-  
piness to let the gratitude of our  
melted hearts flow out in accepted  
praises to his holy name.

O the sacred delight, the holy  
solemn comfort and peace of such a  
season of love! It cannot be told  
by mortal tongue or pen. It casts out  
fear. The fear of wrath, "the certain  
fearful looking for of judgment and  
fery indignation" is all gone. What  
an unspeakable sense of safety.  
Like the infant nestling in its moth-  
er's arms, we feel perfectly safe when  
this perfect love is felt, we do not at  
such a time look back for evidences,  
nor depend in any degree upon the  
judgment of others. We have the  
holy persuasion, the full assurance of  
love in our own souls, which the  
gates of hell cannot prevail against.  
We take joyfully the spoiling of our  
earthly goods, though the spoiling be  
death, "knowing in ourselves that we  
have in heaven a better and an en-  
during substance." This heavenly  
substance we now feel and rejoice in  
while faith brings Christ to the arms  
of our love.

Now is manifested that fear which  
moves all the Lord's people to acts of  
obedience. While we feel such love  
towards a holy God how terrible is  
the thought of doing what is con-  
trary to his righteous will.

As a motive power the fear of pun-  
ishment is nothing compared with  
that holy, reverential fear of God we  
love and adore. O how fearful our  
depravity looks to us at such a time,  
and how a sense of our vileness  
sends us again and again to the  
Lord in earnest supplication that he  
would keep us from sinning against  
him, and would guide us in the right  
way. Our prayer is that of Jabez:  
"Keep me from evil that it may not  
grieve me." O how we long to be  
cleansed from secret faults, and kept  
back from presumptuous sins. How  
we despise our deceitful hearts, our  
pride and our vanity and selfishness,  
and all our evil propensities; and  
how we try to cling to the Savior lest  
these enemies to holiness and our  
souls' peace should get the mastery  
of us, and so hide from us the Savior's  
loving face. This is that holy fear of  
God which is the beginning of wis-  
dom. It leads us away from our-  
selves to seek the wisdom of God.  
It is this reverential fear springing  
from the love of God which makes us  
desire to be guided every step by  
his word as a light unto our feet.  
The Savior was made of quick under-  
standing in the fear of the Lord (Isa.  
M:3); and through that same fear  
all his followers are brought into  
obedience of faith.

By this fear Noah was moved to  
build the ark. By faith he received  
the warning of things not seen as yet;  
by faith he heard the command to  
build an ark; by faith he saw the  
pattern; by faith he received the  
wisdom and power to build, and  
the loving reverential fear of the  
God he adored moved him for-  
ward in the work.

By this exhibition of faith he con-  
demned the world. They had no lot  
or part in the matter, and had re-  
ceived no warning from God. By  
nature Noah was no better than they,  
but he was a chosen vessel of mercy,  
and had received the gift of faith,  
while they were left by a just God in  
the just condemnation of his holy  
law. Noah's faith was manifested  
by his work of obedience, and his  
work manifested the want of faith in  
those who disregarded and dis-  
believed that which set forth the  
only way of righteousness and salva-  
tion. He was a preacher of righteous-  
ness.—2 Peter ii. 5. He preached  
the righteousness of God, who is  
righteous in all his purposes and in  
all his judgments. He could only  
declare the word that the Lord had  
spoken to him, and that was as hate-  
ful to the men of the world then as  
the same doctrine of distinguishing  
grace is to men of the world now;  
while the ark that he was preparing  
was foolishness to them who had not  
faith to see the righteousness and  
salvation of God in it, as the preach-  
ing of Christ crucified is to the same  
characters now. But the flood came,  
and the waters prevailed above the  
tops of the highest mountains, so that  
those who were able to climb to the  
greatest eminence where finally over-  
whelmed, while the ark rode upon  
the face of the waters, saving the  
elect Noah and his house, whom the  
Lord had shut in.

So the flood of righteous wrath  
and judgment against sin falls upon  
the guilty world, and prevails mightily  
above the tops of the highest moun-  
tains of human righteousness. No  
human merit, no works or excellence  
of men presents an eminence great  
enough to lift him who stands upon  
it out of the overwhelming flood.  
These mountains have no foundation  
deep and firm enough to abide the  
rush of waters. Jonah went to the  
bottom of them, and there with the  
weeds of mourning wrapped about  
his head, learned that salvation is of  
the Lord.

In our experience of the burden of  
sin and condemnation, we may be  
compared to one who should have  
begun to climb as the flood began to  
prevail. As the waters rise up to the  
eminence we have attained, we climb  
to another. We work more earnestly  
and diligently, and try to reach a  
greater height of merit, but the ris-  
ing waters of sin and temptation  
and wrath follow and drive us from  
his sight to heights, overflowing every  
hiding place, until we have reached  
the top of the highest mountain of ex-

cellence; have done all we could;  
have exhausted all our strength; and  
still the flood increases fast. With  
a last cry for mercy we give our-  
selves up for lost, when, lo! an ama-  
zing miracle, a wondrous change in  
experience! We are in the blessed  
Ark, riding in safety upon the face  
of the waters.

When Jesus met the flood of temp-  
tation in the wilderness forty days  
and forty nights he was shown as  
the antitype of the ark. He rode  
upon the face of the waters. The  
law poured upon him its judgments  
in mighty floods of wrath, and the  
waves of death compassed him about.  
But by his glorious power through  
death he rose above the raging waves  
of death forever more, into new heav-  
ens and a new earth, with all his  
chosen people. And now when the  
poor, trembling sinners have given  
themselves up for lost, they are  
given the power to see Christ, by  
faith, as the ark, and to feel the pow-  
er of his righteous name lifting them  
in eternal safety above the judg-  
ments of God against sin, which  
have all been satisfied. Thus by  
faith in Christ they prevail; and by  
the obedience of faith they, with  
Noah, condemn the world, and be-  
come experimentally sons of God,  
and heirs of the righteousness which  
is by faith, the only righteousness  
by which any can enter the presence  
of a holy God, either in their soul's  
experience here, or in unveiled glory  
hereafter.

SILAS H. DURAND.

ALEXANDRIA, Va., Jan. 14, 1873.

DEAR BROTHER WOODSON: Your  
favor of the 7th, instant I received  
yesterday, and with pleasure I pe-  
rused its contents; I will now pro-  
ceed to answer your question rela-  
tive to the words *flesh, world, &c.*, in  
John xvii. The prayer of our Lord  
to his Father, is in reference to the  
glory of our precious Redeemer in  
his Mediatorial exaltation, in his  
kingdom on the throne of his glory,  
above all earthly kingdoms and gov-  
ernments. God has set his King up-  
on his holy hill of Zion, or upon Zion  
the hill of God's holiness. The de-  
cree has gone forth, for God says to  
his Son, "Thou art my Son; this day  
have I begotten thee. Ask of me, and  
I shall give thee the heathen for thine  
inheritance, and the uttermost parts  
of the earth for thy possession. Thou  
shalt break them with a rod of iron,  
thou shalt dash them to pieces like a  
potter's vessel."—Psa. ii. 7. 9. He  
asks of the Father for the glory given  
him. Here is the glory and the  
power. "As thou hast given him  
power over all flesh." &c. Jesus  
said on another occasion, "All power  
is given unto me in heaven and in  
earth."—Matt. xxviii. 18. As he has  
all power in heaven and in earth, of  
course *all flesh* in its limitation to  
kingdoms, governments, nations, the  
heathen, the uttermost parts of the  
earth, all men of every nation, are

held in subjection to his will and pur-  
pose; to break them with a rod of  
iron, and to dash them in pieces  
like a potter's vessel. His power  
over all flesh, is in relation to his  
giving eternal life to as many as the  
Father had given him. His prayer  
*particularly* is for his disciples, the  
apostles, until we reach the twentieth  
verse of the chapter. And the word  
world, is evidently used in an oppo-  
site sense from them for whom he  
prayed. Whether the world here  
spoken of has reference to the uni-  
verse, mankind in general, the Gen-  
tile nations, or the Theocracy of the  
Jews; the *special* consideration is,  
that as Christ's kingdom is not of  
this world, neither were his apostles,  
no more than himself, of this world.  
Hence the *all flesh*, and the *world*, are  
spoken of in contradiction from him-  
self, and his apostles in his kingdom  
on the earth. When I say his king-  
dom on the earth, I hope to be dis-  
tinctly understood as having refer-  
ence to the kingdom spoken of in  
Daniel ii. 44. "And in the days of  
these kings shall the God of heaven  
set up a kingdom, which shall never  
be destroyed; and the kingdom  
shall not be left to other people, but  
it shall break in pieces and consume  
all these kingdoms, and it shall stand  
forever." And to see this kingdom  
a man must be born again, and to  
enter therein he must experience the  
washing of regeneration and renew-  
ing of the Holy Ghost. It is the  
kingdom which our blessed Lord  
came into the world to set up and  
establish among all nations. In  
the days of his flesh he preached the  
gospel of the kingdom of God; "say-  
ing the time is fulfilled, and the  
kingdom of God is at hand: repent  
ye and believe the gospel.—Mark i.  
15. This is the kingdom he speaks  
of, "that is not of this world."—John  
xviii. 36. Again, "Wherefore we  
receiving a kingdom which cannot  
be moved, let us have grace." &c.  
Heb. xii. 28. When the end cometh  
our glorious Lord will deliver up  
the kingdom to God, even the Fa-  
ther; when he shall have put down  
all rule, and all authority and pow-  
er.—1 Cor. xv. 24.

I think it is very apparent that  
from the beginning of our Lord's  
prayer until we reach the twentieth  
verse, himself, with his apostles, are  
*particularly* considered, as I before  
stated. He says, in the twentieth  
verse, "Neither pray I for these  
alone but for them also which shall  
believe on me through their word;  
that they all may be one; as thou  
Father art in me, and I in thee, that  
they also may be one in us: that the  
world may believe that thou hast  
sent me." Again, "And that the  
world may know that thou hast sent  
me, and hast loved them as thou  
hast loved me." One important con-  
sideration claims attention here,  
which is overlooked by many Bible  
readers. Christ had not yet suffered;  
the wall of partition environing the  
nation of the Jews, and exclud-



ing the Gentiles, had not yet been removed, and Christ's kingdom still in embryo, and compared to new wine found in the cluster, which could not be destroyed for there was a blessing in it; (Isa. l. 8.) had not yet appeared; therefore in consideration of the ingathering of the Gentiles as well as Jews into his kingdom, he says, That the world may believe that thou hath sent me. The Gentiles were often called the world in distinction from the Jews, as for instance, "For God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish but have everlasting life. For God sent not his Son into the world to condemn the world, but that the world through him might be saved."—iii. 16. 17. Then the Gentiles is meant, or referred to, and spoken of, and the distinguishing characteristic, that "whosoever believeth in him, presents most conclusively who he is, or may be, that that believes in him, or knows him to be the Son of God, sent into the world to save sinners. God so loved the world, certainly embraces, or includes Gentiles only, and hence the church and people among the Gentiles called his sheep alone is presented in the subject. Another scripture presents the same truth. "And he is the propitiation for our sins, and not for ours only, but also for the sins of the whole world."—I John ii.

2. Here both Jews and Gentiles are all included in this propitiatory sacrifice. Which shall believe on me through their word? What is it to believe? It is the work of God to believe on him whom he hath sent. Those who believe, are by nature children of wrath even as others. In this state of nature, all men, Jews and Gentiles, are alike involved.

Addressing the church at Ephesus, Paul says, "Wherefore, remember that ye being in time past Gentiles in the flesh who are called uncircumcision by that which is called the circumcision in the flesh made by hands; that at that time ye were without Christ, being aliens from the commonwealth of Israel, and strangers from the covenants of promise, having no hope and without God in the world: but now, in Christ Jesus, ye who sometimes were far off, are made nigh by the blood of Christ. For he is our peace who hath made both (Jews and believing Gentiles) one; and hath broken down the middle wall of partition between us; having abolished in his flesh the enmity, even the law of commandments contained in ordinances: for to make in himself of twain (Jews and Gentiles) one new man so making peace; and that he might reconcile both unto God in one body by the cross, having slain the enmity thereby; and come to preach peace to you (believing Gentiles which were afar off, and to them (believing Jews) that were nigh."—Eph. ii. 11-17. Not only to believe, but to know Christ as the Son of God, and the Savior of sinners, is altogether by

revelation. Christ's kingdom has come, is set up, and established in the hearts of his people. His church mostly made up of Gentiles in contradistinction from the Jews, believe, know, and receive the word of God, and his apostles, in reference to eternal salvation.

A fictitious belief, based on tradition, education and surrounding religious influence, and a fictitious knowledge grounded on human ability, free agency, or works of the creature, or in other words a lying spirit has gone abroad (as in the case of Ahab) deceiving with a profession of religion, a supposed ability, and righteousness of the creature. The idea is by the means of Sunday Schools, missionary societies, and other religious appliances, to evangelize the world, and to make men believe and know that God sent his Son to save sinners. Also, that God is waiting to be gracious to sinners, on the principle that as soon as they will come to him, he will save them. Very few, if any, worldly religionists will positively deny that salvation is of the Lord, but to make this salvation available, sinners must take the first step towards God in accepting the terms of the gospel, or they cannot be saved. On this principle, the meritorious work of salvation is in the creature, and not in the glorious work of our exalted Redeemer.

The everlasting oneness of God's people in Christ Jesus is most beautifully presented in the words, "That they all may be one; as thou Father art in me, and I in thee, that they may also be one in us." Again, "And the glory which thou gavest me, I have given them; that they may be one, even as we are one, I in them, and thou in me; that they may be made perfect in one." This is the foundation, the ground work of the indivisible union of Christ and his people. The kingdom of God is indivisible, is not divided, is not mixed up with the hundreds of religious denominations in the world, neither can it be. The visible organization of the church and kingdom of God is dissimilar from all others, and it stands alone.

There can be no proper way to understand the scriptures only as we keep in close connection what we read, and have our understanding enlightened by the Holy Spirit, or opened by our blessed Lord, to compare scripture with scripture, and to behold the glory and fullness of the scriptures in our own experience. "But the natural man receiveth not the things of the Spirit of God: for they are foolishness unto him: neither can he know them because they are spiritually discerned. But he that is spiritual judgeth (or discerneth) all things yet he himself is judged (or discerned) of no man."—I Cor. ii. 14, 15. If Christ died for all the family of Adam, all of them will be saved. But as he died only for his elect, or in other words for his sheep, and as his

sheep are mostly Gentiles after the flesh, they will in time be called, justified and glorified. They are all those who believe in Christ Jesus through the word of the apostles. All others are unbelievers.

Jesus says, "I pray for them: (his disciples) I pray not for the world." Again "I have given them (his disciples) thy word: and the world hath hated them, because they are not of the world, even as I am not of the world." We are obliged to conclude that none but believers, whether Jews or Gentiles, white or colored, male or female, believe and know that the Father sent his Son into the world to save his people only.

Brother Woodson, whether I have met all the points requested in a satisfactory manner, of course I am not able to say; I am certain if I have not satisfied your mind, it was not on account of a lack of desire to do the best I could under the circumstances. If I have not correctly presented the subject, I confess I do not know how to understand it. If the Primitive, or Old School Baptists in this country and in other countries, are not the people who believe and know by blessed experience, that God sent his Son into the world to save sinners, I know not where they are to be found, for there is no other people in a church relation who contend earnestly for the faith once delivered to the saints. In truth they are the church of God, and answer the description given by Paul in his epistle to the Philippians iii. 3. "For we are the circumcision which worship God in the Spirit and rejoice in Christ Jesus, and have no confidence in the flesh." I do not write, calling in question your belief on this point, nor the purity of your motive in asking my views.

Let me hear from you again; Yours sincerely and affectionately,

JOSEPH L. PURINGTON.

P. S. There is a sense, in which the devils believe and know Christ to be the Son of God. Christ "suffered not the devils to speak, because they knew him."—i. 34. And behold they cried out, saying, What have we to do with thee Jesus thou Son of God? art thou come to torment us before the time?—Matt. viii. 29. Mark v. 7. Luke viii. 28. As they knew Christ, his servants were also known, as in the case of a certain damsel possessed with the spirit of divination. "The same followed Paul and us, and cried, saying, These men are servants of the most high God, which shew unto us the way of salvation."—Acts xvii. 17. "Thou believest there is one God; thou dost well; the devils also believe and tremble."—James ii. 19.

J. L. P.

DAVENPORT, N. Y., Jan. 27, 1877.

DEAR ELDER BEEBE:—Inclosed is my remittance for your paper for another year. It is very precious to me, as it contains all the preaching I hear that I prize. I expected to attend the association in Otego last fall, but sickness in my family prevented. It is about twenty-six miles distant, and the nearest Baptist Church to our place; and as I have a family of small children, it not unfrequently happens when I get my expectations high in the hope of going to meeting, that something takes place to disappoint me. I have not heard a Baptist sermon since I was at the association in Gilboa, two years ago. So you see how very lonely I would be without our family paper. It is always a welcome visitor, and is perused with interest and comfort. However lonely I may be, or cast down in mind, it ever affords some ray of comfort. Sometimes it is all the evidence I have of a hope, that I love the brethren, and the doctrine set forth by them in the "Signs," which I believe to be bible doctrine, and which will stand when all others are swept away. There have been many portions of scripture explained through the "Signs" during the past year, very much to my edification. One I think of now, though I cannot recollect the writer, is Phil. ii. 12: "Work out your own salvation with fear and trembling," &c. I had heard a great deal of controversy on that text, and though my views were not at all in harmony with the workers' system, I had not as much light on it as I desired; but the writer brought out some very nice points, and illustrated them so beautifully, and clearly to my mind, from the scriptures, that I felt perfectly satisfied.

As I imagine only in part the vast amount of labor that must depend upon your time and strength, I have never felt at liberty to tax you farther on my account, but have often thought, when reading the tenth chapter of I Corinthians, I should like to hear some points in the first part of the chapter explained, more particularly the fourth and fifth verses. Could you give your views on these verses through the "Signs," without too much extra labor, you would confer a favor on one of the feeble ones of the flock, if one at all. If you cannot, I shall not consider it any neglect.

With much love to yourself and family, I remain your unworthy sister in a hope of life beyond this vale of tears.

HARRIET N. HARKNESS.  
(Editorial reply on page 45)

HARE'S CORNER, Del., Jan. 1873.

BROTHER BEEBE:—In addressing you and your readers at the opening of another year, it may be profitable to indulge in some reminiscences of the past. I speak not now merely of the past year, but of the far back past, for a century or more. The commencement of this year finds two of the churches which I serve, each in possession of, and occupying a new and commodious house of worship. These churches are located quite contiguous to each other, being not more than eighteen miles apart. They have each erected a new and enlarged place for worship within the last eighteen months. As there are many brethren and friends, particularly ministering brethren, in different parts of the country, who have some knowledge of these places, for their sakes I will give a few particulars.

"Bryn Zion" is the original Welsh name, which one of these churches has ever retained. As the names indicate, the constituent members where Welsh people, who were Baptists in the old country, and emigrated to this country from Wales. They were a portion of that congregation who purchased and settled upon the old Welsh Tract, in the Northren part of New Castle County; where the Welsh Tract church still continues. A few families removed to what was then "Dutch Creek Forest," in Kent Co., about thirty miles Southward, in the year 1733: the original emigration having been some years earlier. The heads of the several families who settled here bore names which are still known in the church, and are quite familiar in the neighborhood. They were James Hyatt, Nathaniel Wild, David Evan, Evan Rees, David Rees, James Howell, Evan David Hugh and Joshua Edwards. The last named, afterwards moved to Pedu, in South Carolina, where I think a church was afterwards organized; that was always considered as having branched off from this "Bryn Zion." The descendants of these founders of the church may probably now be known in different parts of our widely extended country. The lot, of one acre of land, was originally given to a party of Presbyterians, which it seems dwindled away, until the house they had erected was no longer occupied by them, and the title reverted back to the original donors. The Baptists in the mean time had meetings here occasionally, until 1771, when a deed of conveyance was made to the Baptists, and the house erected in which that church and her descendants continued to worship one hundred years.

About ten years after the erection of the edifice above mentioned, when the number of communicants reached about thirty, they took letters from Welsh Tract, and organized as a separate and independent church.

They were assisted by Eld. John Buggs, of Welsh Tract, and another Elder by the name of Fleeson. This organization took place Nov. 24, 1781, and in 1786 they united with the Philadelphia Association.

The new house of worship lately completed, was commenced in 1871, just a century later than the one which gives place to it.—It is 28 by 44, a plain edifice of brick, of the best material, and very well furnished.

Among the ministers who have gone out from this church may be mentioned Elder Gideon Farrell who settled at Welsh Tract, and who was considered one of the most able and useful men of his time. This church, as well as the mother church, (Welsh Tract) appears to have always been favored with a sound ministry. As the natural consequence of this there has never been any division in the church, nor any serious schism or breach among the members. The congregation has varied considerably, but her membership has been most remarkably uniform throughout her whole history. An Elder Griffith Jones, appears to have been settled here for a few years, long before the separate organization. But they were generally dependent upon supplies until the separation; then Eliphaz Dazey, and after him Doctor James Jones, and Wm. K. Roberson, have each in turn occupied prominent positions in the pastoral service. The other church of which I have spoken is called Mount Moriah. It does not appear to have been a branch of this, or of Welsh Tract either. How and when the church was constituted, and who its constituent members were, I have no means of ascertaining. There is perhaps no record of these things in existence. The house which has just been removed, was the second house, and it had been standing about seventy years. I meet with their name first in 1781, which is the date of their union with the Philadelphia Baptist Association, and probably not long after their first organization. Their number is given then, as 23.

This church, like the other, so far as I can ascertain has enjoyed a sound ministry. Some of her ministers who had for a time enjoyed her confidence, did indeed turn out bad afterwards, and forfeited their standing; but there does not appear to have ever been any inroads made in the doctrine, order, or discipline of this church. In the same faith and order in which she was organized a century ago, she has steadfastly and invariably walked. I allude to this thing merely to call attention to this uniform fellowship, prosperity and peace, which results from the public administration uniformly of the truth.

There was probably no period of greater comfort and prosperity during this church's history, than while enjoying the pastoral labors of the Woolfords, First, Elder Stephen

Woolford, and then the son, Stephen W. Woolford, although living at a distance, each in turn took the pastoral oversight of this church for a number of years; it was during this period that the greater part of what has since been known as the church were gathered in. The fathers had nearly all fallen asleep; but the old frame building, in which they in former generations delighted to worship, still stood, a monument of their simplicity, and perhaps also of their honesty and steadfastness. It has for a long time been too small; so a stern necessity which requires no argument, at length removed this time honored edifice. On the last Sunday, of the last year, it was our privilege to enter a new and very neat and comfortable house. The building though not large, is much larger than the old one. Without extravagance or empty show, the new edifice is well finished and well furnished. Instead of the fathers and mothers, it is rather the children who will enter and occupy the new place of worship. A few of the old members yet live; but the labors of the heat and burden of the day begins to bear heavily upon them. There may be a satisfaction hereafter in recalling the self-denial, toil and hardships, which these congregations have been willing to undergo, for the sake of a comfortable place of worship.

The churches of the immediate vicinity, and some individual brethren who were acquainted with the circumstances have very kindly assisted us in our arduous undertaking, and to them we wish thus publicly to tender our grateful acknowledgments. Beyond this we have not thought proper to make any appeals for aid. Yet, it is perhaps due to candor to acknowledge, that with our congregation, small as compared to some others and mostly limited as to means, the work has borne heavily upon us, and will leave us encumbered for some time to come.

We have entered, as I said, our new houses, but we have not dedicated them, neither have we consecrated them. I fear that unless the Lord is pleased to preserve in these places a people for his name, and to whom his truth is dear, that our new walls may yet be profaned. I would that we could so consecrate these places to truth and the worship of the true and living God, that no error could ever pass the threshold, and idolatry should here fall prostrate like Dagon. But it is not so. The Lord may sanctify the people through his truth: and a sanctified people may occupy these places and worship therein. Otherwise, the unholy and unclean may enter our walls; and the unsanctified profane the desks. The name of this last mentioned church I gave as Mt. Moriah, but it has long been better known abroad as Cow Marsh.

To Ministering and other brethren who have never visited these

churches, this sketch of history is addressed, hoping at the same time that it may possess some general interest.

E. RITTENHOUSE.

At Home, Andrain Co., Mo., Jan. 5, 1873.

DEAR ELDER BEEBE:—Another year has passed; and the Lord has spared our unprofitable lives to begin another. And this morning, on looking back and reviewing the time spent so carelessly and unworthily, I am constrained to cry out in the language of David, "Have mercy upon me, O God, according to thy loving-kindness; according to the multitude of thy tender mercies blot out my transgressions." If my heart deceives me not, it would be a pleasure to write to you. My dear old brother, if I could tell you I was in a happy mood, or in other words, in the spirit on the Lord's day; for in truth I desire this, but of late it is the reverse of this with me. It is mid-winter, and my feelings have been and still are in harmony with the season. I read those sweet promises in the sacred word which have given such peace in days that are past and gone, but now the reading only seems to give pain, because I cannot feel their sweetness. I try to offer up prayers to the throne of grace, but words are denied me, and I return empty of all spiritual food, and my heart aching on account of this aching void. I repeat the lines of the poet,

"The peaceful hours I once enjoyed,  
How sweet their memory still;  
But they have left an aching void  
The world can never fill."

Then my heart cries out,

"Return, O Holy Dove, return,  
Sweet messenger of rest;  
I hate the sins that made thee mourn,  
And drove thee from my breast."

I believe these wintry seasons are sent for our good, and could I feel at the time that it is done in love, how light the strokes would appear. But Paul tells us, "No chastening for the present seemeth to be joyous, but grievous; nevertheless afterwards it yieldeth the peaceable fruits of righteousness in them that are exercised thereby." And if I could feel that I am exercised in the right way, it would be a great relief; but instead of this, I am restless and impatient, and prone to repine at the dealings of my heavenly Father. Could I feel patient and willing to suffer for his sake, and not murmur at losses, crosses and temptations, then might I hope I was exercised aright, and be enabled to say with Paul, "We glory in tribulation also, knowing that tribulation worketh patience, and patience experience, and experience hope." Hope, sweet hope! It cheers me even now. When I examine myself in this bitter mood, this same hope sustains me, and is the anchor that I cling to. Why? Because I look and must wait his return; and we are told, "They that wait upon the Lord shall renew their strength;



they shall mount up with wings as eagles; they shall run and not be weary; they shall walk and not faint." My past experience tells me, the harder the winter, the more joyfully I hail the return of spring. I can say with Newton,

"A wicked world and wicked heart  
With Satan now are joined;  
Each acts a too successful part  
In harrassing my mind.

But fighting in my Savior's strength,  
Though mighty are my foes,  
I shall a conqueror be at length,  
O'er all that can oppose.

Then why, my soul, complain or fear?  
The crown of glory see;  
The more I toil and suffer here,  
The sweeter rest will be."

Just now my mind runs back to the sweet season Mr. Dudley and I enjoyed last fall at the Nodaway Association, where I heard some sweet preaching from some who, up to that time, were entire strangers to me; but in listening to them "preach the preaching that I bid thee," I hope the relationship was made known; for ere I was aware, the tears were dropping, and I found my heart saying, Truth, truth. "For as face answers to face in the water, so does the heart of man to man." "And all thy children shall be taught of the Lord, and great shall be the peace of thy children." It was spring time with me then, and I enjoyed the hours as they glided by, not thinking how unworthy I was of such a feast, and of its continuance. There we met our dear brother S. H. Durand, heard him preach three sermons, which were gladly received, and took him with us as far as Mexico, where he made many hearts glad by his coming, preaching three sermons there, and saw three baptized, and, I hope, was enabled to go on his way rejoicing. I hope the Lord will put it into his heart to visit us again.

While speaking of other blessings, I must not omit to tell how the Lord has blessed us by sending brother P. L. Branstetter to preach for us. He is a bold, fearless defender of the truth, one who does not shun to declare the whole counsel of God, as far as he understands it—just such a preacher as we need. Those who heard him last fall at Licking Association can fully endorse what I have written. May the Lord still enable him to feed the sheep and lambs of his fold, by feeding him with that food which the world knows nothing of, which is foolishness unto them.

In conclusion, let me say, yourself and family have our heartfelt sympathy in your bereavements by death of those loved ones, more particularly your noble son, G. J. Beebe, the editor of the "Banner of Liberty." We felt like we knew him. His widow and children have our sympathy. And now, my dear old brother, what can I say to you?—one who has been so highly favored of the Lord; one whom so many love for the truth's sake, and have been

enabled to cheer so many on their journey, both by preaching and writing. I can only say, God bless you, as he has done, and may your last days be your best days, is the prayer of

MARY B. DUDLEY.

Will brother J. F. Johnson please give his views through the "Signs," on Jeremiah xxxii. 18, 19, and oblige one who has never asked before?

M. B. D.

TERRYTOWN, Pa., Jan. 2, 1873.

DEAR BROTHER BEEBE:—Another year having rolled around, it is time for me to make a remittance for our valuable paper, the "Signs of the Times," which is a source of great comfort and consolation to me. I have taken them from their commencement, and remember well under what unfavorable circumstances they were commenced, and the host of aliens that rose up against them and their editor and patrons to crush them into the earth, as it were. But the Lord has sustained them until the present time, and blessed be his holy name, they have gone forth on the wings of the wind, comforting the feeble and weak lambs of the fold. It seemed sometimes in my spiritual childhood that there was no need of so much warfare and contention, but I have learned that it was all for God's glory and the good of his people. Some thirty years ago I was almost persuaded that the dear Old Baptists were altogether out of the way, and that I must leave them and go with the New School. And so for a little season I was induced to do so; but O the anguish of mind, the sighs, the groans and the tears which I shed, would not bring back that peace of mind which I had forfeited. For two months I ate no pleasant food, and sleep departed from my eyes, and I had no rest day nor night. My constant cry was, Lord, what wilt thou have me to do? Show me where thy people are, and I will follow in their footsteps. Unto me then belonged shame and confusion of face. After I was sufficiently punished, the dear Savior appeared for my deliverance, and brought me out of my trouble with a high hand and an outstretched arm. I was on my knees, trying to call on the name of the Lord to deliver me out of the trouble I had got myself into, when all at once it seemed to me that I saw a highway cast up, for the ransomed of the Lord to walk in, and I saw many walking therein whom I knew, and they were all Old School Baptists. Then I could praise and bless the name of the Lord for my deliverance, and could say of a truth, Lord, I know where thy people are, and that thou hast in righteousness afflicted me for my disobedience. I then learned that to obey was better than sacrifice, and to hearken than the fat of rams. Since that time I have felt strong in the doctrine of God our

Savior, and never have a doubt as to who are the true church, and feel to rejoice that my name is enrolled with them; that I am gathered into the fold, with believers enrolled, and with them to live and to die. "Every battle of the warrior is with confused noise, and garments rolled in blood: but this shall be with burning and fuel of fire." For we fight not against flesh and blood, but against principalities and powers, and spiritual wickedness in high places. And the weapons of our warfare are not carnal, but mighty through God to the pulling down of strong holds. What shall I render unto the Lord for all his benefits? I will take the cup of salvation and call upon the name of the Lord. I will pay my vows unto the Lord in the great congregation. For he hath taken me up out of the horrible pit and miry clay, and placed my feet upon a rock, and established my goings, and put a new song into my mouth, even praise to his great and holy name. The name of the Lord is a strong tower, into which the righteous run and are safe. When we feel that the eternal God is our refuge, and underneath are the everlasting arms, and that he will thrust out the enemy from before us, and shall say, Destroy them, we then shall dwell in safety alone. The fountain of Jacob shall be upon a land of corn and of wine, also his heavens shall drop down dew. What glorious promises our precious Lord has left on record for our comfort and consolation, for our instruction in righteousness, that the man of God may be thoroughly furnished unto every good work. I know the Lord's people are called out from the world to forsake its vanities and pleasures, and to take up their cross and follow Christ through evil as well as good report. I know I am a poor unworthy worm of the dust, not worthy to be reckoned among the dear children of God, but our dear Redeemer is worthy of all for whom he died. Sometimes there is a passing doubt of my adoption in my mind; but my mind soon runs back to some spot in my experience where I received a special deliverance, and all is bright as the noonday sun. O how good the Lord is, and how precious to me are all his thoughts. His mercy endureth forever. As the rain and snow cometh down from heaven, and returneth not thither, but watereth the earth, that it may bring forth and bud, to give seed to the sower and bread to the eater, so shall my word be that goeth forth out of my mouth; it shall not return unto me void, but it shall accomplish that which I please, and prosper in the thing whereunto I send it."

The dear Lord has been very good to us as a church, in giving us an under shepherd to go in and out before us, to feed us with knowledge and understanding. Our dearly beloved brother S. H. Durand comes to us

once a month richly laden with the precious fruits of the gospel, and we esteem him very highly for his work's sake. Although the enemy of all righteousness has tried to destroy his usefulness, yet the Lord in whom he trusts has sustained him, and I trust he will sustain him, and cause him to come off conqueror, and more than conqueror, through him that hath loved him and given himself for him.

Dear brother Beebe, what I have written came rushing into my mind all at once, and I could not get rid of it. It was constantly on my mind by day, and by night I dreamed about it, so I write to ease my mind. And now may the God of all grace be with you and all the Israel of God, is my prayer for Jesus' sake.

ABBIE DODGE.

WENTWORTH Co., Ontario, Jan. 27, 1873.

DEAR ELDER BEEBE:—We are but few and isolated in these parts, and that few seems to have but little taste for reading. I should be pleased to send for more "Signs," if I could obtain subscribers. We still feel a pleasure in receiving them, and I trust a profit in reading them, because we can have fellowship with you in the truth they contain. And truly our fellowship is with the Father, and with his Son Jesus Christ, by the teaching of the Holy Spirit. It is a great favor to be rooted and grounded in the truth as it is in Jesus, in this day of degeneracy and departure from the faith. We do not value it enough, for why should we be led by and taught the truth while others depart from it? Grace!

"O to grace how great a debtor,  
Daily I'm constrained to be."

A few still meet in a lodge near my house, but the winter has been so very severe that it has thinned our numbers, and the Lord has, far beyond my expectation, helped me to preach to the people in his name; and although I feel every time will be the last that I shall have anything to say, yet hitherto I have been helped. And although I go tremblingly and with fear, the Lord removes my fears, and gives me a message to the people, and I do pray that his word may be fastened as a nail in a sure place, by the Master of assemblies.

We seem to dwell alone, and have no kindred spirits anywhere near us, and seem to belong to no one in this militant and isolated state; but the Lord now and then smiles, and fulfills his promise to us, and we sometimes feel that all is well.

May you feel the influence of the Holy Spirit upon your spirit, while here, and when you are called home may you have an abundant entrance into the everlasting kingdom administered unto you, is the prayer of your brother in our exalted Lord and Master,

JAMES JOYCE.

FREDMONT, Va., Jan. 30, 1873.

DEAR BROTHER BEEBE:—I have been confined to the house nearly all winter with rheumatism and the inclemency of the weather, consequently I have been deprived of the society of my brethren and sisters. With your permission, I feel like talking to them a few moments, as though we were around our fireside. My desire (is not to edify, for I feel sensible of my inability to do that) is simply to speak of our joys and sorrows as we pass through this vale of tears. In the attempt, I feel that my brethren and sisters will bear with my weaknesses and infirmities, if I should speak the truth. I have passed my three score years, and I feel its weight in more ways than one. I live fifteen miles from Ebenezer, the place of my membership; the road is rough, so my age and the distance forbids my attending regularly in winter, but my desire is to go if I could. Brother Beebe, I sincerely wish I could feel more contented with my lot. I have not yet learned the lesson with the apostle, in whatsoever state I am in, therein to be content. If I could learn that, to the full extent, I should have that peace of mind which flows from the divine will. I often think of your admonition to the brethren; to be careful to fill their seats in the assembly of the saints: you said we would sometimes find excuses to stay at home; am not strong to-day perhaps will be on the morrow, &c. I have no good thing to plead, but guilty in every sense of the word. The expression of Brother Dollison, in his letter, seems applicable to me; in the way of a wicked heart and an uncontrollable mind, I am an exception to any thing in the world. We are told in the scriptures that the mind is like the fool's eyes, wandering to the ends of the earth. We cannot control it, but we try to beg the Lord to call in our wandering thoughts, and place them upon heavenly things. Oh how depraved and despondant we are! we cannot even think one good thought, or do anything right, unless directed by the Spirit of the living God. In our flesh dwells no good thing. Our pastor, Eld. Joseph L. Purington, is faithful in coming to us, and comes laden with the good things of the kingdom, causing our hearts to rejoice with the comfort wherewith he is comforted of God; and we esteem him very highly for the work's sake. I join with him in saying, in one of his late pieces, I think it the greatest privilege we have on earth to meet in the assembly of saints and have the gospel preached to us. How cheering to our drooping spirits to hear the creature abased and to hear Christ exalted as a Prince and Savior, an all sufficient Savior, able to save to the uttermost all that come unto God by him.

Brother Beebe, my mind often reverts to the time when we as a little

church existed at Goose Creek; after the division took place, we had the labors of our much esteemed pastor R. C. Leachman, whose praise in the gospel was throughout the churches; it being near to our home we could meet under any common circumstances, could have the company of our brethren at our house with visiting brethren when my family was around me enjoying the same comforts. How delightful those days were! I often think we do not know how to appreciate our great blessings until we are deprived of them. Those days have passed away with many joys and sorrows, leaving those behind to feel them, but the apostle says, "This one thing I do, forgetting the things behind and reaching forth unto those things which are before; I press toward the mark for the prize of the high calling of God in Christ Jesus." Oh may this be my happy privilege to be found among the dear people of God, realizing the same. I have many fears, but some hope; the Lord, for his own name's sake, has placed me, a poor sinner, among that people whose hope the Lord is, and who ascribe greatness to his holy name. He knows me altogether, neither is there any creature that is not manifest in his sight." He doth his will in all things, and none can stay his hand: his word has gone forth, and it shall not return void: all our times are in his hands, and all events at his command.

In my lonely hours this winter, I have had much meditation; some I hope has been profitable, but some I fear has been very unprofitable; but I must say to you, I hope the Lord has given me the mind to search the scriptures, and I also hope he has opened a small portion to my understanding, giving me the knowledge of the glory of God, as it shines in the face of Jesus Christ; and I was greatly comforted, believing that salvation is of the Lord, and in him alone is righteousness and strength.

In reading the last number of the "Signs," for 1872, as also your reply to brother Wright, I was, it did seem to me, specially comforted; I felt my heart leap for joy at the truth therein contained, I felt to rejoice as I did in the days of my youth: when I was first brought to see this new and living way. My dear brother, it was no outburst of shouts, but a still small voice within which seemed to say, "This is the way, walk ye in it." I felt comforted for some days, and began to feel that I, a poor sinner, was embraced in the Savior's will, when he said, "Father, I will that all that thou hast given me, shall be with me where I am, that they may behold my glory." I am made to enquire and wonder if it can be possible that such a poor unworthy creature as I, could realize such precious things in deed and in truth? I fear lest I be mistaken. I know that the Lord is able to de-

liver from every temptation and from every strait in which we are placed, but can it be possible this deliverance is for me? I know his promises cannot fail to his little ones, and may I not hope in his dear name? I have also been much instructed from reading the Book of Editorials. I can see that the Lord has raised you up as a faithful watchman, to unfurl the banner, and cry aloud and spare not; "lift up thy voice like a trumpet, and show my people their transgression, and the house of Jacob their sins." "Speak ye comfortably to Jerusalem, cry unto her that her warfare is accomplished, &c. This you have done in all faithfulness, as all your brethren can testify, with an eye single to the glory of God. I have been instructed also in reading the "Trial of Job," I do believe the Lord directed the mind of our brother Durand in writing that book; as a type of the church it is beautiful; and when he brings it to our personal experience, we must say, It is the truth; because it testifies of the things we have seen and felt, and accords with divine testimony. I join with brother Hassell in saying, I think those books should be in every Old School Baptist's library, that the generations to come may know that the Old School Baptists have stood and stand now a peculiar people, not reckoned among the nations: but built upon the foundation of the prophets and apostles, Jesus Christ being the chief corner stone. Now, my dear brethren and sisters, while I have had, as I hope, some precious seasons this winter, I have had many dark seasons, and sorrowful moments, fearing I am not a subject of grace: temptations assail me on every side, I feel completely hedged up, when I am left to look at the things which are seen; I get into deep trouble, for they are temporal, and cannot bring us lasting comfort. I am often made to exclaim with David, "Oh Lord I am oppressed, undertake thou for me." There is our refuge in time of trouble: I am a poor changable creature, but, glorious consideration, the Lord is the same yesterday, to-day, and forever. I often think of a sentiment in our dear brother Trott's prayer; that the Lord would choose our changes for us, and reconcile us to them, not suffer us to make choice; but be still and know that he is God." He knows what we need before we ask, and we have the assurance that all things work together for good, to them that love him, to them who are called according to his purpose.

Brother Beebe, in taking a retrospective view of my life, and having a view of my great depravity and rebellion, I am lacking every thing. I see that goodness and mercy has followed me through all the days of my unprofitable life; great mercies have been extended to me, me, the chief of sinners. The prayer of the publican is applicable to me, every

moment of my life. "God, be merciful to me a sinner." Unless the powers which bears the earth's huge pillars up, is raised for my defence, I cannot stand one moment; but if I am so blest, as to be found one of the poor of the little flock to whom Christ said, Fear not; I stand in his righteousness, not in my filthy rags. I received much comfort from the piece brother Wm. L. Beebe wrote upon that subject some time ago; I have often found much comfort in reading the old numbers of the "Signs," I have all I ever received, and we commenced taking them before we were members with the Baptist's. It is the law for none of them to be torn; every one who handles them remembers it.

Brother Beebe, I live in a neighborhood where the people often tell me it makes no difference what doctrine we believe, neither does it satisfy our desires that they should. The apostle tells us that the preaching of the cross, is to them that perish foolishness, but unto us which are saved, it is the power of God." We are also sure that he will present his church, not having spot or wrinkle, or any such thing; but that it shall be holy and without blemish." The saints rejoice in the doctrine of God our Savior and wish to be found walking according to the rule which is laid down in the scriptures When led therein by experience, how consoling the doctrine which shall drop as the rain, and distil as the dew; as the small rain upon the tender herb, and as the showers upon the grass." How refreshing those seasons, the plants are revived, and they flourish under its influence. Dear brother, whether I am a child of grace or not, these things I hope are precious to me, when I am greatly troubled and sore broken, my desire is before the Lord, and my groanings are not hid from him; therefore I feel constrained to go to him and ask him for my daily bread, believing every good and perfect gift must come from him. I desire to rely upon his promises, and to trust him for every thing I have and am; for without him I can do nothing. Though he slay me, yet I desire to trust him, for in him all fulness dwells.

The "Signs" come to me regularly filled with good things, I look for them as I do for our days of public worship: the writers seem to be blest with the knowledge which cometh from above, all the gold of Ophir cannot purchase that wisdom, it is a gift freely bestowed upon poor sinners. Some of the communications have been of special interest and comfort to me. The "Editorials I will name, there are a variety of good gifts, all for the edifying of the body of Christ, and they are received by those who are strangers and pilgrims on the earth as precious. I do believe in the hymn,



"Even down to old age all my people shall prove  
My sovereign eternal unchangeable love.  
And when hoary hairs shall their temples adorn,  
Like lambs they shall still in my bosom be borne."

Brother Beebe, I hope that you will excuse this scribble; I have felt while writing as though I was talking with my brethren; perhaps I have said too much, and that, not to the purpose. The fellowship of kindred minds, none but Zion's children know; I would it were my privilege to feel that unfeigned love at all times which unites and causes me to think of them who are scattered abroad, every day of my life. Here I have no continuing city, consequently must soon pass away and be no more: may the Lord keep me, and all the dear people, from following any false way; and from offending any of his little ones, thereby bringing a reproach upon the cause we profess to love.

Dear Brother, if I have erred from the truth, I hope that you will throw this with your waste paper, I know your faithfulness, and I do appreciate it as a good gift, therefore I submit this entirely to your judgment.

With much love to yourself and family, and all the saints of like precious faith, I close. Yours in tribulation,

EDNA A. FERGUSON.

PIEDMONT, Va., Jan. 15, 1873.

DEAR BROTHER BEEBE:—Inclosed you will find a letter written by our sister Toye W. Green, whose name has never appeared in the "Signs," that I remember. I think her able testimony to the truth should be recorded with that of her brethren and sisters who write for the "Signs." They all unite in the one glorious theme, "Salvation is of the Lord."

Yours truly in hope,

EDNA A. FERGUSON.

WOOD VIEW, Dec. 23, 1872.

DEAR SISTER FERGUSON:—It is through the goodness and mercy of God that I am spared to see the close of another year. Although suffering very much from debility, I cannot forbear writing you a short letter. I have had it in contemplation for some time, but in consequence of my feeble health I have deferred it from time to time. I am a great sufferer. My daily prayer is, "Lord, not my will, but thine be done." I desire to wait patiently all my appointed time, until my change come. We are admonished that "Here we have no continuing city, but we seek one to come." Paul says, "For I reckon that the sufferings of this present time are not worthy to be compared with the glory which shall be revealed in us."

I was much distressed to hear of the death of poor Mrs. Weedon. Irreparable loss! We can only say, It is the Lord, let him do what seemeth him good. He works all things after

the counsel of his own will. It is not in man that walketh to direct his steps. The Lord does all things well, and we should be reconciled to the dispensations of his providence, knowing that all things work together for good to them that love God, to them who are the called according to his purpose. No chastening for the present seemeth to be joyous. Trials and troubles await us in this vale of tears. We have many conflicts to encounter, but through all our perils we shall be brought safe. "Cast thy burden upon the Lord, and he shall sustain thee." The exceeding great and precious promises meet all our trials and difficulties. "As thy days, so shall thy strength be." The scriptures assure us that our light afflictions, which are but for a moment, work for us a far more exceeding and eternal weight of glory. There are many who can bear testimony with David as to the benefits of affliction." He says, "Blessed is the man whom thou teachest and chastenest out of thy law." He spake from experience. In the midst of afflictions we have comforts. Although afflicted, I have been blessed in having the exalted privilege of hearing Elder Purington proclaim, once a month, the glad tidings of salvation. I know of nothing to be compared to listening to the gospel in its purity. We have evidence that his labors have been blessed, and I hope many more will be added to the church, of such as shall be saved. I have been made to rejoice under his ministry, and to say, The Lord has done great things for me, wherefore I am glad. But these blessed feelings are of short duration. I have no control over them to retain them. I have no power to think a good thought, nor to do one righteous act. All my help must come from God, who is able to do exceeding abundantly more for us than we can ask or think. It is not of him that willeth, nor of him that runneth, but of God that showeth mercy. He hath chosen the poor of this world, rich in faith, and heirs of the kingdom which he has promised to them that love him. O, my sister, can I be one of that number? I am so often bowed down, mourning over my imperfections, ingratitude and depravity of heart, feeling too unworthy to have a name among the children of God. My heart is deceitful, and desperately wicked. I know that in my flesh dwells no good thing. We have nothing, but what we receive of God, who giveth us richly all things to enjoy. He has saved us and called us, with a holy calling, not according to our works, but according to his own purpose and grace which was given us in Christ Jesus before the world began. The apostle says, "We are his workmanship, created in Christ Jesus unto good works." He says he will be with his people in the day of trouble, to deliver them. "I will deliver them, and they shall glorify me."

What manner of love the Father hath bestowed upon us! Even when we were dead in trespasses and sins, he quickened us together with Christ, and made us sit together in heavenly places in Christ Jesus. He has said for the comfort of his people, "Fear not, little flock, it is your Father's good pleasure to give you the kingdom." Nothing shall be able to separate us from that love which is in Christ Jesus. He has prepared a place for his people, that where he is there may they be also, to behold his glory through all eternity. The psalmist says, "Blessed is the nation whose God is the Lord, and the people whom he has chosen for his own inheritance." The christian has an enduring substance. God is the strength of his heart, and his portion forever, and will be his guide even unto death. The grass withereth, and the flower fadeth, but the word of the Lord endureth forever. It is a nice point to be a christian. There are no blessings promised only in the path of duty. "If ye love me, keep my commandments." "There is therefore now no condemnation to them which are in Christ Jesus, who walk not after the flesh but after the spirit." "It is a fearful thing to fall into the hands of the living God." I hope I do love the people who love God. "By this shall all men know that ye are my disciples, if ye have love one for another." Although always ready to give a reason of that hope which is an anchor of the soul, sure and steadfast, I often fear and tremble, lest I may be deceived. How dependent and helpless we are. I am the same poor repenting sinner as when I last wrote, trusting alone in the righteousness of Christ, who has said, "My grace is sufficient for thee." "Without me, ye can do nothing." He is the way, the truth and the life; no man cometh unto the Father but by him. He is made unto his people wisdom, righteousness, sanctification and redemption, and can restore unto them the joys of his salvation. Therefore let him that glorieth, glory in the Lord. It is from him we derive every blessing and comfort that we enjoy. Our rejoicings are in him. O that he may give us grace whereby we may serve him with reverence and godly fear. I can say to you, my sister, my fervent desire is to be found walking and living in the fear of the Lord, thus showing to the world that there is a reality in the religion of Jesus. We are commanded to avoid every appearance of evil, and as we have received Christ Jesus, so ought we to walk in him, and be careful to maintain good works. I have no interest in the world. "If any man love the world, the love of the Father is not in him." I often feel that I can say with the psalmist, "Turn away mine eyes from beholding vanity." I feel that I am a poor unworthy sinner, undeserving of the least of God's mercies. My sins are not hid from

him. Thou God seest me. It is a consolation to me to know that he knows my heart, and it has been my prayer for many years that if I am deceived I may be undeceived. My sincere desire is that he may give me grace to do and suffer his will. Let us run with patience the christian race set before us, looking unto Jesus, who has said he will never leave nor forsake his people. This sinful world is not our rest. We are traveling, I hope, to a better land, where sin and sorrow, pain and death, are felt and feared no more.

My dear sister, I have written at intervals and in much pain.

Your unworthy sister,

TOYE W. GREEN.

MANORVILLE, N. Y. Feb. 4, 1873.

DEAR BROTHER BEEBE: A great sense of your kindness in regularly forwarding the "Signs of the Times" the past year, I hereby acknowledge, and return my sincere thanks for the same; I should be truly very sorry to be without them, for I have found them to contain those truths which are suited food for the soul, enlightened and regenerated by the Spirit of God, and a source of consolation and support in the various trials and afflictions we are called to pass through in the way to the kingdom. I have to bless and praise the God of all grace that he has given me a hope of interest in the blessings of that kingdom which shall endure forever.

I have thought the "Signs" of late particularly interesting, both in the correspondence, and the editorials, but especially was I much pleased to see another of the Lord's chosen, from the land of my birth come forward to speak of the gracious dealings of God to her soul, and to testify of the sovereign invincible powers and effect of Almighty Grace in her case. I refer to the experience of Louisa A. Harman. O how I rejoice that the Great Head of the church in the day of his power will bring his redeemed into the fold.

Since I last addressed you, I have been called to pass through the deep waters of affliction, yet blessed be God, I testify his love. He did not leave me comfortless, but as my afflictions abounded so did my consolations also, and I was brought to say with the Psalmist, "I know, O Lord, that thy judgments are right and in faithfulness thou hast afflicted me." And still I find renewed cause to acknowledge his mercy and goodness, that he who brought me down has been pleased to raise me up again; and may he grant that it be to shew forth his praise; and since he hath upheld me to the present time, I would praise him for unnumbered and multiplied mercies past; and trust him for all. May he through grace imparted enable me to devote the remainder of my days to his service, seeking in all things to to honor and glorify him who is the God of my salvation.

May the God of Grace fill you my brother with every blessing, strengthen and help you in the work which you are called, and spare you long to wield the Sword of the Lord and of Gideon, is the prayer of yours in the faith of the gospel,

J. E. PLAYER.

BANCHEDER, Ohio, Dec. 18, 1872.

**BROTHER BEEBE:**—As I have to write you on business, I have concluded to pen a few thoughts on the important words, (by the request of several of my brethren and sisters) "What think ye of Christ?" Jesus Christ and him crucified is so fully set forth in the sacred writings contained in the Old and New Testaments that, did not our daily observation teach us to the contrary, we would suppose that all might read and understand. But this, like all the glorious mysteries of the kingdom of heaven, is hid from the wise and prudent, and revealed unto babes. In every age of the world, from the day man first sinned against his Maker, until Christ came in the flesh, God has not left himself without witnesses. Through all the dark antediluvian period the promised seed of the woman was to such men as Enoch and Noah a sure foundation whereon to rest their hope and settle their faith, while the whole world lay in wickedness. By faith they trusted in this sure foundation, and walked with God, or floated serenely in the ark, while an ungodly world perished in their sins. Abraham saw the day of the Son of man and was glad. And it was said unto him, "In Isaac shall thy seed be called." The same when Isaac, contrary to his will, blessed Jacob. And Jacob dying said, "The sceptre shall not depart from Judah, nor a lawgiver from between his feet, till Shiloh come." Moses, in view of Christ, said, "A prophet like unto me shall the Lord your God raise up unto you, and him shall ye hear in all things." "He is the Rock; his work is perfect." David in spirit called him Lord, saying, Sit thou on my right hand until I make thine enemies thy footstool. But of all the prophets and patriarchs, Isaiah appears to have been the most favored in his visions of the Holy One. In language the most sublime he speaks of the whole scheme of redemption, even from eternity, as it appeared to be opened to his view. The preparation of the body, the immaculate conception, the virgin mother, the wonderful child, the glorious man, his tremendous sufferings, the vicarious atonement, the redemption, regeneration and calling of the church, her safety in time, and her glorification in eternity, all to his vision was complete as though he had lived in the Savior's time, and had seen his sorrows and heard his groans. But let us examine his testimony. "Thus saith the Lord, Behold I lay in Zion for a foundation, a stone, a tried stone, a precious corner stone, a sure foundation: he that believeth shall not make haste." This sure foundation is by the all wise God in Zion, not in Egypt, nor yet in the world, nor in Babylon. Therefore we see that all spiritual blessings and gospel promises are in Christ, and belong to the inhabitants of Zion, and not the na-

tions of the earth. Let us for a moment examine this foundation on which mercy's building rests. First, it is a stone, the best of all substances for a foundation to build upon. Secondly, it is a tried stone. The Master of assemblies possessing all power and wisdom, has tried this stone, and it appears to have been no common or faulty material, but stood the ordeal of the eye of the omnipotent and omniscient God. And thirdly, it is a precious stone. When John saw the New Jerusalem descending from God out of heaven, as a bride adorned for her husband, he described her as a beautiful city, lying four square, with twelve foundations, and in them the names of the twelve apostles of the Lamb. The building of the wall was of jasper, and the foundations of it were garnished with all manner of precious stones. Thus we discover that this Christ, the foundation which God has laid for a sure foundation in Zion, is as good, as complete, as perfect as a the perfect God could find, try and lay, and that it was laid in the right place. And Jesus said, "Upon this Rock will I build my church, and the gates of hell shall not prevail against it."

But in another place Isaiah speaks in language still more sublime: "Unto us a child is born; unto us a son is given; and the government shall be upon his shoulder; and his name shall be called Wonderful, Counselor, The Mighty God, The Everlasting Father, The Prince of Peace." Matchless! wonderful! Well might the the inspired apostle exclaim, "Great is the mystery of godliness: God was manifest in the flesh!" Here is a name at which every name shall bow, and every tongue shall confess. Immanuel—God with us. One God, and one Mediator between God and men, the man Christ Jesus. Such matchless wisdom and grace, that with one hand upon the throne of eternal justice, and the other upon the head of fallen man, he makes all one. So, notwithstanding the vast distance between, in relation to the first Adam, with the spiritual union with the Second Adam, all distance of time and space are removed. For it is written, "In all their afflictions he was afflicted, and the angel of his presence saved them. In his love and in his pity he redeemed them, and he bare them and carried them all the days of old." He is also King in Zion; for "A king shall reign in righteousness, and princes shall rule in judgment." And as his kingdom shall have no end, with joy we meet all opposition, and say, "Look upon Zion, the city of our solemnities; thine eye shall see Jerusalem a quiet habitation, a tabernacle that shall not be taken down: not one of the stakes thereof shall ever be removed, neither shall any of the cords thereof be broken. But there the glorious Lord shall be unto us a place of broad rivers and

streams, wherein shall go no galley with oars, neither shall gallant ships pass thereby. The Lord is our lawgiver, the Lord is our Judge, the Lord is our King, he will save us." But time and space will not permit us to notice only a few of the many glorious truths recorded by this inspired prophet. He saw Christ as the great sin atoning sacrifice, as stricken and smitten of God, and as a sheep dumb before his shearers, and laid in the tomb. He also saw him as the conquering King of glory, when he said, "The Lord God shall come with strong hand, and his arm shall rule for him. Behold, his reward is with him, and his work before him." Again, "When thou shalt make his soul an offering for sin, he shall see his seed, he shall prolong his days, and the pleasure of the Lord shall prosper in his hands. He shall see of the travail of his soul, and shall be satisfied." He is also called a Shepherd. "Awake, O sword, against my Shepherd, against the man that is my fellow, saith the Lord of hosts. Smite the Shepherd and the sheep shall be scattered, and I will turn my hand upon the little ones." Daniel says, "The Messiah shall be cut off for sins, but not his own." Again, "Seventy weeks are determined upon thy people, and upon the holy city, to finish the transgression, and to make an end of sin, and to make reconciliation for iniquity, and to bring in everlasting righteousness, and to seal up the vision and prophecy, to anoint the Most Holy." Here we will dismiss the witnesses of the Old, and call and examine some who have testified in the New Testament. This same character in the New Testament is called Christ Jesus, God's anointed Savior, and agrees with the prophet, "Therefore I have anointed thee with the oil of gladness above thy fellows." Matthew records a gospel message direct from the courts of glory: "Thou shalt call his name Jesus, for he shall save his people from their sins." Mark begins thus: "The beginning of the gospel of Jesus Christ, the Son of God." Luke's testimony is explicit. The heavenly messenger appears to the astonished virgin: "Hail, thou most highly favored; the Lord is with thee. Thou shalt conceive and bring forth a son, and shalt call his name Jesus. The Holy Ghost shall come upon thee, and the power of the Highest shall overshadow thee. Therefore also that holy thing that shall be born of thee shall be called the Son of God." John in his testimony opens the subject of the glorious mystery as follows: "In the beginning was the Word, and the Word was with God, and the Word was God; the same was in the beginning with God; and the Word was made flesh and dwelt among us, and we beheld his glory, the glory as of the only begotten of the Father, full of grace and truth." "All things were made by him, and without him was not anything made

that was made." Peter, when taught of God, said, "Thou art the Christ, the Son of the living God." Thomas, when he saw the wounded hands and side of the risen Savior, said, "My Lord and my God." Paul spake of him thus: "God, who at sundry times and in divers manner spake in time past to the fathers by the prophets, hath in these last times spoken unto us by his Son, whom he hath appointed heir of all things, by whom also he made the worlds." He shows the fulness of his trust in the Lord's Anointed. He writes to the church at Ephesus, saying, "Blessed be the God and Father of our Lord Jesus Christ, who hath blessed us with all spiritual blessings in heavenly places in Christ, according as he hath chosen us in him before the foundation of the world, that we should be holy and without blame before him in love." Jude gives testimony briefly thus: "Sanctified by God the Father, preserved in Christ Jesus, and called."

If asked what of Jesus, I think, although my best thoughts are poor, I would say, from the testimony already adduced, that he is the foundation on which all the saints in every age rested, and the medium through which they approached the throne of grace. By faith in him as the Mediator of the New Testament, they were enabled to look forward through time and rejoice in the hope of a glorious immortality. But of all those ancient worthies and modern saints, I sometimes conclude if any have reason to adore the riches of God's grace, above all I have reason to extol and magnify his mercy to me, the chief of sinners, alone in this God-forsaken world, where darkness that may be felt broods over the minds of the children of men, where but few believe in the living God, or trust in the name of his Son, but are taught to trust in man's ability and faithfulness for salvation. But says John, "We know that we are of God, and the whole world lieth in wickedness." Then let all who trust in God, rejoice in Christ Jesus and have no confidence in the flesh, unite with me, a poor worm, and say of Christ, He is my Rock, my sure foundation, my surety, my life, the Captain of my salvation, the good Shepherd, the atoning Lamb, my Redeemer and God, the Head of the church, and Husband of the bride, and he has done all things well. Blessed be his name, now and forever. Amen.

J. C. BEEMAN.

NEW LONDON, Jan. 5, 1873.

**DEAR BROTHER BEEBE:**—It is a long time since I have written for the "Signs." I assure you it is not for a want of a willingness to do it; but a sense of my inability to write anything to edify the family of the household of faith, feeling myself a great sinner and unworthy a place among the children of the kingdom, and if a child surely the least of my



Father's family, less than the least of all saints. It is with these thoughts that I will venture to say a few things concerning the state and standing of man before God. We are informed that Adam and Eve clothed themselves with fig leaves, garments of their own making. Now, brethren we in nature are all clothed in robes of our own righteousness, which are as filthy rags in the sight of God. We are such ignorant creatures that we do not know this, until taught by the rod of the Lord's power. Then we are made to see and our hearts to feel the depth of iniquity into which we have fallen. When there is no one to deliver we fly to the law for relief, but no relief can we find; we are condemned in every part, and left to fall under the condemnation of a holy and righteous law. It is then the poor sinner is brought to feel the hidden iniquity of his heart: it is likened to a cage of unclean birds; yes, every thought of the heart is evil and that continually. We are as wounds and bruises, from the soles of our feet even to our head there is no soundness. Our throats are an open sepulchre to sin; the pains of hell have gotten hold of us, and we find trouble and sorrow.

Brethren and Sisters, this was the way in which your unworthy brother was brought, (if I dare claim that relationship); then I was as a ship at sea, without sail, rudder, or anchor. It was a day of darkness and great distress to my poor soul; I would have been willing to change my condition for the meanest reptile, that I might die and be no more.

I was brought and left in that condition as I thought, without God, and without hope in the world; for I had spent all, and had nothing left. Brethren, if I was ever brought to know the truth in the love of it, it was when the Lord appeared to me in his loveliness, as the "chief among ten thousand." "He took me out of the horrible pit and set my feet upon a rock, and established my goings, and put a new song in my mouth, even praise unto God; old things were passed away and all things became new; and I was led to enjoy a calm repose. All went on well and the time came that was appointed for baptism. I remained at perfect ease until the evening after I was baptized, then it was that my troubles began. The devil assailed me on every side; doubts and fears arose to a wonderful height. I thought I was deceived, had deceived the church and had tried to deceive the Lord. But the Lord was pleased to restore, in part, that which was lost, so I was enabled to go on my way rejoicing until the present time. I do not feel that my vile nature is any better, but rather worse; I think I do desire to serve the Lord and walk in his ways, but I am so prone to evil that I hardly know whether I have been born again or not; but I

think I do know that I love the brethren.

Brother Beebe, you can do with this as you think best, and all will be right with me.

I remain as ever, your brother in love,

JOSIAH W. DANCE.

#### CHARITY.

DEAR BROTHER BEEBE:—In a former communication I endeavored to set forth a few thoughts in regard to charity, a theme justly deserving the annotations of an abler pen than my own, to render anything like full justice to the subject; but by the grace of God I hope the truth will not suffer any perversions, but that some words said will tend to the edification of the saints in Christ. It will be my present purpose to offer a few thoughts more in connection with what I already said.

In the sacred scriptures there is great stress placed upon charity. The apostle, when addressing his epistle to the Corinthian church, not only in the 13th chapter, but elsewhere, enjoins this principle of love. While urging the saints to firmness in faith, not to be shaken, he says, "Watch ye, stand fast in the faith, quit you like men, be strong. Let all things be done with charity."—1 Cor. xvi. 13, 14. Charity should be their es- cutcheon. While even resisting churlish dogmas, heresies, and adversaries of the truth, all should be done with charity, and thus show forth the love of God in our hearts. God is love. No man can love God, and hate his brother.—See 1 John iv. 20. We are commanded to love our enemies, and to pray for them that despitefully use and persecute us.

It does sometimes happen even between brethren that variance arises from causes quite trivial in themselves. Difference of opinion, and sometimes different conceptions as to the literal meaning of language, causes unpleasant feelings to arise, and finally a break of fellowship. This ought not so to be; it is wrong. Charity has not its perfect work in such hearts. Since men are differently constituted physically and possessed of different ornamental operations and abilities, it is only natural for them to have different conceptions, notions ideas. Should this be a cause to harbor unpleasant feelings one to another? Is it justifiable according to the word of truth? Right here, by way of digression I must confess that I, even I myself, have been caught in this same whirlpool; being irritated or hurt with brethren simply for the reason that I believed them wrong, instead of *forbearing with love*. Charity had not its perfect work in my own heart. I can only say, Lord help my weakness and imperfections. Still by the grace of our Lord I am enabled, as I hope, to cherish an entire forgiving spirit toward all men; and the love

of God shed abroad in our hearts irresistably leads to this. But to resume the train of thought, while it is evident all christians are generally knit together in the same faith and belief as to the essentials of religious faith in, and love toward our Lord Jesus Christ—It does not follow that they are always of the same opinion in regard to many things. Here charity, which is long suffering and forbearing, enters and does its perfect work, binding christians' hearts together in the same bond of union and fellowship, which like the variegated piece of furniture presenting to the eye different shades and hues is still one and the same piece. "For we know in part, and we prophesy in part. But when that which is perfect is come, then that which is part shall be done away."

Brethren, love one another, for this is the will of the Lord; and "let not sin therefore reign in your mortal body."

PHILIP HAMPTON.

OPELIKA, Ala. Feb. 4, 1873.

BELOVED ELDER BEEBE:—After twenty-two days confinement to my room, I am now able to be up and round the house a little. During the first eight days I suffered the most excruciating torture—I am now quite feeble in body and mind, subject at any time to another attack. I hope the brethren from Missouri, Delaware, Georgia, and other places, who have written to me of late, will receive this as sufficient apology for my not replying to their requests.

I desire to, and hope I do thank God for his sustaining power in my sufferings. The system of sovereign grace which I have preached for many years never seemed more lovely and adapted to my needy case.

Yours in adversity,

W. M. MITCHELL.

## ORDINATIONS

At a meeting held with the Regular Predestinarian Baptist Church of Christ called Mt. Pleasant, in Brown Co., Ill., on the second Saturday and Sunday in November, 1872, for the purpose of setting apart to the office of a Deacon, our beloved brother Wm. Parker.

The presbytery organized by choosing brother B. Warren Moderator, and Eld. James Harper Clerk. Also Elders John Fansher, Rice Harris, Peter Ausmus, Deacons David Sims and Joshua Singleton being present.

The candidate was called on, who gave satisfaction in regard to his christian experience.

Ordination prayer by Elder John Fansher, and laying on of hands by the presbytery.

After which a charge was delivered in relation to the office and duties of a Deacon, by Eld. Peter Ausmus.

Right hand of fellowship by the presbytery and church.

By order of the church.

B. WARREN, Mod.

JAMES HARPER, Clerk.

## EDITORIAL.

MIDDLETOWN, N. Y., FEBRUARY 15, 1873.

### REMARKS ON 1 COR. X. 1-15.

Reply to sister H. N. Harkness, whose communication will be found on page 39.

"Moreover, brethren, I would not that ye should be ignorant how that all our fathers were under the cloud, and all passed through the sea, and were all baptized unto Moses, in the cloud and in sea." The inspired apostle deemed it important that his brethren should be well informed in regard to the types of the former dispensation. The beauty of the old testament would be obscured to us Gentiles if we could not trace their figurative presentation of the good things which they so strikingly foreshadowed and portrayed. The patriarchs of Israel were baptized unto Moses, as under the gospel the people whom they represented are baptized unto Christ, and thus showing that the church under the gospel dispensation should be a *Baptist*, or a baptized church. The fathers were baptized unto Moses in the cloud and in the sea. Not however as some perverters of the scriptures have said, by a spray of the sea, or rain from the cloud sprinkling them when they passed through the Red Sea; for we have no account of any such spray or rain, but the very reverse. The waters stood like walls, as God divided them, until the chosen tribes has passed through dry-shod, and the cloud was a pillow of fire. Baptism always signifies a burial, and when Israel went through the opening passway with walls of water on both sides, the cloud which was their light by night and guide by day overshadowed them, so that the sea and the cloud presented the similitude of a sepulchre or burying place. Here in their baptism unto Moses they were separated forever from the dominion of Pharaoh and the Egyptians, as in christian baptism the disciples of Christ are separated to Christ, and all relationship to a legal dispensation is forever dissolved; they are dead to the law by the body of Christ, and married to him who is risen from the dead. The baptism of the fathers unto Moses implied their obligation to adhere to him as God's chosen minister to dispense his law to them, and "He that despised Moses' law died without mercy." So the allegiance of those who are baptized unto our Lord Jesus Christ, by taking his yoke, is clearly set forth by the type, and confirmed by the anti-type.

"And did all eat of the same spiritual meat, and did all drink of the same spiritual drink." The food which God provided for their sustenance in the wilderness, including the manna on which they were fed, was the same they all of them ate of it, and it prefigured the bread of life which came down from heaven, on which all baptized believers feast

while in their pilgrimage through the wilderness, in which, like Israel, they have no continuing city or permanent abode, being strangers and pilgrims as the fathers were. And they all drank the same spiritual drink; for they drank of that spiritual Rock that followed them, and that Rock was Christ. It was Christ in the figure. A more beautiful and illustrative figure of our Lord Jesus Christ cannot be conceived of than the rock that was smitten in Horeb, and out of which the streams of life and salvation gushed forth to deliver from a painful death the famishing tribes which were dying with thirst.

This astonishing display of divine power in the temporal deliverance of Israel from a terrible death, which so clearly typifies the salvation of the spiritual Israel of God, is frequently referred to by the inspired writers of both testaments. The psalmist says "Marvelous things did he [God] in the sight of their fathers, in the land of Egypt, in the field of Zoan. He divided the sea, and caused them to pass through; and he made the waters to stand as a heap. In the daytime also he led them with a cloud, and all the night with a light of fire. He clave the rocks in the wilderness, and gave them drink out of the great depths. He brought streams also out of the Rock, and caused waters to run down like rivers."—Psa. lxxviii. 12-16. When the murmuring tribes were perishing with thirst, and no human power could possibly save them, Moses cried unto the Lord, and the Lord said unto him, "Go on before the people, and take with thee the elders of Israel, and thy rod, wherewith thou smotest the river, take in thine hand, and go. Behold I will stand before thee upon the Rock in Horeb; and thou shalt smite the Rock, and there shall come water out of it, that the people may drink."—Exodus xvii. 4-6. Another version is given in Numbers xx. 7-11, wherein God gave special command to Moses. "And Moses took the rod from before the Lord, as he commanded him. And Moses and Aaron gathered the congregation together before the Rock, and he said unto them, Hear now, ye rebels; must we fetch you water out of this Rock? And Moses lifted up his hand, and with his rod he smote the Rock twice; and the water came out abundantly, and the congregation drank, and their beasts also."

This Rock, the apostle says, was Christ. That is in the spiritual application of the type. Moses in this personated the law, and his rod the power or strength of the law; while to meet the stern demands of law and justice, behold God himself stands before Moses on the Rock, which is Christ in the figure, and shows forth emblematically, God in Christ, in the amazing work of atonement. At God's command the rod, or sword, awoke against the Man that is God's

fellow, and from the smitten Rock the waters of life and salvation stream forth in rich abundance, and Christ in his mediatorial character is set forth, as the "place of broad rivers and streams," freely flowing for "the washing of regeneration and renewing of the Holy Ghost."

In this provision of mercy and redemption all the people of Israel participated, and were by it saved from temporal death, to show that all the spiritual Israel, unto whom God had given life before the world began, should in due time, through the crucified, smitten and risen Jesus, receive "the pure waters of life," which John in vision saw "proceeding out of the throne of God and the Lamb," clear as crystal, and unmixed with any creature works or merit. As all God's chosen Israel in the type drank of the water of that Rock in Horeb, and were by it saved from death, so all the election of grace shall drink of the Rock of our salvation, and the water which he shall give shall be in them a well of water springing up into everlasting life.

And that Rock followed them. So in its application, Christ, the fountain of spiritual life, will never leave nor forsake his redeemed people; for he says, "I give unto them eternal life, and they shall never perish."

"But with many of them," the carnal Israelites, who ate of that spiritual meat, and drank of that Rock in the wilderness, "God was not well pleased; for they were overthrown in the wilderness." Here the faithful apostle proceeds to apply the subject by way of solemn admonition to the people of God under the gospel dispensation. As they were stiff-necked and rebellious, and God was displeased with their wicked manners, and chastised them severely for their disobedience and idolatry, we are to bear in mind the solemn warning: "Now these things were our examples, [or figures, in the margin] to the intent we should not lust after evil things, as they also lusted." Here we may profitably read and seriously consider the various ways in which the Israelites provoked the Lord and incurred his displeasure; but in order that we may profit by their example, we should remember that their transgressions prefigure the waywardness of those to whom the apostle addressed his epistle, whether at Corinth or elsewhere.

Can we flatter ourselves that God is well pleased with the conduct of all his redeemed family who are now living under the gospel dispensation? Are there not many among us who are sadly addicted to the same misconduct which was charged upon our prototypes in the example before us? At least the rebellion, lusting after things forbidden, forgetfulness of God in prosperity, eating, drinking, and rising up to play; diverting ourselves with vain amusements, instead of humble and grateful acknowledgements of his mercy. And

in our more trying moments, instead of kissing the rod, and humbling ourselves before God, do we not too often find ourselves, like Israel, chiding, murmuring, and finding fault with his providential dealings with us? Some of them were charged with tempting the Lord, and they were destroyed with serpents; they murmured, and were destroyed by the destroyer. "Now all these things happened unto them for ensamples, [or types, in the margin] and they are written for our admonition, upon whom the ends of the world have come."

We have been wont to regard this wicked people as more vile than ourselves, but now that we have new light given us on the subject, we perceive that all these things were done for our instruction and admonition, wholly on our account, and a record of it was written for us to read and profit by. We on whom the ends of the world have come; that is, the end of the Jewish, and beginning of the gospel dispensation. "Wherefore let him that thinketh he standeth take heed lest he fall."

All the variety of transgressions which displeased the Lord with Israel, and brought desolation upon them, show us as in a mirror the reprehensible conduct of the children of the spiritual family, to which God has shown his displeasure under the present dispensation. "Therefore we ought to give the more earnest heed to the things which we have heard, lest at any time we should let them slip. For if the word spoken by angels [or messengers] was steadfast, and every transgression and disobedience received a just recompense of reward, how shall we escape if we neglect so great salvation?"—Heb. ii. 1-3. "He that despised Moses' law died without mercy under two or three witnesses; of how much sorer punishment, suppose ye, shall he be thought worthy, who hath trodden under foot the Son of God?" or that hath despised his law.

As certainly as the judgments of God pursued and fell upon the transgressors of Moses' law, so certainly will the chastising hand of God visit with a just recompense of reward those who transgress the laws and ordinances of the house of God. But let it be understood that none but those who love God and are thereby manifestly the children of God and heirs of immortal glory, are capable of transgressing the laws of Christ, for unto none others are his laws given. All others are under the law of sin and death. But Jesus saith, "If ye love me, keep my commandments." Therefore, "If his children forsake my law, and walk not in my judgments; if they break my statutes, and keep not my commandments; then will I visit their transgressions with the rod, and their iniquities with stripes. Nevertheless my loving-kindness will I not utterly take from him, nor suffer my faithfulness to fail. My covenant will I not break, nor alter the thing that is

gone out of my lips. Once have I sworn by my holiness that I will not lie unto David. His seed shall endure forever, and his throne as the sun before me."—Psa. lxxxix. 30-36. Hence we see that in meeting to his children a just reward for their transgressions, they shall never be disinherited, for their chastisements are a part of their inheritance. "For whom the Lord loveth he chasteneth, and scourgeth every son whom he receiveth. If ye endure chastening, God dealeth with you as with sons; for what son is he whom the father chasteneth not? But if ye be without chastisement, whereof all are partakers, then are ye bastards and not sons."—Heb. xii. 6-8.

Yet although the children of God can never cease to be his children, nor fail to inherit eternal life, their chastisements are frequently more sore than that visited upon the carnal Israelites for despising Moses' law. Sometimes their carcasses fall in the wilderness after the manner of their prototype, and by leanness, barrenness, darkness and captivity, they fail to enter the land of milk and honey: they are cast out from the fellowship and communion of the saints, and like branches of the true vine which abide not in the vine, they wither and fail to bear fruit, or like salt that has lost its savor, fit only to be cast out of church fellowship, and trodden under foot of men.

With many in the type, God was not well pleased. Alas! how many in the anti-type are, for a time at least, "delivered over to Satan, for the destruction of the flesh, that the spirit may be saved in the day of the Lord Jesus."—1 Cor. 5. Or like Hymeneus and Alexander, whom Paul delivered unto Satan, that they might learn not to blaspheme.—1 Tim. i. 20.

Whole churches have in some instances been disbanded and scattered, their candlestick removed, and their visible organization broken up as a just reward of their departure from the laws of the kingdom of Christ. Read the letters of admonition sent to the angels of the seven churches in Asia, severally, and heed the admonitions which admonish us that if we bite and devour one another, to take heed lest we be consumed one of another.

All the desolations which are seen in the waste places of Zion, and all the outer darkness experienced individually by sinners in Zion, should solemnly impress us with the importance of taking warning from the examples given in the word. Let us diligently read and ponder the examples given in this chapter. In the examples given of evil things to be avoided, is idolatry, a careless forgetfulness of God's mercies, indulgence in the vanities, festivities and frivolities of self-indulgence for the gratification of the flesh, fornication, or inordinate and unlawful carnal indulgence, presumptuous tempting of Christ, like those who tempted God in the wilderness, and were destroyed of serpents; murmurings also should be studiously avoided; for all these evil things are the works of the flesh, and they war against the soul; and as long as we are in the flesh we shall be more or less tempted by them. But "There hath no temptation happened unto you but such as is common unto men: but God is faithful, who will not suffer you to be tempted above that ye are able, but will with the temptation also make a way of escape, that ye may be able to bear it. Wherefore, my dearly beloved, flee from idolatry. I speak as to wise men; judge ye what I say."



BOWDOIN, Maine, Dec. 28, 1873.

ELDER BEEBE:—I would like to have your view on Matt. xxv. 29. "For unto every one that hath shall be given, and he shall have abundance: but from him that hath not shall be taken away even that which he hath."

Yours in hope of eternal life.

LOUIS SMALL.

REPLY.

From the design and application of the parable in which these words are found, we infer that "every one that hath," means every one who hath a talent or gift in the church, however small compared with the gifts of some others in the church of God, and faithfully improves that gift, or talent, shall find it increasing, like capital invested in mercantile business. And he "that hath not," is evidently applied to one who having a gift or talent, because it is not as great as some others have, wickedly conceals it, or through slothfulness neglects to improve it; he shall have it taken from him, and it shall be added to the gift or talents of such as do improve. This, we think is too frequently exemplified in our churches. Those who neglect to improve their gift, because it is not as great as they think it ought to be, remain silent, while the time which they should occupy has to be occupied by those who are more willing and obedient, and who therefore feast upon the good of the land, while the wicked and slothful servant, or brother, is cast into outer darkness, where there is weeping and gnashing of teeth. Not into endless perdition; but into that darkness and distress, consequent upon his disobedience.

It should be observed that all the parables in the twenty-fourth and twenty fifth chapters of Matthew were addressed exclusively to the disciples of Christ, and were evidently designed to impress them more deeply with the importance of the charge given to them in the twenty-fourth chapter.

Mary Pichard has sent us four dollars to be credited on her subscription to the "Signs of the Times," but as she has not informed us to what post-office or state she receives them, we are unable to give the proper credit until we are informed of her address.

It is highly important that all who write us on business should be sure to mention their post-office, county and state; it is impossible for us to keep their accounts correctly, if we do not know their address.

## CORRECTIONS.

Athens, Pa. Feb. 5, 1872.

BROTHER BEEBE:—In reading my letter dated Jan. 9th in the Signs of the Times I regret to see that I have made a mistake which I wish to correct. In referring to a meeting held at Osborne Hollow I have written Biker's Hollow.

MARIANNE MURRAY.

## Marriages.

Jan. 8, 1873, by Eld. H. G. Fuller, at the house of the bride's father, Mr. J. F. Allen and Miss Alderman, all of Brooks County, Georgia.

Jan. 8, by the same, at the house of the bride's father, Mr. Ansel Parrish and Miss Florence M. Yates, all of Brooks County, Georgia.

Jan. 14, by the same, at the house of the bride's mother, Mr. Walton Ansley and Miss Martha Sikes, all of Thomas County, Ga.

## Obituary Notices.

DIED—April 2, 1872, Henry Keys, of Fort Bainbridge, Russel Co., Ala., in the 77th year of his age. His health had been declining for several years, and his great desire was to go home to heaven.

Please publish the death of my wife, Mary Donham, who fell asleep in Jesus on the 13th of January, 1873. She was born in Pennsylvania, Nov. 8, 1797, born again in Ohio, in the spring of 1818, and united with the Regular Baptist Church called First Ten Mile, and was baptized by Eld. Wm. Robb, the same spring. On the 25th of March, 1818, we were married. In the division of the Baptists on the mission and kindred institutions of the day, we left the East Fork Association and went into the constitution of the Clover Association of Old School Baptists. She was firm in the doctrine of salvation by grace, and earnestly contended for the faith once delivered to the saints, in the triumphs of which she left this world of sin and sorrow.

I feel to say, "The Lord gave, and the Lord hath taken away; blessed be the name of the Lord."

I subscribe myself your unworthy brother in hope of eternal life through the blood of Christ.

ISAAC DONHAM.

Toolsboro, Iowa.

By request I send the obituary of William Woolverton, with whom I was well acquainted from the 1st of January, 1852, to the day of his death, Nov. 1, 1872.

Brother Woolverton died in Anderson County, Texas. He was born in Murray County, Tenn., Jan. 1, 1803, and moved from there to Henderson County, in 1835, and from there to Texas in 1844. He joined the Primitive Baptist Church in 1840, or there about, and was baptized by Willis Dodson. He was also a regularly ordained deacon, and we think as orderly a member of the church as we ever knew. For the satisfaction of his friends, we can say that his uniform conduct during our acquaintance with him was that of a christian. He left a daughter, who is married.

JAMES MAJORS.

DIED—At North Berwick, Maine, Nov. 26, 1872, Olive J. Grover, wife of brother Samuel Grover, aged 35 years. Her disease was consumption. She was not a member of the visible church, but gave good evidence that she was a child of God. She had a great desire to be with the children of God, but a sense of her own sinfulness caused her to feel that she was unworthy to be in their company. She came before the church about a year before she died, and told some of her exercises, and was received for baptism when her health would permit, but instead of its being any better in the main, she continued to fail, and was not baptized. Her husband and daughter, father, brothers and sisters, with numerous other relatives, feel that they have met with a great loss. May God sustain them, and cause them to be still and know that he is God.

ALSO,

DIED—Nov. 23, 1872, Mr. Daniel Grant, of Acton, Maine, aged 57 years, by the same disease. He never made an open profession

of his faith in Christ but while sick he gave good evidence that his only hope of salvation was in the mercy of God. I saw him but a short time before he died, and he was conscious that the disease would soon cause death, but was reconciled to his fate, saying that God had been good to him. He was a fine man, and very industrious all through life; "But he shall return no more to his house, neither shall his place know him any more." He has left a sorrowing wife, five children and other relatives to mourn.

WM. QUINT.

DIED—At Petersburg, Kent Co., Del., Mrs. Letty G. Reed, wife of Benjamin L. Reed, aged 60 years, 11 months and 8 days. She was taken sick Jan. 10th, and died the next morning at five o'clock. She fell from her chair by my side, and before I could get her on the bed she was gone to her long home. She never made a public profession of religion, but contended for the Old School Baptist cause, and loved the truth as it is in Jesus. She was a dutiful wife and mother, and was much beloved by her neighbors. She was a niece of old uncle John Gruwell, deacon of Mount Moriah Church.

She has left her husband and four children to mourn her departure, but not as those without hope. "The Lord gave, and the Lord hath taken away; blessed be the name of the Lord."

Her favorite was,—

"A few more days on earth to spend,  
And all my toils and cares shall end,  
And I shall see my God and friend,  
And praise his name on high.

No more to sigh or shed a tear,  
No more to suffer pain or fear;  
But God and Christ and heaven appear  
Unto the raptured eye."

BENJAMIN L. REED.

DIED—In Acton, Maine, Dec. 22, 1872, brother Horatio Grant's babe, aged six months. It was hard for the father and mother to give the little loved one up, but they are made to be still, and to say, God gave, and God hath taken, and blessed be his name.

Mourn no more your darling's death,  
Since Christ has called it home

To mansions of eternal bliss,  
Where sorrows never come.

ALSO,

DIED—In Waterboro, Maine, Dec. 23, Moses T. Randall, son of brother Isaac Randall, aged 13 years. He died very suddenly, was sick only four days. He had been living with his uncle, brother Daniel Randall, for seven years. As he was a very obedient and promising boy, his father, mother, uncle and aunt feel their loss very much.

WM. QUINT.

DIED—At his residence in Aldboro, Mr. Malcomb Murray, on the 31st of November, 1872, in the 32d year of his age. He has left a widow with three small children to mourn their loss, which is his gain. He was a kind husband and an affectionate father, and faithfully performed all his worldly obligations. The Lord, as we trust, was pleased to grant him a hope in Christ before he left this world. His sickness was over two years, which he bore with marked patience and fortitude. He was the son of brother and sister Murray who died three years ago.

May the Lord in his goodness and mercy bless and sustain those that are left to mourn.

WM. POLLARD.

Iona, Ontario.

As a church, we have sustained a loss by the death of our beloved brother and deacon, Archibald Campbell, of Oxford, who departed this life on the 10th of December, 1872, aged 72 years. His illness was long and painful, which he bore with christian patience and fortitude. He has left a

widow, two sons and six daughters, to mourn their loss, besides a large circle of friends and acquaintances. May the Lord comfort them in their bereavement.

Deacon Campbell was an active member in the church, and sometimes spoke publicly to the people of the things of the kingdom. During his illness he spoke of his first experience, when he received that hope which was an anchor of his soul, saying it had always been so to him. When first given to him it was very satisfactory, or, as he said, as bright as the sun and as clear as the light. When asked if he would take a little wine, he said, "I shall soon drink it new in the kingdom of God. And I know that safe with him remains what I have committed to his trust till the decisive day." Truly our brother went to rest in peace. He calmly resigned his spirit into the hands of God his Savior, and without a struggle or groan it took its flight.

May the Lord in mercy sustain the widow in all her afflictions, and be a husband to her, and a father to the sons and daughters.

Deacon Campbell was a native of Aggle-shire, Scotland, and emigrated to this country in 1831, when it was a wilderness.

WM. POLLARD.

Iona, Ontario.

DIED—At the residence of Eld. Joseph N. Badger, in Warwick, Orange Co., N. Y., Jan. 21, 1873, Mrs. Hannah M. Timpson, wife of George Timpson, and daughter of Eld. John A. Badger, and sister of Eld. Joseph N. Badger, and twin sister of Mrs. Doct. Curtis, of Sugar Loaf, aged 32 years, and 3 months.

Sister Timpson has been a member of the Old School Baptist Church about twelve years, and has been enabled through grace abounding to walk blamelessly in the institutions of the gospel, and was endeared to all those of the household of faith who knew her. Her illness was brief. A few weeks since she took the mumps, and before she had fully recovered took cold, which produced inflammation, and resulted in death. Her last sickness and death were attended with the most clear and striking triumphs of faith. Her sufferings were severe, but her mind was tranquil, and her prospect bright and clear. Not a murmuring word escaped her lips, but her soul seemed perfectly enraptured with the presence of her Redeemer. To her weeping husband, parents, brother and sister, she said the day of her death was the happiest day of her life. She selected to be sung at her funeral the hymns in our collection Nos. 1256, "It is not death to die," and 1257, "Asleep in Jesus, blessed sleep," both of which were very precious to her.

The bereavement falls heavily on her dear companion, and with crushing weight upon her aged parents, and her dear brother, Eld. J. N. Badger, but the grief of her twin sister seems insupportable. May God sustain them in this hour of deep tribulation.

At her funeral a discourse was preached by Eld. G. Beebe, from Rev. xiv. 13, to a large and sorrowing assembly.

DIED—Sept. 27, 1872, near Rensselaer, Indiana, my kind companion, William Cockerill, aged 58 years lacking 27 days. His disease was inflammation of the stomach and bowels. He was sick ten days, and suffered greatly, but was patient and resigned to the will of God. He was a member of the Blue Grass Church for twenty-seven years. Myself and three children are left to mourn our loss, which is his great gain; for I am satisfied he is gone where there is no more sorrow or sighing. A short time before he bade adieu to this world, I was standing alone by his bedside, when a beautiful bright light shone over him, and I was astonished and made to feel that the presence of God was hovering over him while he was passing over death's chilling tide.

A discourse was preached by Elder S. H. Benjamin, which was very comforting to me.

C. COCKERILL.

**DIED**—At his residence, **Mr. Joseph Couch**, of Linn County, Mo., Dec. 2, 1872. He was born March 19, 1829, obtained a hope in Christ in 1855, was an orderly walking man, and was well beloved by all his neighbors and friends. He was taken sick on Tuesday, Nov. 26, and continued to get worse until Sunday morning 3 o'clock, when he departed this life. A while before his death he said to his brother that he would never get well, and was willing to go. I have been personally acquainted with him ever since the year 1856, and have often talked with him on the subject of his hope in Christ, and he has given me full satisfaction. His unworthiness has kept him away from the church.

He has left an affectionate wife and one child, father and mother, brothers and a sister, with numerous friends, to mourn their loss; but we hope our loss is his eternal gain.

A funeral discourse was delivered by the writer from 1 Cor. xv. 54, on the second Sunday in December.

PETER AUSMUS.

Poloma, Ill.

**DIED**—At his residence near Franklin, Warren Co., Ohio, **William C. Barcalow**, on the 5th of December, 1872, aged 55 years, 1 month and 26 days.

In the death of brother Barcalow the Baptists of Miami Valley, and especially the Tapscott Church with whom he was a member, have sustained an irreparable loss. In his own church he was one of the most devoted and constant attendants, his seat never being vacant, except from providential reasons. He has left behind to mourn their loss a companion and four children. The sickness which resulted in his death was disease of the lungs, with which he was afflicted about ten months. Truly a pilgrim, a saint of the Most High God, and a soldier of the Lord Jesus Christ, is gone from sin, corruption and mortality, and is no doubt clothed with immortality, and obtained the victory through the blood and merits of Jesus, the ever glorious High Priest. He was sound in the doctrine of the bible, was an humble and meek christian, and the fruit that he bore evinced the fact of his relationship to Christ. He was beloved by those who knew him, especially by his brethren and sisters. His only hope for salvation was through the righteousness of his blessed Redeemer, the Savior of his people. Truly we can say that a standard bearer has fallen in Israel. But we mourn not as those whose friends die without hope, but believe that while our lot is one of toil and trouble, his is perpetual peace.

His funeral was preached at his late residence, on the second Sunday in December, by the writer, from Heb. ix., last two verses, to a large congregation, after which his remains were placed beneath the sod in a family graveyard on his own premises, and in the morning of the resurrection we believe he will arise in the likeness of his Savior.

EPHRAIM BARKER.

By request of our dear sister Amanda Hickman, of Dunkirk, Jay Co., Ind., please publish the obituary of her dear husband, **Albert Hickman**, who died at his residence in Dunkirk, Nov. 9, 1872, aged 55 years and 6 days. He was born in Green Co., Ohio, Nov. 3, 1817, moved to Indiana in 1834, and united with the Regular Baptist Church called Pleasant View, in Marion County, in 1839, at the age of 22 years. From there he moved to Dublin, Ind., in 1843, where he united with Cambridge Church. In 1852 he moved to Delaware Co., Ind., where he united with the Mississinewa Church of Old School, Regular Predestinarian, Antimission Baptists, and was chosen deacon of said church in 1850, which office he filled with honor to himself and to the satisfaction of the church, until his death. His disease was paralysis, with which he was taken about the 15th of August last. He continued to meet with the church as long

as his strength would permit, after which he cheerfully submitted to his afflictions with christian resignation. I often visited him in his afflictions, and when conversing about his interests he cheerfully spoke of his dissolution as fast approaching; and when he could not meet with the church, he requested the unworthy writer to preach at his house, which I did, when circumstances would admit. A short time before his death he called to his bedside his oldest son, and gave him directions with regard to his interment, stating that his departure was near at hand. He requested the writer to preach at his funeral, and selected as the text 2 Cor. v. 1. On the day after his death, the writer addressed a very large and attentive audience.

In the death of brother Hickman the church has lost a worthy and useful member, the community a good citizen, and the family an affectionate husband and a kind, loving father. He leaves a widow, three sons and six daughters, with many other relatives to mourn, but not as those that have no hope. May the grace of God sustain the widow and guide the children in the way everlasting, is our prayer for Jesus' sake.

JOHN BUCKLES.

**DIED**—In Chicago, Ill., Jan. 11, 1873, **Mr. Ashbel Cadwell King**, formerly of this place, in the 57th year of his age. Mr. King was born and raised at New Vernon, where he was highly esteemed for his many amiable qualities from early childhood. At an early age he engaged in business, in which he evinced great energy and enterprise, and in which he was very successful, and by which he accumulated a competency, and subsequently settled in this village for several years, where he secured for himself an enjoyable reputation as an upright and talented business man. He was kind and generous, and always ready to aid those who had been less prosperous. But the day of adversity, which God has set over against the day of prosperity, at length overtook him, as it has many thousands of others, and brought on him heavy losses. Again he applied himself to business, and was engaged on the public works near Chicago, when from overtaxing his physical and mental powers his health failed. During the hot weather of last summer he was prostrated by what is called a sunstroke, and from that time his general health declined, but still hopes of his recovery were fondly cherished until a short time before his decease.

As to the state of his mind, although he had not made a public profession of religion, still it was clearly apparent that his mind had been exercised upon the subject of salvation by grace; and in his lucid moments, in his last sickness, in reply to his loving wife who was tenderly and anxiously watching over him, when observing some uneasiness, she asked him if he wanted anything, he replied, "I want the grace of God," as though all was concentrated in that one desire and prayer. Soon after this expression his mental powers failed, and he continued to sink down until he gently fell asleep, as we trust, in the arms of him who came from heaven to save the lost.

He leaves a loving but deeply bereaved widow, who finds consolation in her affliction in Him who knows the feelings of our infirmities. He leaves three children also to mourn their loss, and an aged mother, who is, and for more than half a century has been an esteemed member of the New Vernon Church, with very many other near and dear relatives and loving friends who feel the loss which they sustain.

His remains were brought to this place for burial, and on Tuesday the 14th a discourse suited to the occasion was preached by Eld. G. Beebe, at the Old School Baptist Meeting House in this village, after which his remains were committed to a peaceful grave in Hill Side Cemetery in this vicinity.

**DIED**—In Anderson County, Texas, Feb. 3, 1872, sister **Sarah Parks**, aged 72 years, 3 months and 11 days. Her maiden name was Pouthit. Her mother yet survives her, being over 100 years old. Sister Parks, with her husband, George Parks, have belonged to the old order of Baptists for many years, contending earnestly for the faith once delivered to the saints. They moved from Illinois to Texas many years ago, and joined the Fort Houston Church of the Regular Predestinarian Baptist faith and order, in which they both lived until their death. It looks as though sister Parks had more than an ordinary share of troubles to encounter in this world of sin and sorrow, for about the commencement of the war her husband's health became so impaired with asthma, or something of the kind, that although he had hitherto been a man of strong mind, he lost his reason, and became delirious, and so remained for several months, until released by death, which took place Oct. 1, 1871. During the time of her husband's illness it required her whole time and attention, day and night, yet not one murmuring word was ever heard to drop from her lips. To add to her distress, she had six sons who went into the army, two of whom died in a short time. Yet nothing seemed to shake her confidence in God, saying at all times that the Lord knew best, and would do right. Thus she evinced the fact that the Lord was her present help in every time of need. After the death of her husband she went to live with her son-in-law, J. A. Parker, where she remained until her death. She was of rather a weakly constitution, but generally able to be about, and her seat in the church on meeting days was seldom vacant, until about six months before her death, when she was afflicted with a liver disease, from which time she was confined to her bed, and her sufferings were beyond description, which she bore with that fortitude that becometh a christian. When her friends would attempt to encourage her by telling her that perhaps she was better, and might get well, she would tell them she was almost done suffering, and did not desire to live any longer. A few minutes before she breathed her last, she told her son-in-law she had but a little while to stay here, and if he wished to talk any more with her, to talk on, and that she was ready and willing to go.

Her eyes are closed in death, the voice that was ever ready to speak consoling words to the distressed heart is hushed, and the hands that were ever ready to administer to the needy are stilled in death. In her death the church has lost a faithful member, the neighborhood a pattern of piety, and her children a devoted mother. O that they may all follow her example and walk in her footsteps.

BEN. PARKER.

June 10, 1872.

### NAAMAN THE SYRIAN.

A discourse delivered by J. R. Respass, of Ellaville, Schley Co., Ga., whom address for a copy, inclosing ten cents; or send one dollar for a dozen copies, and distribute them amongst your friends, brethren and sisters, and neighbors. To any Old School Baptist minister who will send me his address, I will send a copy gratis.

Dear brethren and sisters, please send me the address of any brother, sister or friend who would be apt to take a copy, but who would not be likely to hear of it through the "Signs," or anyone who would be glad to have it, but have not the money to spare for it, and oblige a brother, fellow-laborer and servant in the gospel.

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## The "Signs of the Times,"

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IS PUBLISHED

ON THE FIRST AND FIFTEENTH  
OF EACH MONTH,

BY GILBERT BEEBE,

To whom all communications must be addressed, and directed, Middletown, Orange County, N. Y.

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# Signs of the Times.

DEVOTED TO THE OLD SCHOOL BAPTIST CAUSE.

"THE SWORD OF THE LORD AND OF GIDEON."

VOL. 41.

MIDDLETOWN, N. Y., MARCH 1, 1873.

NO. 5.

## POETRY.

### ACROSTIC.

In sin I lived and took delight,  
Some years I spent in darkest night,  
Opposed to God in all his ways,  
My soul disdained to sing his praise.

Christ Jesus saw my lost estate,  
Redeemed my soul from dismal fate.  
Almighty God, now guide my way,  
Nor let me from thy pasture stray.  
For Zion's peace I often weep;  
In gospel bonds I feed the sheep;  
Long have I sought the good old way;  
Lord, save my soul in endless day.

### ACROSTIC.

"Signs of the Times," how blest thy pages  
be,  
In bringing comfort and good news to me.  
Gleaning from what is by thy pages borne,  
New strength and comfort for a fellow-  
worm.  
See, here's the secret—When I read that  
some,  
O'er billows high, safe to their port have  
come.  
Forward I look with new desire that I  
To that blest home may go, when called to  
die.  
Herald of truth, go forth through all the  
land,  
Ever to comfort that despised band;  
Tell of the mercies of our covenant God,  
In washing sinners vile in Jesus' blood.  
May every blessing thy contributors at-  
tend;  
Ever may God thy Editor defend,  
Still bless his labors, crown his journey's  
end.

E. J. J.

Utica, N. Y., Dec. 21, 1872.

ATHENS, Pa.

BROTHER BEEBE:—The inclosed lines are  
copied from a volume of the "Gospel Stan-  
dard," 1859. They were penned by a Ger-  
man author, Johann Heerman, and are so  
touchingly beautiful that I send them for  
publication in our home paper.

MARIANNE MURRAY.

What laws, my blessed Savior, hast thou  
broken,  
That so severe a sentence should be spo-  
ken?  
How hast thou 'gainst thy Father's will  
contended?  
In what offended?  
With scourges, blows and spitting, they re-  
viled thee;  
They crowned thy brow with thorns, while  
king they styled thee;  
When faint with pains thy tortured body  
suffered,  
Then gall they offered.  
Say, wherefore thus by woes wast thou sur-  
rounded?  
Ah! Lord, for my transgressions thou wast  
wounded;  
God took the guilt from me, who should  
have paid it,  
On thee he laid it.  
How strange and marvelous was this cor-  
rection!

Falls the Good Shepherd in his sheep's pro-  
tection;  
The servants' debt behold the Master pay-  
ing.  
For them obeying.

The righteous dies, who walked with God  
true-hearted;  
The sinner lives, who has from God de-  
parted.  
By man came death, yet man its fetters  
breaketh;  
God it o'ertaketh.

Shame and iniquity had whelmed me over;  
From head to foot no good couldst thou dis-  
cover;  
For this in hell should I with deep lament-  
ing  
Be aye repenting.

But O the depth of love beyond compar-  
ing,  
Than brought thee down from heaven, our  
burden bearing!  
I taste all peace and joy that life can of-  
fer,  
Whilst thou must suffer.

Eternal King! in power and love excel-  
ling,  
Fain would my heart and mouth thy praise  
be telling;  
But how can man's weak powers at all come  
nigh thee?  
How magnify thee?

Such wondrous love would baffle my en-  
deavor  
To find its equal, should I strive forever.  
How should my works, could I in all obey  
thee,  
Ever repay thee!

Yet this shall please thee, if devoutly try-  
ing  
To keep thy laws, my own wrong will de-  
nying.  
I watch my heart, lest sin again ensnare  
it,  
And from thee tare it.

But since I have not strength to flee temp-  
tation,  
To crucify each sinful inclination,  
O let thy spirit, grace and strength provide  
me,  
And gently guide me.

Then shall I see thy grace, and duly prize  
it;  
For thee renounce the world, for thee de-  
spise it;  
Then of my life thy laws shall be the meas-  
ure,  
Thy will my pleasure.

For thee, my God, I'll bear all griefs and  
crosses;  
No persecutions, no disgrace or losses,  
No pains of death nor tortures e'er shall  
move me,  
Howe'er they prove me.

This, though at little value thou dost set  
it,  
Yet thou, O gracious Lord, wilt not forget  
it;  
E'en this thou wilt accept with grace and  
favor,  
My blessed Savior.

And when, O Christ, before thy throne so  
glorious,  
Upon my head is placed the crown victori-  
ous,  
Thy praise I will, while heaven's full choir  
is ringing,  
Be ever singing.

## CORRESPONDENCE.

MACOMB, ILL., Jan. 8, 1873.

BROTHER BEEBE:—A sister in  
Christ, in Iowa, has requested me to  
give my views on 1 Cor. iv. 7, which  
reads as follows: "For who maketh  
thee to differ from another? And  
what hast thou that thou didst not  
receive? Now if thou didst receive  
it, why dost thou glory as though  
thou hadst not received it?"

The apostle here appears to be  
speaking of the spiritual gifts con-  
ferred on the church, or body of  
Christ, and particularly of ministe-  
rial gifts. In the second chapter of  
this epistle Paul reproves the Corin-  
thian brethren for their carnal and  
fleshly preferences for certain minis-  
ters of Christ, and for their envy,  
strife and divisions on account of  
these unwholesome and hurtful pref-  
erences. In the first chapter, (which  
I have overlooked) he tells them that  
he had learned of their contentions,  
and that one was of Paul, another of  
Apollos, another of Cephas, and an-  
other of Christ. The language, and  
the comparisons they were making  
among the ministers of the word,  
and even between these ministers  
and Christ himself, were very repre-  
hensible on more than one account:  
first, because some preferred an apos-  
tle, who was but a man sent of  
Christ to preach, to Christ himself,  
who gave all the gifts that are exer-  
cised in the church. Second, because  
the language, "I am of Paul," &c.,  
shows that they looked upon Paul,  
Apollos, &c., as having been instru-  
mental in their salvation. I am of  
Paul, as though Paul was the author  
of their faith and repentance, if not  
even the object of their faith which  
language is more objectionable than,  
I am for Paul. Third, because con-  
tentions among brethren, about their  
ministers, puffing up some, and un-  
dervaluing others, are always injuri-  
ous to the peace of Zion, and often  
gender envies and jealousies among  
the ministers themselves. Paul  
spurns the idea, and denies the in-  
ference that might be, and perhaps  
was intended by the language, that  
he had in any way assisted Christ  
in the salvation of any of the Corin-  
thians, and asks, "Is Christ divided?  
Was Paul crucified for you? Or  
were ye baptized in the name of  
Paul?" He goes on to show that  
Christ sent him to preach the gospel,  
but not with wisdom of words, and  
that God had made foolish the wis-

dom of this world, and confounded  
it by choosing the weak things, or  
men, and conferring on them such  
gifts and qualifications as all their  
enemies could neither gainsay nor  
resist; and this sovereign choice of  
his own ambassadors, and their  
qualifications by the gifts of the  
Spirit, Paul says, were to prevent all  
flesh from glorying in the presence of  
God. In the second chapter, the  
apostle reminds them that he had  
preached the gospel to them in great  
weakness, fear and trembling, feel-  
ing his own nothingness, neither did  
he depend upon excellency of speech  
or of earthly wisdom, but declared  
that God had revealed to him the  
mysteries which he spoke, by his  
Spirit. In the third chapter he asks  
his brethren, saying, "Who then is  
Paul, and who is Apollos, but minis-  
ters by whom ye believed, even as  
the Lord gave to every man?" Paul  
and Apollos had instructed them in  
reference to Christ and the gospel,  
and they had believed the gospel just  
as God had given them faith. He  
goes on to say, "I have planted,  
Apollos watered, but God gave the  
increase." He proceeds further to  
show that, in a comparative sense,  
he and others were nothing, and that  
God only could give the increase. He  
had preached Christ as the founda-  
tion of the church, both as her Sa-  
vior and lawgiver, and this he had  
done according to the grace of God  
which was given him, and he cau-  
tions every man, or minister, to take  
heed to the kind of materials, or  
members, he placed on this founda-  
tion, &c.

I must not follow the apostle in his  
clear and cogent reasonings with his  
brethren, lest I be too tedious, but it  
appears to me he is striving to con-  
vince them that no man, not even the  
apostles, had anything to boast of as  
having been attained unto by earth-  
ly or fleshly wisdom; but that all  
their sufficiency, all their ability,  
came from God, and that all the gifts  
were for the benefit of the body of  
Christ. "Therefore let no man glo-  
ry in man, for all things are yours.  
Whether Paul, or Apollos, or Ce-  
phas, or the world, or life, or death,  
or things present, or things to come,  
all are yours, and ye are Christ's, and  
Christ is God's."

"For I know nothing by myself."  
"That ye might learn in us not to  
think of men above what is written,  
that no one of you be puffed up, for  
one against another. For who ma-

keth thee to differ from another?" Was it a rich, a wise, or an honorable ancestor? This may have benefited you in a worldly point of view. You may have Abraham to your father, and Gamaliel as your teacher, but without grace you remain in nature's darkness. You may be called out of darkness, and receive the pardon of your sins through Jesus Christ, and yet not have the gifts of an apostle, prophet, pastor or teacher: hence God only makes one man differ from another in the exercise of gifts, and in the position you may fill in the body of Christ. Why then should any man glory, either in himself or in any favorite apostle or preacher, as though he had attained to his position and prominence by the superior wisdom of his natural mind, or by his industry in the acquisition of earthly knowledge? In writing to the Philippians, Paul says, "Though I also might have confidence in the flesh. If any man thinketh that he hath whereof he might trust in the flesh, I more: circumcised the eighth day, of the stock of Israel, of the tribe of Benjamin, a Hebrew of the Hebrews; as touching the law, a pharisee; concerning zeal, persecuting the church; touching the righteousness which is in the law, blameless. But what things were gain to me, them I counted loss for Christ."—Phil. iii. 417. In the twelfth chapter of this epistle to the church at Corinth, the apostle more fully and elaborately explains the doctrine of spiritual gifts, and who makes one man differ from another in the body of Christ, and he imputes it entirely to the bestowal of the gifts of the Spirit. I direct the attention of the sister, and of the readers generally, to this whole chapter, as they will there see that all the various spiritual gifts, from the least to the greatest, are bestowed by the "selfsame Spirit, dividing to every man [of the body] severally as he will." This subject is of such vital importance to a clear and satisfactory understanding of the organization of the visible body of Christ, and how all the parts are tempered together, that I will refer the reader to another connection or two from the pen of the same apostle, viz: Rom. xii. 3-8, Eph. iv. 7-13, and also the 16th verse. From all the above we learn the important lesson that Christ, the exalted Head of the church, and Son over his own house, distributes all the gifts as he needs, and upon whom he will, and sets them in the body as it pleases him; and that whatever difference there may be between the various members of the body in respect to the stations they fill, or the functions they perform, yet no one can glory, or boast in himself, for he has nothing but what was given him. All the gifts are necessary for the perfection of the body, and the good and harmony of all. "And the eye cannot say to the hand, I have no need of

thee; nor again the head to the feet, I have no need of you."—1 Cor. xii. 21.

In other organizations than the church of Christ, the reasons why their teachers differ one from another in "speaking great swelling words of vanity," and being able to excel in getting up *thumb paper sermons*, and repeating them to the extreme delight of those who have itching ears, are because some have opulent ancestors, or wealthy parents at least, who have been able to send them to a theological school, or to fit them out with all the equipments of fashionable society. But of this sort the church of Christ is warned to beware, for they will increase unto more ungodliness. Although the apostle teaches his brethren to esteem their teachers very highly for their work's sake, yet he everywhere confesses and teaches that all the ability and gifts of the ministry are from God, and that they were not sufficient of themselves to think anything of themselves, but their sufficiency was of God. "Unto me, who am less than the least of all saints, is this grace given, that I should preach among the Gentiles the unsearchable riches of Christ."—Eph. iii. 8. This is the language of the true gospel ministry.

This subject may be applied with advantage and comfort, dear sister, to others beside the ministry, and we might propound the question to every child of God, "Who maketh thee to differ from another? And what hast thou that thou didst not receive? Why do you not delight in a course of sinful pleasures as some others do? Why do you not seek the company of the gay and mirthful, and resort to the fascinating ballroom, and other places of carnal and vain amusements? Why are you more interested in searching your heavenly Father's will, than the magazines for the latest fashions from Paris? Why, dear young sister, are you so delighted in reading the "Signs of the Times," while thousands much prefer reading a romance? Why are you more interested in examining and trying on the spotless robe of righteousness, to see how exactly it fits and covers your needy soul, than in fitting a new dress on your person? Who made you prefer the house of God to the house of mirth? The company of the saints to the company of the ungodly? The sound of the gospel to the sound of the fiddle? Why do you love the theme of grace, while thousands reject such a doctrine because it strips them of human merit? Why are you in the fold with your glorious Shepherd and his sheep, feeding on the pastures of his love, while thousands are wandering in sin and in the wilderness? Why, ah!

"Why was I made to hear his voice  
And seek my heavenly home,  
While others make a wretched choice,  
And rather starve than come?"

'Twas the same love that spread the feast  
That sweetly forced us in,  
Else we had still refused to taste,  
And perished in our sins."

Yes, it is by the sovereign, unmerited grace of God that any sinner is made to differ from others yet in sin.

Affectionately your brother,

I. N. VANMEETER.

AIR MOUNT, Miss., Jan. 25, 1873.

DEAR BROTHER BEEBE:—In reading so many precious communications from the dear brethren and sisters scattered abroad, I feel a desire to tell them through the columns of the "Signs" some of the exercises of mind through which I have been made to pass, unworthy as I feel myself to be. I claim an interest in the little band who confess themselves to be sinners saved by God's free grace alone.

I was born in Yallabusha County, Miss. I was a very rude and frivolous minded child, though at an early age I thought about dying, and wondered what would become of me were I to die. But these were only passing thoughts. My parents were Old School Baptists, and had been long before my birth. My father being a minister, I think he was the first preacher I ever heard. By an unlooked for occurrence he was suddenly taken from us when, I think, I was about ten years old. Time passed on, and I grew to be a young lady, and my whole mind seemed absorbed with the idle amusements of the times. I was never happier than when in the giddy dance, and many were the times I attended these places, and at the earnest entreaty of my christian mother not to go. But I argued that it was no harm for one so young and gay as I was to attend such places. The fear of God and his judgments were not before my eyes. It is true that in my more meditative moments I would study about my future, and almost shuddered at the thought of dying and appearing before God; but I would dismiss such thoughts as quickly as possible, and think there was no visible prospect of my dying, and would promise myself that when I grew older I would become more sober. I went to different places of worship, not to worship the author of my being, but merely to be going. But wicked as I was, I had been taught to respect the cause of Christ. I felt respect for professing people, but I could see no beauty in the preaching, and did really wonder what they heard there, for they seemed to enjoy themselves so well.

In April, 1861, my mother was taken from me, which left me an orphan indeed. She was conscious of her death, and talked a great deal about dying. She called her children around her bed, a few hours before she closed her eyes forever, and exhorted us a great deal, (three of them were members in the church with her) begging us to quit our dis-

sipated habits, and telling us she felt prepared to go. Oh! such feelings as I then had, my old brother, I can never tell, nor will I ever be able to write them. I knew my mother was dying, and I had always believed her to be a christian, and now to stand by her death bed and witness her calmness seemed too much. I had no doubt of her acceptance with the God of her salvation. I had never before viewed myself as I then did. I saw I was a wretched sinner, and felt I was being separated forever from my last parent. I knew I could never enter the holy place where she was going. I was so miserable I felt that I would rather die, were it not for the awful doom that awaited so wicked a creature as I felt myself to be.

We buried our mother, and I hoped these awful feelings would wear off. I was then in my eighteenth year. I grew worse instead of better. My dear mother's admonitions were continually ringing in my ears. I felt like I was lost forever. These awful feelings lasted for some time, but as the first burst of grief at my parent's death began to subside a little, my feelings became a little easier, but there was a feeling in my every breath, somehow that I could not understand. My thoughts were changed. I felt like I wanted to hear christians talk, and I had a great desire to hear preaching, which I did every opportunity I got, and it seemed that every thing the preacher said suited my case so well, before I would know it the tears would be streaming down my cheeks. I tried to conceal my feelings, for I was ashamed for any one to know how I felt. I would read the bible, but could find nothing that did me any good. I had no desire to be in the lively crowds which I had been in so much, and when I was in such company I felt alone, and had to assume a gay manner to conceal my true feelings. I frequently attended protracted meetings, and the invitation would be given to all who felt the need of prayer to come to the altar. I would generally go, for I felt like I wanted all christians to pray for me. Not that I believed they could save me, but I felt so wretched that I thought it might be the Lord would hear their prayers in my behalf. I went again and again, but it did me no good. I felt like my doom was sealed, that there was no hope for me. I would see others who appeared to be happy in the forgiveness of their sins, while I seemed to get worse.

In 1863 there was a meeting going on at a Methodist church near where I lived, and I attended day and night. I felt if there was any comfort for me I needed it. The call for those who were mourning for sins to come forward to be prayed for, was made. I thought I was one surely, for I was a mourner indeed, of necessity, too, I tried to shake it off, but could not. One day I was at the meeting as



usual, and the call was made, as on former occasions, for the mourners to come forward. I had thought I would never go again, but thought, It can't make me any worse, and I will go. I thought they were christians. I had some warm friends there, so I arose to go. Brother Beebe, I did feel like I was going to die, as something weighed me to the earth. I had tried to pray with my every breath, but I did not know what to say. I felt I was too wicked even to ask God to forgive me. My prayers did me no good, as I said. I started to go to the altar, but I never knew how I got there, now how long I had knelt. All at once something seemed to spring up in my soul, and I felt like a new creature. The first thing I knew I was clapping my hands and shouting praises to my Savior. Everything and everybody seemed changed to me. My burden was gone, but I did not know how. I now believed that Jesus Christ died to save sinners. I thought I would never see any more trouble. I wanted to tell the world what I felt the Lord had done for me, and I thought, "Surely goodness and mercy shall follow me all the days of my life, and I shall dwell in the house of the Lord forever." But oh, before I got home I began to have doubts and fears, and thought that perhaps I was only excited, although there was but little excitement. But I had doubts and fears, and still have to the present time, and it is some ten years since I humbly trust the Almighty revealed himself to me in the manner which in my weakness I have tried to sketch.

Now, my dear aged brother, (a stranger to me in the flesh, yet I feel my heart drawn out in love to you) tell me, was it ever thus with you? I read the experiences of so many dear brethren and sisters, who relate feelings so much like my own, it gives me some hope. After my feelings were so changed, I felt like I wanted to join a church—I wanted to live with christian people. I had always had great confidence in the Old Baptists' faith and practice, but I did not want to be too hasty, and thought I could read and study for myself the scriptures. "Search the scriptures, for in them ye think ye have eternal life, and they are they which testify of me." These words often occurred in my mind. I thought the Old Baptists were too strenuous on some points, yet I believed their doctrine, except that of election. I could not satisfy myself in that. I began to think about the Missionary Baptists, and attended their meetings, and thought I could live with them. Accordingly I told my poor little story, was received, and baptized by an aged minister, Eld. John C. Mar- who has since died. I felt satisfactorily well, but some how I did not preach the doctrine that I thought the bible contained; but I gained with them. Three years

ago I married, and my husband was a member of the same church, (New Hope.) Time passed, I attended my church meetings, and felt that I wanted to do my duty. I lived in this way for some time. I was growing very much dissatisfied with the practice of the church and denomination of the same order. They preached that the sinner must help do the work of redemption, while I believed, "It is the gift of God. Not of works, lest any man should boast." I went to hear the Old Baptists, and some how my eyes were opened more and more to understand their doctrine. I believed, I knew I was not mistaken, but I did not want my husband to know my feelings. I said nothing to him nor any one else about being dissatisfied. I went on in this way with my husband regularly to our meetings, but would wish after I got there that I had stayed at home. I felt that I was deceiving—I was called one of them, and was not, in the letter of the doctrine. I had a great desire to be with the Old Baptists, as they are called, but I felt like it would look too bad to leave the church and be separated from my companion, for I knew he could not see this doctrine as I did. My health became very feeble, and I was confined to my room a great portion of my time, and my troubles were so great that I almost felt I should lose my mind. I wanted to join the Old Baptists, but felt too unworthy to live with them. It grieved me to leave my husband, but I was so badly dissatisfied that I at last told my husband my feelings, and he told me to do what I felt to be my duty. So on Saturday before the fourth Sunday in November, 1871, I told my feelings to the few brethren and sisters of Loosaschooner Church, and I hope and believe they acted honest with me in giving me the right hand of fellowship, and receiving me among them. On the day following I was baptized by Eld. A. B. Morris. I have felt, since I have been with them, that I feel the happier on account of my troubles. I do sincerely believe I am now with the chosen flock, but fear I am not one of them, for "all are not Israel that are of Israel." I have a great many doubts, but I still have a few bright times amid my doubts and darkness. I have been called upon to bear trials, which are grievous to the flesh. My sweet and only babe was taken from us last May. I felt it was a heavy stroke, for he was dear to me. Yet I try, as much as in my carnal nature lies, to bow in submission, knowing the Father's hand can heal as well as wound.

Brother Beebe, I have trespassed too far upon your time and patience, but it is the first time I have ever attempted to write anything for your valuable paper. If you see any worth in it, or think it will edify any of the dear ones, publish it. If not, give it to the flames.

SUE PATE.

LACONIA, Ind., Dec. 22, 1872.

DEAR BROTHER BEEBE:—I would, if in my power, have obtained more subscribers for the "Signs of the Times," but I can only wish the good I cannot do. I often feel like one alone, like a sheep having no companion. And were it not that ever and anon I hear the Good Shepherd's voice, and by faith partake of that sweet rest in Jesus which this poor world can neither give nor take away, I should sink in despair. But how can I sink with such a prop as my eternal God? Some twenty-five years ago, when first I commenced my spiritual pilgrimage, I sought the company of those who spake the pure language of Canaan, the language that flesh and blood cannot teach, which can only be taught by my Father in heaven. I found a little company of my Father's children. I loved them. They had charms for me which no other people on earth had. To one of their church meetings I went, for I wished to travel with that precious people whom I loved above all others. When the door was opened to receive those only of like precious faith, I went forward and told them what great things Jesus had done for me; had found me in a waste howling wilderness of sin, having no love for God, his truth or his people. Truly I saw no comeliness in the dear children of God until my dear Savior gave me eyes to see, ears to hear, and a heart to understand their language. Then it was that I hungered and thirsted after spiritual meat and drink. I hated sin, and groaned, being burdened with a body of sin which would not let me do the good that I would. But to return. The brethren receive me into their fellowship, and I was baptized by Eld. Joseph Armstrong, who has long since gone to his home above, where the wicked cease from troubling, and the weary are at rest. Myself, with but few others, one male member and three sisters, compose our little family now. We have no regular pastor, but we often meet together, when there would be none but our little company present. Then the old brother would sing and pray, and encourage us by a word of exhortation. At our last November meeting there was no one there but myself. I felt sad and lonely, and with a heavy heart I bent my steps homeward, and murmuring thoughts arose in my mind that I was so situated in life that it was out of my power to go any distance to meet with God's dear children. I had just been reading in the "Signs" of the good meetings that many of God's dear children had the happy privilege of enjoying, while I, in the future, to a great degree, was to be cut off from by surrounding circumstances. But when I remembered the written words of God, that "All things work together for good to them that love God," I inquired, But what evidence have I that I am one

of that number? I am so prone to murmur and repine at the few troubles by the way,

"While others fought to win the prize  
And sailed through bloody seas."

Behold the faith and patience of the saints. My dear brother, is not this some of the fruit of the spirit of Christ? The dear Savior says, If ye suffer for well doing, rejoice and be exceeding glad. But O how fearful I am, lest I suffer for evil doing, for I am liable to err, and to wander from my God.

"Distressed on every side,  
With evils felt or feared,  
We pray, we cry, but cannot find  
That prayers of cries are heard."

I sometimes think I can say with Peter, "Lord, thou knowest all things; thou knowest that I love thee." But alas, at other times I sink in deep water, and fear to call him mine. I am often made to mourn over a hard and deceitful heart, and a wretched wandering mind. I seem to be taken captive by the vanities of this world. O the warfare with the world, the flesh and Satan. Who is sufficient for these things? O, my dear old brother, what is it that giveth us the victory over all our enemies, both within and without? Is it our own faithfulness to God, or God's great love to us? My own experience has taught me that my best endeavors are but filthy rags. But, O glorious thought, I sometimes feel and realize that I have a great Shepherd, who is my light in darkness, my strength in weakness, my meat when hungry, my drink when thirsty, my rest when weary and heavy laden. Does not the Good Shepherd say, "My sheep hear my voice, and I know them, and they follow me, and I give unto them eternal life, and they shall never perish, neither shall any pluck them out of my hand." Then who shall lay anything to the charge of God's elect? Who can harm the objects of God's everlasting love? Are they not safe, kept by the power of God?

"He gently leads us on,  
Protects from fatal harm,  
And when we faint and cannot walk,  
He bears us in his arms."

KATE BARTLEY.

HILLSVILLE, Va., Jan. 15, 1873.

ELDER BEEBE—DEAR BROTHER:—During the past twelve months I have had the privilege of baptizing thirty-six persons in the fellowship of the church. I do not write this in a way of boasting, but to cheer the friends of Zion. I often feel unworthy, and when I am arranging to perform the sacred rite, it is with much trembling, fearing that after I have baptized others I may become a reproach to them, or that I may make some blunder and bring them out partly dry, to the hurt of the candidate, myself, and to all well wishers of the church. I have seen several incomplete baptisms, and it makes me feel very bad. The candidate should be entirely overwhelmed. The

Lord in due time makes me forget my weakness, and gives me sufficient strength to baptize them all in good order. He makes me to rejoice, and like David to say, "The Lord has helped me and comforted me." In all our trials and losses, the Lord will provide. He is faithful that has promised, and the Strength of Israel will not lie. I fear I shall not have another such season of rejoicing soon, if ever; but the prospect is fair for several others yet. May the Lord remember Zion, and enable you, brother Beebe, to long wield the sword of the Lord and of Gideon.

In hope,

ISAAC WEBB.

COVINGTON, Ga., Feb. 15, 1873.

DEAR FATHER:—Sickness and other demands upon my time have prevented an earlier response to the request of brother Philip L. Hampton, of Stone Mountain, for my views on Daniel vii. 25, as published in "Signs" of Jan. 15, 1873. While perfectly willing to serve the saints in any way they may demand, I confess that it is unaccountable to me why they should ask me to write on such mysterious passages as this, and that submitted by brother Ralston, on which my views were published in the first number of the "Signs" for this year. Never having professed extensive understanding of hidden mysteries, however, if my views are incorrect I shall be thankful for clearer light, only regretting the valuable space in which my errors may be presented to your readers; for it does seem to me that particularly of late your columns have been laden with the choice fruits of the garden of our God; and in the third number for this year, which is the last received, there is more comfort and instruction for pilgrims of Zion than can be estimated by finite minds. Not that worldly minds can see any thing to admire or love in the simple testimony of Jesus as therein written; but the afflicted and poor people find their own feelings and exercises there expressed by those who know the same things. It is not my wish to occupy room in the "Signs" to the exclusion of one of those comforting letters. But to come to the text submitted by my brother, who is personally unknown to me, though he writes from a post office within one hour's ride from here by Railroad.

The subject reads thus: "And he shall speak great words against the Most High, and shall wear out the saints of the Most High, and think to change times and laws: and they shall be given into his hand until a time and times and the dividing of time."—Daniel vii. 25.

As in the teachings of our glorious Lord the gracious instruction was expressed in parables, so in prophetic declarations of His sufferings and the glory that should follow, the most sublime imagery and striking figura-

tive language are employed to faintly portray the inexpressibly glorious truth which the Spirit of Christ in them did signify. To restrict these revelations to mere records of temporal events which should be manifested in future centuries, while it might gratify the carnal mind, fails to display the essential and only really important object of the revelation, which is to testify of Christ, and so to minister comfort to his tried little ones. Here is one gross error into which learned commentators have frequently fallen. Discovering some similarity in years, or numbers of kings, or some other particulars, in the history of a prominent nation compared with inspired prophecy, they have rested there for the fulfillment of the sacred declaration, and failed to see Christ at all in the Scriptures they were expounding; never reflecting that the great Author of prophecy counts all nations as only a drop of the bucket, and as the small dust of the balance, aye, as less than nothing, and vanity.—Isa. xl. But the dear objects of his grace; though like their Lord despised by the world, are kept by the power of God, ministered unto by the holy angels, and led by the Spirit of God; all things are for their sake; and all are theirs. For their sake creation rose from nothingness at the word of their omnipotent God and everlasting Father; for their sake the material universe is preserved; and there is no evil which can ever afflict them but that shall work for their good and the manifestation of the glory of their Redeemer God. Then it is not strange that He reproved kings for their sake. The text under consideration also was recorded for their learning. But for the merciful and wise provision of our God by which the inspired record is furnished as a rule of faith and practice, they would not be fully armed to withstand all trials.

The text under consideration is included in the explanation given to Daniel in compliance with his desire "to know the truth of the fourth beast," in the vision shown him in his dream as written in the commencement of this chapter. While a literal fulfillment of this vision may have been developed in the history of the nation of Israel, the spiritual application of it to the church of Christ is of more especial interest to us at this period. Dr. Gill and other eminent commentators have strangely mingled the natural and spiritual applications of this prophecy in order to demonstrate its literal fulfillment in the Roman hierarchy; but it seems more consistent to regard the fourth beast of this vision as the last form in which the same Anti-christ represented by the preceding beasts, shall be developed just previous to its final overthrow and perdition in the presence of the triumphant Captain of our salvation, who comes in the likeness of the Son of man with the clouds of heaven,

and stands accepted in the presence of the Ancient of days. Doubtless the Roman form of false religion is included, with all the other divisions of Anti-christ, in this vision; and it may be especially indicated by the second beast with three ribs in his mouth, which was commissioned to arise and devour much flesh. In accordance with this application the first beast would represent Paganism, and the third, with the spots of the leopard and the wings of a fowl, fitly portrays Protestant Anti-christ. Of these we can now only observe that they all are alike in their nature as carnivorous beasts; that is, they all combine religious pretensions with dependence upon the power of secular governments for their support. All alike by their cruel persecutions feed upon the flesh and drink the blood of the saints, under the sanction of earthly powers, just as the wild animals in the vision live by preying upon the flesh and blood of their victims literally.

Concerning this fourth beast there is more especial record given of its awful character. It is described as being "dreadful and terrible, and strong exceedingly." With great iron teeth, it devoured and break in pieces, and stamped the residue with the feet of it. This beast is, according to my views, the same with the image described in Revelations xiii., which received life by the power of the second beast in that vision. By the life there spoken of, evidently is intended the power for evil, the exercise of which is so definitely described in that immediate connection. This is the present development of the spirit of Anti-christ, which is now exalting "itself above all that is called God, or that is worshiped; so that he as God sitteth in the temple of God, showing himself that he is God." For evidence of this, read the popular religious papers and tracts with which the world is flooded, and note the presumptuous blasphemy with which it is claimed that human devices have secured the salvation of thousands of souls, for whom the blood of Jesus would have been unavailing but for the unscriptural efforts of men and their liberal contributions of money. Are not these "great words against the Most High?" Verily, this voice is none other than the voice of the dragon, even that old serpent and Satan, which has been warring against the cause of God and truth since first he deceived our mother in the garden of Eden. But the record of truth declares that he "shall wear out the saints of the Most High." Human reason would conclude that the awful blasphemy spoken by this terrible monster, would provoke the immediate vengeance of Jehovah to crush to silence his proud pretensions; but all this is included in the great purpose of our God for the manifestation of his own glory in the good of them that love him. So the same spirit of all evil wore out the inoffensive life

of Abel before the fratricidal enmity of Cain; so once the long-suffering of God waited in the days of Noah; so the records of time are stained throughout all ages by the blood of the righteous, and even the Prince of life was delivered to the ignominious death of the cross, that the purpose of God might be fulfilled in the salvation of sinners and redemption of all that the Father gave unto him. Our Lord has not failed to notify us that in the world we shall have tribulation. "This is not your rest." We are not permitted to tarry in all the plain, but must flee for refuge to the Zoar of the hope set before us. It is not said that this beast shall put the saints to death, as it is recorded by John that those who refuse to worship the image of the beast shall be killed; but the idea is the same, as the persecutions endured by the saints are expressed by inspiration as being for the sake of Jesus "killed all the day long," and so they that follow their Lord are always delivered unto death for Jesus' sake. It is certain however, that in the full development of this beast the people of God will realize its "dreadful and terrible" malignity in wearing them out, which will exceed the more speedy destruction of their natural lives under old forms of persecution.

"And think to change times and laws."

—Had Daniel been writing history in the present day instead of recording the words of prophecy twenty-four centuries ago, he could not have expressed more clearly the purpose and design of this beastly spirit of false religion. As a religious movement the crusade was inaugurated which culminated in the late bloody war in our country. Times and laws have been terribly changed. The morality sanctioned by Jehovah in the Scriptures of truth, has been supplanted by a "higher law" system of human device; and now, after the sacrifice of untold thousands of human lives to this modern Molech those who can remember the better days of our country must realize with fearful pain how terribly this wicked spirit has succeeded in the thought to change both times and laws. Witness the multiplied murders and blackest crimes which shame but no longer shock our country by the frequency. But this terrible degeneracy is not confined to the outward world. The trail of the serpent invades the church itself; and times, not laws, have undergone a great change even there. Instead of being glad when they are called to participate in the public worship of God many who once preferred Jerusalem above their chief joy, now feel rather that it is a weariness to serve Lord. Some even go so far as habitually forsake the assembling themselves together; others, perhaps even if they make it a point to attend all the stated meetings of church where their membership yet by neglecting to meet with si-



churches equally convenient to them, show a higher regard for a personal consistency and pride of character than for the command of the Lord Jesus, at whose judgment seat we shall all receive the things, each according to that he has done, whether good or bad.—2 Cor. v. 10. May grace be afforded each of the dear children of God to enable them to walk worthy of the vocation wherewith they are called. And may each of us, who have a hope in the grace of God for salvation, be led by the Spirit of God to deny self, take up the cross, and follow the Lord continually.

*"And they shall be given into his hand until a time and times and the dividing of time."*—It is not our right to ask a reason for the decree of our God which declares his inscrutable purpose in his providential government. It becomes us in silent awe to receive this solemn declaration of his sovereign will, and to rejoice that he stoops to control the destinies of earth and work all things after the counsel of his own will. When times and laws are controlled by the spirit of iniquity, let us remember that so our God has appointed them; and never forget that there is a limited time written by the decree of Jehovah, beyond which all the powers of darkness cannot protract the reign of iniquity. It is sufficient cause for rejoicing to know that this period is limited by the appointment of that God who commendeth his everlasting love toward us, in that while we were yet sinners, Christ died for us,

"Was ever love so great as this?  
Was ever grace so free?  
This is my glory, joy and bliss,  
That Jesus died for me."

By the time specified as the duration of the prevalence of the control of this beast over the times and laws, here designated as "a time and times and the dividing of time," is mysteriously recorded the exact duration of the power of the beast. It is a similar expression to that used in Revelations xii. 14, as the time of the sojourn of the woman, (representing the church, doubtlessly,) in the wilderness, whither she fled from the face of the serpent; and this period seems to exactly agree with the forty and two months, and twelve hundred and sixty days, mentioned in Rev. xi. 2, 3. If, as generally supposed, this period is intended to represent the whole time from the establishment of the Roman hierarchy to the final overthrow of Anti-christ, according to common chronology, allowing a year to be signified by each prophetic day, the time is certainly at hand. But I confess that all mathematical calculations on the subject are so far from resting upon any sound scriptural foundation as to demand but little respect from those who depend on the sure word of inspiration for their guidance. In the primitive age the inspired Apostle announced that the end of all

things was at hand, and even then the saints were admonished that "It is the last time." The gospel day, ushered in by the manifestation of the Sun of Righteousness as God with us, is the last dispensation and as such it is emphatically true that "it is the last time."

Practically the time is short with all who now dwell on the earth. The longest earthly pilgrimage will soon be done, and when we individually sleep in death, the end of all things of a temporal character is come to us. The angel of death now stands on the sea and on the earth, proclaiming continually in thunder tones that there shall be time no longer, and every one to whom this announcement comes, at once must enter that fathomless and trackless eternity, where countless ages are all embraced in the infinite present. How important then that we heed the inspired admonition to "Be ye holy in all manner of conversation; because it is written, Be ye holy; for I am holy. And if ye call on the Father, who without respect of persons judgeth according to every man's work, pass the time of your sojourning here in fear."—1 Pet. i. 15-17. As it is more essentially important that we should *examine ourselves* than that we should criticize others, so it more immediately concerns us that our lives and conduct may be such as will meet the approval of our Lord when he shall call us hence, than that we should know all mysteries and speak such wonderful words as to command the admiration of a perishing world. Whether we live or whether we die, we are the Lord's; and it is of little consequence to us whether it is his will that we shall survive in the flesh to be changed at his coming, or that we sleep in Jesus, to be brought with him. Let it be our great concern to be found of him in peace, without spot, and blameless. That this may be the happy privilege of each reader and the unworthy writer of this letter, is the most earnest prayer of the least of all.

WM. L. BEEBE.

Polo, Ogle Co., Ill., Feb. 15, 1873.

DEAR BROTHER BEEBE:—It has been a long time since I have troubled you with my imperfect scribble, and feeling somewhat depressed in both body and mind, I thought I would while away the time in penning a few scattering thoughts, by your permission, to the readers of the "Signs of the Times" by way of exhortation.

Very dear brethren in the Lord, if one who feels himself to be the least of all saints, if one at all, may use the appellation. I often ask myself the question, Can it be possible that one who is so defiled with sin and iniquity, and cannot even think a good thought, should ever dare to hope, or lay any claim to the blessed consolation laid down by inspired prophets and apostles, and by Jesus Christ

himself? Yes, I feel to say that we can hope, when we can get clear of old self, and through the grace of God look to the Rock from whence we were hewn, or in other words, to the time when Jesus revealed himself unto us as the chief among ten thousand, and altogether lovely, and heard him say, Son, or daughter, thy sins are all forgiven. Then our little hope becomes strong, as the apostle describes it, as an anchor of the soul, both sure and steadfast, and which entereth into that within the veil. That anchor I understand to be in Jesus Christ. And Paul says, "Ye are dead, and your life is hid with Christ in God." That being the case, there is no possible chance for any of the chosen family to be lost. Hear what our blessed Surety says to his Father: "Father, I will that they also whom thou hast given me be with me where I am, that they may behold my glory which thou hast given me; for thou lovedst me before the foundation of the world."—John xvii. 24. O what consoling thoughts are these to the poor tempest tossed soul, to know and feel that these words were spoken by one who has all power in heaven and on earth, who has declared, "My counsel shall stand, and I will do all my pleasure." And it is impossible for him to lie, for he will perform all he has said. Then why should we not hope, while the evidence is so clear? But the time will come when we will not have to hope; but while in this body of clay we need not expect to be perfect and free from sin, and persecution, even from false brethren, as well as from the world and anti-christ; for this I understand to be a part of our legacy. All who will live godly in Christ Jesus shall suffer persecution. And often when persecution seems to be the strogest, and all friends seem to have forsaken and gone, God is pleased, for some good purpose of his own, to leave us in darkness, and at the same time our mind seems to be sorely tried. And we often find ourselves mourning because we cannot mourn. But Jesus says, "Blessed are they that mourn, for they shall be comforted. Blessed are they that do hunger and thirst after righteousness, for they shall be filled." There are no ifs or may be about it, but shalls and wills. Then, brethren and sisters, why should we not hope, having the assurance that our God is without variableness or shadow of turning? But our God is not like unto the gods that the arminian creeds set forth, gods that will if the creature will, and if the creature will not, they will not; who, if the creature will open the door of his heart to, and be willing to be saved, will save them; but if they resist, he will leave them to their destruction. But ye have not so learned Christ. Hear what he says by the mouth of the prophet Isaiah, xlii. 16: "I will bring the blind by a way they know not, I will lead them in paths they have

not known; I will make darkness light before them, and crooked things straight. These things will I do unto them, and not forsake them." Hence the prophet Jeremiah, xxxi. 3, could break forth in language like this, and say, "The Lord hath appeared of old unto me, saying, Yea, I have loved thee with an everlasting love, therefore with loving kindness have I drawn thee." This is in accordance with the language of Jesus, when he said, "No man can come unto me except the Father which hath sent me draw him, and I will raise him up at the last day." Again he says, "My Father which gave them me is greater than all, and none is able to pluck them out of my Father's hand." Then, O ye trembling saints, why should we doubt any more? Oh, says one, I know it is true, but I fear I am not a child. I have so many doubts and fears on account of my wicked heart, that it cannot seem possible I have ever been born again. I feel to exclaim with Paul, "When I would do good, evil is present with me." I cannot even think a good thought, and am often made to cry out, "O wretched man that I am! Who shall deliver me from the body of this death?" But, brethren, shall we not conclude that a child has life when we hear it cry, as well as when it rejoices in mirth? I understand these troubles and trials are only the chastening rod of our heavenly Father. "For whom the Lord loveth he chasteneth, and scourgeth every son whom he receiveth. If ye endure chastisement, God dealeth with you as with sons; for what son is there whom the father chasteneth not? But if ye be without chastisement, whereof all are partakers, then are ye bastards and not sons."—Heb. xii. 6-8. Therefore, my brethren, "think it not strange concerning the fiery trial which is to try you, as though some strange thing happened unto you, but rejoice inasmuch as ye are partakers of Christ's sufferings; that when his glory shall be revealed ye may be glad also with exceeding joy."—1 Peter iv. 12. May we be enabled to take the admonition of Paul to the Ephesians, vi. 10-15, "Be strong in the Lord and in the power of his might. Put on the whole armor of God, that ye may be able to stand against the wiles of the devil. For we wrestle not against flesh and blood, but against principalities, against powers, against the rulers of the darkness of this world, against spiritual wickedness in high places. Wherefore take unto you the whole armor of God, that ye may be able to stand in the evil day; and having done all, to stand. Stand therefore, having your loins girt about with truth, and having on the breastplate of righteousness, and your feet shod with the preparation of the gospel of peace."

Finally, brethren, may the grace of our Lord Jesus Christ be with you all, is my prayer for Jesus' sake.

Brother Beebe, if you think these few scattered remarks will be an injury to the cause of Zion, cast them in the fire, and all will be right.

ABRAM B. LESTER.

NEAR ARCADIA, Kansas,

DEAR BROTHER BEEBE:—It is through the tender mercies of our heavenly Father that I am permitted to take my pen to write some of his dealings with me, as I trust, and to tell what great things he has done for me. If I am turned from darkness to light, and from the power of Satan unto God, the Lord has done it, and not me.

I had a desire to be a christian when quite young, but never became seriously impressed upon the subject until about the twentieth year of my age, when I saw I was a sinner, and thought I would at some time get religion; but when I would look around me and see those who professed to be christians, I would hear them swear, which I did not do, for my parents never allowed any of their children to use profane language, although they were not professors of religion, and I am very thankful that I was kept from such things, for at best the tongue is an unruly evil, which no man can tame. I continued on until in my twenty-second year, when I became more strongly impressed than ever. I would try to pray, but my prayers only seemed like chaff cast in the wind. I saw myself a sinner, justly condemned by God's holy law. In the latter part of the year 1860 my burden became so great that it caused me great heaviness and sorrow of mind, and I thought I would try to seek the Lord. My principal attendance at meeting was with the United Baptists, where I heard the "do and live" system preached, and where I often heard it repeated that the Lord had done all he ever would do for the sinner, unless the sinner made the start. And again, if they would only make the start, the Lord would meet them on the half-way ground. And as I was utterly ignorant of the great plan of salvation by grace, I began to think I must do something to obtain the pardon of my sins, and to work out my own salvation, for I was told that God had made the way possible whereby all might be saved, if they would. But the more I tried to do, the worse I seemed to be. I would try to get clear of my burden, and at times would try to pray. But all seemed of no avail, and I would be cast down lower than ever. I was made to lament my lost condition. Soon after this the United Baptists commenced a protracted meeting, which continued for several days and nights. I attended most of the time, and seemed very much interested for my own case, which seemed to be a hard one. Others went to the mourners' bench and professed religion, while some went away without making any profession. My burden seemed only to increase all the while. One night, toward the latter part of the meeting, I, and one of my associates, a young man, were sitting on the same seat together, when the call was made for mourners. He turned

to me and said, in a whisper, that if I would go with him he would go forward to be prayed for. I told him I would go, so we went, and they talked to us, and prayed for us, and the next night we went again; but it did me no good, for I felt harder hearted than before. It seemed to me they did not realize the reality of what I felt; so the next night I would not go forward. But I could not help weeping over my lost and helpless condition, and my anguish of soul I could not restrain. From that time I gave up all my system of works which I had fixed up in my own mind. They begged and pleaded for me to go forward, but I would not. Their prayers could do me no good; they could not comfort me nor remove my burden. But now I could repeat the prayer of the poor publican, and that of Peter when he went down out of the ship to go to Jesus. I had now come to the end of my own strength, and was cast down at the feet of Jesus, crying for mercy. I was stripped of every vestige of self-righteousness, and felt if I was saved at all it would be through the unmerited grace of God. My continual prayer was, Lord, save, or I perish. Lord, be merciful to me, a sinner. Shortly after this I dreamed a dream which I have some inclination to write, and I deem it best to write it in full, although there are some things contained in it which I could not entirely comprehend, and which has caused many doubts in my mind. It was as follows:

I and a cousin of mine were walking along a road together, on Sunday. The sun did not shine. We saw before us a few wild turkeys, either five or seven, I do not remember which. Just here I turned and left my cousin, and going some distance alone I came into a little village. The doors seemed to be open, and I went from house to house in search of some thing. At last I came to one where there were some persons, and they were asleep. One awoke, and raising himself up he said, "Look out there," as though he would caution me of danger. I went out of the house into the street, and had gone but a short distance when the earth commenced shaking, as if it had been shaken with a mighty earthquake. I trembled as if I would fall to the ground; but caught hold of something that stood near by, which kept me from falling. Darkness covered the earth, and it was very dark; but this did not last long, for as soon as the shaking had ceased there appeared in the east, as it were, two suns, which seemed joined together. One appeared to be smaller than the other, but there was no difference in their brightness. And O, the brightness and grandeur and glory of that light which shone around me I think I never shall forget while I remain here below. The light seemed to far exceed the brightness of the noontday sun, and O what

a joy sprang up in my soul, and the impression seemed to fasten upon my mind, that it was the Father and the Son, and that I beheld their glory. When I awoke from my sleep, my very soul was praising God for his goodness and mercy toward me, a poor unworthy worm of the dust. My burden was all gone, I knew not where nor how. So I had a short season of rejoicing and rest. When I arose in the morning, everything seemed calm and peaceful, and it was a joyful time to me. Then I thought I could tell to them around me what great things the Lord had done for me; but I dared not do so. But this happy time did not last long, for doubts and fears began to arise in my mind. What had I seen? A mere dream, and it so full of mystery. I mourned and lamented my condition, and wished for my burden back again, but could not find it. I thought if I could get it back again I could tell next time what became of it. So I began to be heavy laden, tossed to and fro, and cast down, because I could not sorrow as I had; but these words of the Savior came into my mind, "Come unto me, all ye that labor and are heavy laden, and I will give you rest." I thought this would certainly apply to my case. This frame of mind continued some two or three days, when, as I was about retiring to bed one night, I thought I would try once more to pray, and ask God to have mercy on me. I fell upon my knees, and if I ever uttered a prayer from the bottom of my heart it was then; and while I was offering up my feeble petition it came into my mind to ask God to give me a stronger evidence that my sins were forgiven. I had been suffering several days from severe bodily pain and affliction, and I prayed to my heavenly Father, if indeed I had found grace in his sight, and my sins were forgiven, that the affliction from which I had suffered so much might be removed. When I had finished I went to bed, and such a night's sleep I had not had for some time. When I awoke in the morning such joy and thanksgiving and praise to my Maker as filled my heart. My doubts were all gone, and my mind was filled with rejoicing. My Savior had bid the tempest cease, and it seemed as if I should never doubt any more; but alas! I found the warfare had just commenced. The old man would appear again to claim supremacy, but only to be cast down again. Next came the desire to be baptized, and then another struggle, for where should I go? The United Baptists preached too much creature; for me it was too soft: I could not feed on it; and I thought the Old School Baptists preached a mighty hard doctrine, and besides they were everywhere spoken against. They were called every kind of hard names, such as Steel Backs, Iron Clads, &c. They seemed to be a target for all other denominations to

shoot at. But it now seems to me that their fiery darts are quenched. So time passed on, and my mind became settled as to who were right. I think it was some time in the year 1862, I went to meeting fully persuaded, as I thought in my own mind, to tell the church what great things the Lord had done for me. But when the opportunity offered, such a sense of my unworthiness came over me that I could not; so I had many dark and trying hours to pass through, as nearly eight years elapsed before I went and related my hope to the church. But I noticed one thing in which there was a great change in my mind. The things which I once loved I now had no pleasure in. My mind was drawn in a different direction. Time passed on, and in the spring of 1867 I was married, and in the fall of the same year I moved to this place, and here on Drywood I found a few Old Baptists, and found that my mind was still drawn out to them, and on the 14th day of November, 1868, I went before the church, was received, and baptized on the following day by Elder A. H. Mahurin, and then, I think, I could realize the words of the apostle Peter, in the answer of a good conscience toward God. The peace of mind that followed is better known by those who have experienced it than I can here describe it. But I have labored under many doubts and trials since then. It is through the kindness of my dear father that I receive the "Signs," which come to me laden with rich fruit. I hope it may please our heavenly Father to spare you long to stand as a watchman upon the walls of Zion, to proclaim glad tidings to his people.

As I have extended this too long already, I must close by wishing to be remembered by the household of faith. I am less than the least of all saints, if one at all.

Affectionately yours in hope of eternal life,

J. W. SKAGGS.

I would like very much to say to brother W. M. Mitchell that I was much pleased in reading his answer to Eld. W. S. Harris, of Texas, and would like very much to read his views on Luke xvi. 19-31. Does this teach the doctrine of a middle life, as held by some in our day?

J. W. S.

LEXINGTON, Ky. Feb. 10, 1873.

DEAR BROTHER BEEBE:—You will, no doubt, be as much surprised on reading the enclosed letter, which the writer requested that I should forward to you, as I was. While Elder George W. Mathis attaches, not the slightest blame to me, for the publication of my letter in the "Signs," of the fifteenth of last month, disabusing you, myself, and the Licking Association, of the heresies which I was advised, in several letters which I had received from Coles County, Illinois, had been charged against us; he emphatically



denies the truth of any, and all their allegations.

As I will not intentionally do injustice to any one; and as I am not personally acquainted with any of the authors of those letters; except Elder D. Bartly and as it is not my province to decide the issue between the parties, I will have to request the favor of this note in the "Signs."

Most affectionately your brother,  
THOMAS P. DUDLEY.

CAMPBELL, III.

ELDER THOMAS P. DUDLEY—

AGED SIR:—Perhaps you will be surprised at my impudence in addressing you, but I hope you will patiently hear me, I will be as short as I can. Having noticed a communication in the "Signs," over your signature in which you use some very plain language, concerning some very grave charges against me as a preacher. Who the writer of those items in the allegation is, I am left to guess as there are no names given.

First: "That Adam died a spiritual death."—Second, "That Christ died for spirits not men"—Third, "That the divinity died"—Fourth, "That the resurrection was past already." &c. Now I have to say, in the start, that the above charges are as false as sin, and I am able and anxious to prove by more than fifty better Baptist's than your informants, that they are a base slander; justice to my brethren, the cause of truth, and your humble and unworthy servant, demand that they be pronounced as a whole an unmitigated falsehood. Please suffer me to further say, on the first item, that he or she, as the case may be, knew when they wrote it that there was not a shadow of truth in it; it was not possible they could be mistaken. I have been unusually particular on that point: that, is the arminian idea, and I have opposed it for twenty years. Time after time, at the Big Spring church, I have insisted that the record plainly taught Adam, to be a natural, mortal, earthly man, he was of the earth, earthy; that he was dust and would unto dust return again, that Christ the second Adam, the Lord from heaven, was heavenly, spiritual and immortal, "As is the earthy, such are they that are earthy, As are the heavenly, such are they that are heavenly," and "As we have borne the image of the earthy, so shall we bear the image of the heavenly," all alike in the earthly family, as also the heavenly family are all alike. I have ever, in my blundering way, tried to keep up the bible distinction between the two men, between the old and new covenant, the natural and the spiritual, the law any gospel, grace, and works &c. I have ever been opposed to a mixed dish. Second: The idea of dying for "spirits" never entered my thoughts, until it was suggested by the slanderous tongue of D. Bartly; he has been busying himself about

my concerns for several years. I may be awkward in my speech, and fail to select such words as would convey the meaning I intend. However I have not employed him to interpret for me. He well knew that many of his statements in the "Signs" were false. But I am not the first man he has tried to destroy, and build himself on the ruins. That Christ died for his chosen people I never even questioned, since I have had a name among the Baptist's. They were "chosen in him before the world began," That this chosen generation are men that constitute his body, his church, his bride, his redeemed family, his elect. This "holy nation" and "royal priesthood" are born not of blood, nor of the flesh, neither of the will of man, but of God, here "is his fullness," and are built up a spiritual house, to offer up spiritual sacrifices, acceptable to God through Jesus Christ." Third: "That the divinity died," This perhaps grew out of what I have frequently said about controversies and "foolish questions." The question has been asked, what died on the cross? Some have said, 'humanity,' some 'divinity,' my answer has invariably been, why ask such a silly question? Why not be satisfied with what the record says? It says nothing about humanity or divinity; but plainly says, "It is Christ that died." "God delivered up his own Son." He gave his only begotten; He sent his own Son into the world, "Fear not, I am he that liveth and was dead." &c. Such questions "gender strife." Now I am satisfied with the version we have; nothing added, or taken from it, and am governed by what it says on these points. Fourth, "That there was no resurrection of the dead." If there is one thing more than another, that I have tried to preach, it is Jesus and the resurrection. Your informant well remembers, that more than once, I announced from the pulpit, that any person, charging me with denying the resurrection, was guilty of misrepresentation. I also declared publicly, in the presence of Bartly that any one, reporting me a non-resurrectionist, was guilty of willful misrepresentation, or did not know the meaning of the term. I have made it a point, in disproving the arminian idea of heaven, "That they will know their fathers, mothers, brothers, sisters, neighbors, friends." &c. By declaring, that in the gospel and in the resurrection, there is "neither male nor female, neither Jew nor Greek, neither bond nor free." &c. This is a world of distinctions and varieties, not so in that world; "they are as the angels of God," they are one in Christ; "for they shall see him as he is and be like him." Instead of bearing the "image of the earthy" they bear the "image of the heavenly." Instead of being "natural" they are "spiritual." Instead of 'mortal' they are im-

mortal, I know of no 'immortality' but in the heavenly man; the Lord from heaven brought life and immortality to light through the gospel. Now, if the above be nonresurrection, so be it; I am satisfied with it. Fifth: "That the resurrection was past already." A more false statement was never made, as I shall prove, if called upon. The record of this is: that such a one would overthrow the faith of the saints, if they could get them to believe it. Now, brother Dudley, if you are not worried too much please hear me concerning the circular in question. That much prized bundle of truth I obtained by accident, last spring; chancing to pass where some waste papers were thrown aside, I noticed among them some reading matter, upon turning them about with my foot, saw the document, took it up read the heading and date, glanced over the contents and was highly delighted with the subject; rejoicing that I had found such a fund, of unanswerable defense of what I had been trying to proclaim as God's eternal truth.

I now say, if there is a man on the earth that believes, and endorses fully with all his heart, and is willing to defend with any power he possesses the glorious truth therein set forth, I am that man; it found a happy response in my every thought and feeling. Now I had been charged with preaching something new, and I said, and can yet say, that by that circular I can prove that I am occupying Old School Baptist grounds. However. I wish to say, that I am not a follower of John Calvin, who teaches that the choice was made in the earthy man.—But the choice was made in the heavenly man, "ere sin was born, or Adam's dust was fashioned to a man." That Christ and his Church were eternally united, that she had a "seminal" existence, a vital in-being in him before the world began, I do conscientiously believe. And, that his redeemed family is his body, his fullness; and how a living head can exist in the absence of a living body, I am too short sighted to see. In Prov. viii. where he is declared to be "set up from everlasting," and "that his delights were with the sons of men," (not spirits) This "Set up, brought forth, Mediator," is none other than the only begotten of the Father, full of grace and truth. "That the Sonship of the heirs is in him." Born not of blood, but of God, "Heirs of God and joint heirs with the Lord Jesus Christ." It is vain to tell us that adoption will meet the question, they are not born of flesh, blood or man, but of God; adoption being a legal process throughout, and has no resemblance to a birth; adoption does not, cannot convey the nature, the flesh nor blood, only the name.

The natural family, even to the remotest posterity, were one, in, and with the first Adam. The church

the spiritual family, even to the remotest in development, were in, and with the last Adam. The first Adam's children, are born of him, because of antecedent vital existence in the germ of the natural seed. Christ's children are born of God, because of antecedent vital existence in the germ of the spiritual seed. How any thing can be born of this incorruptible seed that did not exist antecedently in the germ is strange doctrine to me. Now if they be Christ's then are they Abraham's seed, and heirs according to the promise. This seed is not fleshly, for there is neither male nor female. He did not say unto seeds as of many, but unto one, for "in Isaac thy seed shall be called" that is, they that are the children of flesh, these are not the children of God. Here is the "seed that should serve him, and be counted to the Lord for a generation." Here is Peter's "chosen generation, and holy nation." Here is the flock of the "Shepherd of Israel. Here is the "substance" that Isaiah said should be the holy seed. That David said was not hid, but was made in secret, and curiously wrought, in the lowest parts of the earth." &c.

To this substance belongs the promise, "After two days he will revive us, in the third he will raise us up, and we shall live in his sight." "Thy dead men shall live, together with my dead body shall they arise." Here is the "whole house of Israel." The house of God is of the same material, from the foundation to the cap stone. The church of anti-christ may be composed of different material, but not so with the church of God. Now, brother Dudley, that I personated you or brother Beebe, as being teachers of the commandments of men, is also false, notwithstanding the statements of Bartly, I am satisfied, as well as many others, that all this trouble has grown out of the secret work of that envious, and jealous hearted disturber. I do not intend to notice his low and slanderous squib in the "Signs,"; the whole thing, together with the author, is beneath my notice. His shameful onslaught against the character of W. Spitler is a fair specimen of the caliber of the man; there is not a more sound and consistent Baptist in Illinois than that devoted servant of the church, W. Spitler is held in high esteem among his brethren, and has a "good report of them that are without." I cannot say as much of some others, and tell the truth; yet they are making themselves very conspicuous. Perhaps you will be astonished to hear that we never heard of the protest you speak of until now; never heard of your letter to the Virginia folks until now. If any protest has been drawn up, and signed by any member of Big Spring, I never heard of it; such a thing has never been made known or presented to the church. It has all been secret work. Your letter in the "Signs"

ing revelations. Now brother Dudley I do not feel the least hurt at what you have said, it only shows your devotion to the cause.

Some five or six years ago, Bartly, brought some very grave charges against brethren in Indiana, of which he informed me by letter; causing me to write equally as plain as you have written, believing his report to be true. Imagine my astonishment when I was informed of the false character of his statements. I would now ask, will such a man be allowed to monopolize the columns of the "Signs," slander those he envies and is jealous of, without giving them an opportunity for defense? "Does our law condemn a man before it hear him?" All I ask is a fair show, it seems to me, according to the circumstances, this should have a place in the "Signs."

Now I, a poor imperfect and erring creature, would ask an interest in your prayers, and all the faithful in Christ; that the Lord would visit his afflicted Zion, and cleanse his church; separate from her communion the disturbers and destroyers of peace and quiet, and if I be the one, Amen.

Send this to the "Signs" if you think best.

I remain in hope of immortality your most obedient, &c.

GEORGE W. MATHES.

Notusulga, Macon Co., Ala., Feb. 16, 1873.

ELD. G. BEEBE:—Dear brother, I have long had a mind to communicate to the dear brethren and sisters scattered abroad some of my travel, but from my weaknee and doubtings I have kept silent until the present, and now it is with much fear and trembling that I give the reason of the hope that is within me, knowing that if you should see fit to offer it to the readers of the "Signs," it will appear before many of God's dear children, and probably thousands of gainsayers also; yet for the latter I have but little fear.

I was born in Tallapoosa County, Alabama, within half a mile of where I now reside. My parents were members of that sect everywhere spoken evil of. But little did I think I ever should be numbered with them, until the year 1870, when I was glad to be called by their name. In August, 1866, at the age of sixteen, I was gathering fodder with my father and brother on a neighboring farm, and late in the evening, while engaged in the thought of the fleeting prospects which were then before me in life, the monster death appeared to my mind with all his terrors, and with one crash came all my castles tumbling down. My cry was lifted for mercy, and I verily thought I would die before I reached home. My cry was for mercy much of the following night. I knew not what was the matter. I thought I was a good moral boy, and that at some future time I would seek the Lord, as there

were thousands at that time all over this land, calling upon the sinful to seek the Lord. Alas! the hope of future reformation disappeared as quick as a ray of light. My troubles increased until the following morning, when there was to be a social singing in hearing distance of the field where I had been engaged at work. I had enjoyed hours of pleasure in such employment from my youth up, but that morning I did not relish it. I thought I would do something that day to recover myself from sudden destruction. I hurried away to the field and began my work, when these words came to my mind: "The soul that sinneth, it shall die." At this time I felt that I was a sinner doomed to die. While in this horror stricken state I sank down beneath a hawthorn at the end of the field, and cried bitterly for mercy. I arose from there with much joy. All nature seemed to rejoice with me. I did not know the cause of all this: but I returned home and entered the social circles of life again. I verily thought everybody was good, and so I began to think on my own way, and tried to walk before the Lord. Many of my friends besought me to join the church and walk with them to a heavenly land. They having a sister of mine with them, I yielded to their persuasions and joined the Missionary Baptists. I remained with them four years, and became acquainted with the family and all their occupations. I became dissatisfied with their usages, and cried again to him who was able to remove my transgressions from me, to raise me out of this deep and horrible pit. Again he came to my relief, and bade me by his word to cross that dreaded Jordan to a place prepared for the redeemed to dwell. For two years I have been a member professedly and unworthily of that band which proclaims, "Salvation is of the Lord," and which gives me great comfort and peace, for if left to myself, I have no hope in the "common salvation."—Jude 3.

Dear father in Israel, though I have never seen you in the flesh, you are near to me in love. I submit this to your disposal, and all will be right. Remember me when it is well with thee, and may the Lord of hosts comfort thee, with all who rely on him.

Yours with much love,

AMERICUS V. ATKINS.

STONE MOUNTAIN, Ga., Feb. 6, 1873.

DEAR ELDER BEEBE:—I have been a reader of the "Signs" ever since the war, more or less, and have been a subscriber since July, 1870. I have been often encouraged and instructed by reading many precious pieces, written by yourself and correspondents, and have often felt a desire to express my love to you all, but from fear of unworthiness have failed to do so.

I will now make some remarks for publication, if you think them worthy.

I lived fifteen years in the practice of sin, while I was ignorant of its nature and power; during this time I sometimes had serious reflections. Through law preaching and mediation, I frequently thought that I would quit sinning and do better. Not because I hated sin, but for fear of future punishment; yet this fear did not bring about any real change; when the excitement was over I was still the same. Hence it was not the wooings or the beseechings of the Spirit of God, for if it had been, it would have been a good work, and when the Lord begins a good work, he perfects it till the day of Jesus Christ. Thus I lived until one day, while working in the field, there came a very strange and unexpected feeling upon me; different from any I had ever had before. I saw the goodness of God to me; I now felt if it were possible for me to do so, to never commit another sin against such a good and holy God; not for fear of the devil, but on account of the goodness and mercy of God, which I now saw had ever been towards me a poor sinner. I now from a felt necessity began to ask God to have mercy upon me; I also began to try to do good, in order to appease the wrath of God toward me, and to bring him under obligations to save me; but instead of getting better, as I formerly supposed, I seemed to grow worse; saw the justice of God in my own condemnation, lost confidence in my own works of righteousness, and felt I would certainly be banished forever. In this condition, one evening I was plowing, when the elements seemed shrouded in gloom, in token of my certain destruction; I drove my horse to the end of the furrow, when suddenly a strange sensation from my breast went throughout my body; I went a few paces, a beautiful bright light shone out around me; I felt surprised, what is it? What can it mean? The first thought was, I have been in a long gloomy place and have just got through; the next thought was, God has forgiven your sins! This is what it means! My load of guilt and condemnation were forgotten, I was filled with joy unspeakable, every thing looked bright and praising, even the little birds seemed to sing unusually sweet. Jesus Christ for the first time as mediator appeared to my mind, as the end of the law, for righteousness to me, that is, I felt that Jesus Christ had already done for me the things I had been trying to do for myself, and had failed in every point. I felt it was for his sake my sins were forgiven, from then, until now, I have believed in salvation by grace. I believe it, because I can't help it. I believe it, because thus I received it. I did not believe it once, neither would I to this day, had the matter been left to me. But thanks be to God, he does not leave his people to themselves, as some vainly

suppose, to work out their eternal salvation themselves; for Jesus Christ has already worked that out for them. We all, like sheep, had gone astray, and the Lord God laid upon Him the iniquity of us all. He gave himself for us, that he might redeem us from all iniquity, he made all the atonement that God required, he fulfilled the law to a jot and tittle, he was delivered for our offences and raised again for our justification, and at the set time of the Lord, (as it was with Isaac) he brings each one of the heirs of promise to a knowledge of their inheritance: not by human means, not by men carrying the gospel to them, for that is never done. Men do not manage the gospel as some may vainly believe; for the gospel, is the power of God unto salvation. When the true minister goes, the gospel carries him; for, "If I preach the gospel, I have not whereof to glory, yea, necessity is laid upon me, and woe is me if I preach not the gospel." Then we have no great works to boast of, as some seem to have; but by his Holy Spirit he quickens them into life, of every language and tongue, so we need not be uneasy for fear that some of the people God will be finally lost.

Yours in love,

JAMES T. JORDAN.

WILLOW GROVE, Dal., Feb. 10, 1873.

DEAR BROTHER BEEBE:—For thirteen years I have been a reader of the "Signs," and in the whole of that time it has perhaps never surpassed in richness of communication what it has been for the years 1871-1872. I have received the first three numbers of this year, which I prize very highly, the more so perhaps since circumstances beyond my control have combined to hinder me from the assemblies of the saints recently. Indeed it appears that our young brother Chick is remarkably endowed with a faculty for writing things just to the point. His late admonition, on page 26, current volume, is, in my feeble judgment, an excellent article; and though we at Cow Marsh, as a church, are perhaps somewhat delinquent in the matter of speaking often one to another of the things of the kingdom, yet I think I know the minds of some of the brethren and sisters well enough to say that we cannot but feel very sensibly the force of "right words," when thus spoken, and we believe we are not entirely destitute of gifts other than that of preaching and pastoral, so ably and faithfully exercised among us by our beloved brother E. Rittenhouse, whose labors we prize for the truth's sake. He has of late years been but sparingly blessed with the joy of seeing additions under his pastoral care, yet as he seems all the time impelled by our Lord's words to Simon Peter, John xxi. 15-17, I hope he may have that abundantly blessed to his comfort and the



staying of his hands, Gal. vi. 9, with all the other good sayings of inspiration.

During the past fall our folks have built a new meeting house, and although I am still waiting an opportunity to see it, I understand it is neatly and comfortably built, of good material, and though not entirely paid for, I think the debt is comparatively small.

As I feel incompetent to write anything for the columns of our paper, which I would not consent to do without for twice its subscription price, I will close.

Your sister in hope,  
M. A. FRASHER.

NORTH BERWICK, Maine, Jan. 19, 1873.

DEAR ELDER BEEBE:—I have been a constant reader of the "Signs of the Times" almost from their commencement, and I cannot express the comfort I enjoy while reading them, if not deceived. I am often led to ask myself the question, Why is it that I delight so much in reading them? I fear I am nothing but a hypocrite, and know nothing about a spiritual birth. It is declared, "Except a man be born again, he cannot see the kingdom of God."

"If I love, why am I thus?  
Why this dull and lifeless frame?  
Hardly sure can they be worse  
Who have never known his name."

As I live several miles from our meeting house, and cannot attend by reason of the inclemency of the weather, and my infirmities, I have been perusing the fortieth volume of the "Signs" this morning, and have read the communications of Ruth Adamson, Edna A. Ferguson and J. George Bender, with much interest. It seems to me if I could write as others can for the "Signs," it would be my meat and my drink to do so. I hope those whom the Lord has seen fit to bless with the gift of writing will continue to write for the edification of the children of God. I sometimes hope I have the gift to read and hear. I read Eld. J. L. Purington's communication in the first number of the present volume, with much interest. He expressed my mind in regard to our conversation when we meet each other. I acknowledge my faults, and I wish I might forsake them. But I am prone to wander as the sparks are to ascend upwards.

I would say to brother Philip L. Hampton, of Georgia, that my Signs are all preserved as safe as my bible, and I have often thought, Who will want to read these when I am laid in the ground?

I will close, as I can write nothing worthy of notice. My soul doth wish Mount Zion well, whatever becomes of me.

Yours in much affliction,  
JOANNA C. STAPLES.

GUSTAVUS, Ohio, Feb. 10, 1873.

BROTHER BEEBE:—We receive the "Signs of the Times" regularly, for which we desire to be thankful,

and that which they contain we do appreciate. Situated as we are, deprived of the privilege of hearing the preached word. There was a time when we had that privilege, and we now feel our loss. When I tell you that I have not heard a Baptist preach for over six years, and my companion has not for sixteen years, you will not wonder why we appreciate so highly our paper, the "Signs of the Times." We do feel thankful for such a medium of correspondence, and for the able communications and editorials. May the blessed Spirit of the good Master still encourage them to write on for the comfort and encouragement of all the household of faith. I was reading the first epistle of John a few days ago, and while my mind seemed to be led into some of the blessings contained therein, a thought entered my mind that I should like to hear from brother Beebe on some of the blessings contained in the last chapter of this first epistle, 20th verse, also the necessity of heeding the admonition of the verse following.

Yours very affectionately,  
S. G. SUPPLEE.

ALBANY, Oregon, Jan. 30, 1873.

DEAR ELDER:—Having space left after attending to other duties, I will say to you that the brethren and sisters living in Scio, Linn County, Oregon, having petitioned the several churches composing the Siloam Association for aid in council to constitute them into a church, on Saturday before the fourth Sunday in January, 1873. In consequence of very rainy weather but three of the churches were represented at said meeting, viz:

From New Hope, Deacon David Barker.

From Union, Elders A. Shanks and A. T. Beebe.

From Bethel, Eld. E. Stout, Dea. Wm. Clymer, and brethren J. H. Adams, E. T. T. Fisher and J. T. Crooks.

After praise and prayer, and preaching by Elders A. T. Beebe and A. Shanks, the brethren proceeded to organize into a council, by choosing Eld. E. Stout Moderator, and J. T. Crooks Clerk.

The council being ready to attend to business, proceeded in the following order:

1. Brother B. Munkers, and sister Munkers, his wife, from the Siloam Church, and brother S. R. Durland, from the Union Church, being present, were invited to seats in council.

2. The following named brethren and sisters, who were desiring to become constituted into a church, were then called on for their letters of dismission, and presented them as follows: Eld. W. M. Morrow and sister Elizabeth Morrow, brother Christian Clymer and sister Elizabeth Clymer, brother Edward Loat and sister Ann E. Loat, and brother Preston Munkers, all of whom had been dismissed from Bethel Church.

3. Called for the Articles of Faith as agreed upon by said brethren and sisters, as their platform, which were read by Elder Morrow. The council believing them to be sound and expressive, a motion was made by Eld. A. T. Beebe that they be also adopted by the council, which was agreed to unanimously.

4. The council then held a short consultation, and unanimously agreed that they be pronounced a church in order, to sit and transact the business pertaining to the house of God.

5. A charge was given them by Eld. E. Stout, relative to their duty in the transaction of business, and of the obligation they are under to one another, and to the great Head of the church, to see that all things be done according to the pattern set before them.

6. The right hand of fellowship was then given by all the council, while singing one of the songs of Zion.

Prayer by Elder Stout.

The council then adjourned.

The newly constituted church then organized and attended to such business as was necessary, among which was taking upon themselves a name, and agreed to be known by the name of The Regular Baptist Church of Scio.

There would have been two other members in the constitution, had they not been prevented from obtaining letters, by the inclemency of the weather.

JOHN T. CROOKS.

MILLPORT, Sanford Co., Ala., Jan. 15, 1873.

ELDER G. BEEBE:—I feel so little and unworthy that I am afraid to say dear brother. Yet I have been identified with your people from my youth, and have been trying to preach the unsearchable riches of Christ for over thirty years. It has been my meat and my drink to speak of him in whom all fulness dwells. During this long time I have had terrible combats with the world, the flesh and the devil, and often they have got we down, and I have thought, Surely this is the last of little sinful me! But amazing grace! it has been my blessedness thus far that just about the time I thought I was gone, to hear a small still voice within, saying, Peace; be still. Then I can say, Rejoice not against me, O mine enemies; for when I fall I shall arise. David says, The Lord raises up all that fall, and a broken and contrite spirit he will not despise.

Dear Elder, my life has been a life of tribulation, doubts and fears. My doubts arise thus: Could a man with such a vile nature and sinful heart as I have, be a christian, and be called to feed the flock of God? Could the Lord love a sinner, and let him suffer as many trials and hardships as I have had to suffer? Now I know that your skilful pen, drawing matter from the bible, and your kind christian heart, and the the sympathy of all the dear children of God, with all

their kind words, cannot absolve me. This is the work of the Spirit. No, nor the angels that hover around the bright throne, to help you, could not bring me out of my sorrows. This is the work of God, and he only can perform it, and he will do it in due time.

Being at home to-day, unwell, and under a great cloud of doubts and fears, I thought I would try to ease my troubled mind, by telling the household of faith some of my views on 1 Cor. viii. 13. "Now abideth faith, hope, charity, these three; but the greatest of these is charity." Now they abide; that is, they stay, they remain, they are immovably fixed, they are not to be torn loose from the place of their abode by the storms of persecution and sin, nor by fiery billows, nor by any other power.

—Rom. viii. It is God's work to place them, to fix them, to unite them, to work them, to manage them. He is the great spiritual performer, and all his work is done to fall perfection, for a specific purpose, to bring about a certain result. And that purpose in placing in us these great powers, is to guide every one of his little ones safe over life's stormy sea, and moor them safely in the port of heaven. Then faith and hope will be exchanged for fruition, but charity, which is love, never faileth.

Where do they abide? In every christian, in the entire church. How often has your poor correspondent been in such fierce storms as to think, Here I sink to rise no more; these heavy waves of sorrow will sink me; this surging billow will tear my little bark to pieces, and here, like the unfortunate Arctic, I go down. But my anchor, hope, all the time was resting on Christ, my Rock, a tried stone, (only tried, not overcome.) Then in times of these mighty storms, all of a sudden the sunshine of charity would break forth from behind these angry clouds, and the sky would clear up. Faith then unfurls her sails, and on we go rejoicing with joy unspeakable and full of glory. O, my poor soul, art thou dreaming? or hast thou indeed and in truth experienced these things? If thou hast, O what a favored sinner am I! Now notice the niceness of the language: "Now abideth faith, hope, charity, these three." It does not say, as the poor self-conceited arminian often quotes it, Now abideth faith and hope, &c. No. This would make them three separate, independent and distinct things. If we have not charity, or love, we have no evangelical faith or hope. Suffer your poor brother to adduce one of his home-spun figures, to illustrate the relation, &c., between faith hope and charity. We will take the literal sense. Perhaps you are in your office to-day, and you do not see the sun; but you see its light in your office. You may sit and bask in its warm rays, and feel its warmth and heat and yet not see the sun. So I might

properly say, in having reference to the literal sun. Now abideth light, heat, sun; but the greatest of these is sun. Why is sun the greatest? Because sun is parent, or fountain from whence light and heat emanates. So, my brother, you never had faith or hope until the love of God, which passeth knowledge, shined into your heart. And hence as heat literally is both the substance and evidence of the sun, so is faith the substance of things hoped for, the evidence of things not seen. The very same relationship there is between light, heat and sun, there is between faith, hope and charity. In neither case can one exist without the other. The christian always has the light of hope, but there is no heat or life in it. It is an emanation from Christ, however, and is quite essential to our safety. But he does not always have the warmth of faith; if he did, heaven would be on earth, or in earth; for nothing can harm me or make me afraid when I can say, The Lord is my light and the strength of my life. Faith came. Before faith came, we were kept under the law, shut up unto the faith that should afterwards be revealed.—Gal. iii. 23. Light and heat comes. Comes how? Comes when the sun arises; comes with and from the sun. Even so faith comes—comes from Christ. It makes us warm and glad; for in his light we see light. This earth has no life in it. She may have her prolific bosom full of seeds, but not one can ever germinate until the sun throws her enlivening rays of heat into her bosom. Then the earth, under the influence of the life or heat of the sun, commences the exercise of an innate property which is in it. We might sow and plow and dig all our life, without any reward for our labor, unless the sun gave life to the earth. The literal sun is the life of this earth, and gives it light and heat. And even so is Christ, the Sun of Righteousness, the life of his church, and gives them faith and hope. He is the fountain of life. He is the way, the truth and the life. He is our life. When he sends his love into our hearts it fixes in our hearts faith and hope. But the greatest is charity. God is love, or charity. Tongues and prophecies shall fail, faith and hope shall be swallowed up in fruition, but charity endureth forever. The word of the Lord endureth forever. And that is the inheritance incorruptible, undefiled, and that fadeth not away. All I desire on earth or in heaven is to have perfect love—love that casteth out all fear; love that drowns my sorrows and saves me from my sins, doubts and fears; love that enables me to love my enemies. Faith is the substance and evidence of the sun.

My sheet is full, and I forbear to elaborate. May God bless you and all his little ones with much faith and strong hope.

Yours in great tribulation,  
A. J. COLEMAN.

## Circular Letters.

*The Washington District Old School Baptist Association to the churches of which she is composed, Greeting:*

DEAR BRETHREN:—Through the tender mercies of our heavenly Father, we are permitted to meet in another Association, and to send you this our epistle of love, to stir up your pure minds by way of remembrance; therefore, we will offer you a few reflections on Fellowship.

The word fellowship occurs in the scriptures fifteen times; 1st, showing the impossibility of fellowship between beings possessing different and contrary natures, 1 Corinthians, x. 20, 2 Cor. vi. 14, Eph. v. 11; 2, showing the fellowship of all the children of God with the Father, and with his Son, Jesus Christ, Psalms, xciv. 20, 1 Cor. i. 9, Phil. ii. 1 and iii. 10, 1 John i. 3 and 6; 3d, our fellowship with one another, Acts, ii. 24, 2 Cor. iii. 4, Gallations ii. 9, Phil. i. 5, 1 John i. 3-7. The above quotations show, and the scriptures elsewhere abundantly teach that righteousness can have no fellowship with unrighteousness, light no communion with darkness; no concord with Christ and Belial, and he that believeth no part with an infidel, nor church of God any agreement with idols, and sinners, while dead in sin, can have no fellowship with God, no union with His Son, no communion with saints; but O, the depth of the riches of that grace which brought us nigh by the blood of Christ, by whom we have access to a throne of grace and acceptance with God, being born again, made partakers of the Divine nature. The blessed Savior says: "Neither pray I for these alone, but for them also that shall believe on me through their word, that they all may be one, as thou Father art in me and I in thee, that they also may be one in us, I in them and Thou in me."

God and his people meet in Christ, and he communes with them from off the mercy seat; blessed union, mysterious harmony, sweet fellowship! Well might the poet say—

Hail sacred union, firm and strong,  
How great the grace, how sweet the song,  
That worms of earth should ever be  
One with Incarnate Deity.

One in the tomb, one when he rose,  
One when He triumphed o'er His foes,  
One when in heaven He took His seat,  
While seraphs sang all hell's defeat.

This sacred tie forbids their fears,  
For all He is or has is theirs;  
With Him, their head, they stand or fall,  
Their life, their surety and their all.

Fellowship with God is the basis of our fellowship with one another. He who loves God will love his brother also; all the children of God are under the influence of that charity "that never faileth" but suffereth long and is kind; envieth not is not puffed up, doth not behave itself unseemly, seeketh not her own,

is not easily provoked; thinketh no evil, rejoiceth not in iniquity, but rejoiceth in the truth; beareth all things, endureth all things." Ye are all the children of God by faith in Jesus Christ; all have the same Father, for One is your Father, even God; all have the same mother, for Jerusalem which is above is free, who is the mother of us all. Ye are brethren, born to the same heavenly inheritance, and have all been made to drink into one spirit and by one spirit have all been baptized into one body and have been brought, like children, to sit down at the feet of the one master, and learn of Him who is meek and lowly. Here we may sit together in heavenly places in Christ and sup from the sweet cup of fellowship. "There is no place, no community, no fellowship adorned and bespangled with such beauties as a church rightly knit together to their head, and lovingly serving one another; here the poor, weary pilgrim may drink and drink again, until, for joy of heart, he breaks forth singing—

If fellowship with saints below  
Is to our souls so sweet,  
What heavenly raptures shall we know,  
When round his throne we meet,—

where the saints will enjoy the ever unfolding sweetness of heavenly fellowship in the paradise of God, where they will be clothed upon with their house which is from heaven and see their blessed Redeemer as He is; and be like Him. This will be enough. Dear brethren, let us wait with patience, for he will come and not tarry. Let us strive to be in readiness, contending for the faith once delivered to the saints. Striving together for the faith of the gospel, for ye are fellow-servants, fellow laborers, and fellow-helpers together. Strive for peace and, for the things that will edify one another. If a brother is wounded, strive to heal his wounds; if he falls help him up; if he strays, restore him in the spirit of meekness; if he is burdened too heavily help him bear his burdens; deal gently, deal kindly, deal faithfully; walk in the good old way: follow the old landmarks avoid striving about questions to no profit; stand fast in the faith, having your loins girt about with truth and your lights burning. And may the God of love and peace be with you. Amen.

JOHN WALLIS, Mod.

W. P. LINKOUS, Clerk.

## Inquires After Truth.

Will brother Beebe, or some correspondent of the "Signs," give their views on Matt. ix. 14, John i. 21, and Malachi iv. 5? Who was John? Why does he say he was not Elias, and the Savior say he was? Did John know that he possessed the spirit of Elias?

R. H. ESPY.

## ORDINATIONS.

At a special call of the Second Church of Roxbury, a council consisting of Elders and chosen brethren from the several churches of the Lexington Association, together with Elders Beebe and St. John, from sister associations, convened on Wednesday and Thursday, Sept. 12th and 13th, 1872, to examine the gift of brother John D. Hubbell, and if thought expedient, to set him apart to the work of the gospel ministry.

The council was organized by appointing Eld. G. Beebe Moderator, R. W. Sanford Clerk, and N. D. Vermilya Assistant Clerk.

The candidate gave a relation of his christian experience and call to the ministry, doctrinal views and church order.

After consultation, it was thought proper to set him apart to the work of the ministry, which was done in the following order:

Ordination sermon by Eld. G. Beebe, from Rom. x. 15.

Ordination prayer by Eld. A. St. John, and laying on of hands by the presbytery.

Charge by Eld. I. Hewitt.

Right hand of fellowship by Elder S. More.

Benediction by Eld. B. Maben.

G. BEEBE, Mod.

R. W. SANFORD, Clerk.

N. D. VERMILYA, Ass't Clerk.

## APPOINTMENTS.

If the Lord will, Eld. D. Bardley will be with the brethren on the Shore, as follows:

Monday, March 24, 3 o'clock p. m., at Broad Creek. Tuesday, 25th, 11 a. m., at the same place. Tuesday night at Delmar. Wednesday, 26th, 11 a. m., at Little Creek. Wednesday night at Pittsville. Thursday, 27th, 11 a. m., at Forest Grove. Friday, 28th, 11 a. m., at Indiantown. Saturday, 29th, 11 a. m., at the same place. Sunday, 30th, 11 a. m., at Nassaongo. Sunday night, at the same place. Monday, 31st, 2 p. m., at Salisbury. Tuesday night, April 1st, at Church Creek.

The friends interested will please give general notice, and meet him, and convey him to the several places.

## NOTICE.

As I am constantly receiving letters from brethren in different parts of the United States, to know how I progress with the History of the Primitive Baptists, please let me say to them, through the "Signs," that upon a consultation with the Publisher I find I would have to advance \$1,500 before they would put the work to press. Consequently I have to stop until God in his providence shall open up a way whereby the history of those abused and much persecuted people shall be published.

Yours,

JOHN H. GAMMON.

January 30, 1873.



## EDITORIAL.

MIDDLETOWN, N. Y., MARCH 1, 1873.

## REMARKS ON I TIM. II. 1-4.

At the special and repeated request of our beloved brother, Eld. Thomas M. Poulson, of Accomac Co., Va., we will once more give such views as we have on the passage, which reads thus:

"I exhort, therefore, that first of all, supplications, prayers, intercessions, and giving of thanks, be made for all men: for kings, and for all that are in authority; that we may lead a quiet and peaceable life, in all godliness and honesty. For this is good and acceptable in the sight of God our Savior, who will have all men to be saved, and to come unto the knowledge of the truth."

This exhortation is stated as of primary importance, and should be obeyed *first of all*. Why the prayers, supplications and thanksgivings of the saints for all men, including kings and rulers, is so vitally important, is that we, the saints addressed and exhorted, may lead a quiet and peaceable life in all godliness and honesty. Not only is this conducive to the happiness of the saints, but in the sight of God our Savior, or as looked upon and regarded by him, it is good and acceptable. We may infer then that the opposite is, in the sight of God, evil and unacceptable. The indwelling Spirit of God leads those who are born of and led by the Spirit, to desire first of all, and more than all things else, to do that which is good and acceptable in the sight of God their Savior. Many things may be regarded as good in the judgment of men, and even of good men, which God does not approve of. Those things which he has enjoined in his word, and by the example which he has given us, are good in his sight, though they may be disapproved by men, by kings, and rulers of the earth. The reason why kings and earthly rulers are to be prayed for especially, is clearly intimated: that they may not be allowed to impose any impediment in the way of the saints, causing perplexity or distress to them as the followers of Christ. Supplications and prayers are to be offered to God in regard to rulers, because he alone can turn their hearts as the rivers of water are turned; he can make them a smarting scourge in chastening his people for their follies, and use them as his sword and his hand in the execution of his designs. It is meet that the saints, instead of looking for favors from earthly monarchs or rulers, should offer supplications and prayers to God that he may rule our rulers, govern our governors, and so control all who are in authority over us, in such a manner as to protect his people from oppression and disorder. And when favored with good earthly governments, which abstain from in-

terference with our religious rights, we are to give thanks to God, recognizing him as the giver of every good gift, whether temporal or spiritual.

Supplications, &c., are to be made for all that are in authority. Earthly governments are to be recognized by the saints, as ordered of God for a terror to evil doers, and a praise to them that do well. But the things of the secular are not to be mixed up with the providential or spiritual government of God. The apostles have decided that the saints ought to obey God rather than men. If the proper distinction which Christ has commanded be observed between the things of Cesar and the things of God, there will be conflict, and then the saints will worship God under their own vine and fig tree, leading quiet and peaceable lives in all honesty and godliness, while as citizens of this world they will "render tribute to whom tribute is due, custom to whom custom, honor to whom honor, and fear to whom fear is due."

This is good and acceptable in the sight of God our Savior. God is not only our Savior from the curse of the divine law, from sin, death and hell, but he is our Savior from the oppression of earthly kings and rulers. "Who will have all men to be saved, and to come unto the knowledge of the truth."

The will of God is the supreme standard of right, and the only law by which God himself performs his wonderful works. "He worketh all things after the counsel of his will." He doeth his pleasure in the armies of heaven, and among the inhabitants of earth. "Declaring the end from the beginning, and from ancient times the thing which are not yet done, saying, My counsel shall stand, and I will do all my pleasure." The same apostle who wrote this text, also by the same inspiration wrote Rom. ix. 18. "Therefore hath he mercy on whom he will have mercy, and whom he will he hardeneth." We are not permitted to construe the words *all men*, in our text, so as to make them conflict with the other parts of divine revelation. The all men intended in this text cannot mean those who are even now suffering the vengeance of eternal fire; nor those unto whom God will send strong delusions, that they may believe a lie, that they may be damned. It cannot mean that it is the will of God to save from hell those whom he will turn into hell, with the nations that forget God. But these words are used here as they are used in many other places in the bible, to signify all classes of men, as kings and subjects, rulers and ruled, Jews and Gentiles, those of every kindred, tribe and nation, whom he has chosen to salvation through sanctification of the Spirit and belief of the truth. The subsequent chapters of this epistle define the sense in which Paul uses the words *all men*, as pa-

rents and children, husbands and wives, masters and servants, kings and subjects, rulers and ruled.

"For there is one God, and one Mediator between God and men, the man Christ Jesus, who gave himself a ransom for all, to be testified in due time." All who belong to the body of Christ are embraced in the mediation of Christ; all for whom he gave himself a ransom, and they all shall be testified, or made manifest by the Spirit, in due time. For this one Mediator has promised to raise them up at the last day. He says, "All that the Father giveth me shall come to me, and him that cometh to me I will in no wise cast out." This, he says, is the will of the Father, "that of all he has given me I should lose nothing, but should raise them up again at the last day." "My sheep hear my voice, and I know them, and they follow me; and I give unto them eternal life, and they shall never perishing; neither shall any pluck them out of my hands. My Father which gave them me is greater than all, and none can pluck them out of my Father's hands. I and my Father are one."

None, brother Poulson, but those who hate the sovereignty of God, and wish to place the crown of power upon the creature's head, and to make salvation to depend upon the will of man, will cavil with the text, or wish to make it conflict with the general tenor of the scriptures, which positively declare that it is not of him that willeth, nor of him that runneth, but of God who sheweth mercy.

On another page will be found the letter of Elder Mathis, forwarded, as will be seen, by brother Dudley, for publication. We have often admonished our correspondents to avoid unwarrantable allusions to those of whom they have occasion to speak. Only when the churches or the saints should be warned of deceivers and impostors are we justified in even exposing the faults of others to public view. Living a thousand miles from the brother who has been accused of heresy, and having no personal acquaintance with him, we, from the representation given, could only regard him as a heretic and a deceiver of whom the saints should beware.

We are sorry to find any of our correspondents in whom we have had implicit confidence, implicated as false accusers of the brethren. But we have ourself suffered too much from having been misrepresented, by others who have volunteered to interpret our views, and who in their gratuitous officiousness have imputed to us as many and as gross heresies as have been charged upon Eld. Mathis, to be willing to allow any one, friend or foe, to be assailed through our columns without liberty to respond, and avow their own sentiments in their own language.

We are bound to receive the statement of Elder Mathis, as he must be

the most competent exponent of his own sentiments. No man has a right to charge him with holding heresies which he himself disavows, unless they can clearly prove that he actually promulgates the doctrines which he says he does not.

It would be far better for brother Bartley, or any other brother, before bringing serious charges against others, to visit or correspond with those whom they fear are unsound, and labor to convince them of their errors, and be sure in no case to make an unfavorable impression wrongfully against any one.

As a general thing, even when disorders and heresies are detected and known to exist, it is more productive of evil than of good to publish local difficulties abroad through the "Signs," and so spread them throughout the length and breadth of our wide circulation.

Our columns are open to the defence of every gospel sentiment contained in the scriptures, and to the exposure and refutation of every heresy; but to implicate individuals who are only known perhaps in their own vicinity, is unnecessary, unwise and unchristianlike.

## INFANT SALVATION.

Brother Wm. Madden, of Pa., requests our views in regard to the salvation of infants, as he says there some who charge that we Old Baptists hold that they are in hell. We have frequently refuted the slanderous charge. There is probably not a man living who has a better opportunity to know what are the distinguishing sentiments of the Old Order of Baptists than our humble self, and in our sixty-two years membership with the Baptists, and more than forty years of constant correspondence and intercourse with them in all the States, we have never met with one of that order who pretended to know who were in hell. We speak that which we know, and testify that which we have seen or experienced.

On the subject of the salvation of infants, we say now what we have frequently said before, that the doctrine of salvation by grace alone, as held by the Primitive Baptists, is the only doctrine that admits the possibility of their salvation. If salvation is upon the ground of conditions, and the conditions such as infants can neither comprehend or perform, those who die in infancy must be lost. But the full, free, effectual, unconditional salvation of the lost, helpless and perishing, yet chosen people of our God, extends to us, and to our children, and to all that are afar off, even as many as the Lord our God shall call. Infants are saved as all other helpless sinners are, by grace, through the redemption that is in Christ Jesus our Lord. And the Spirit's work in their being born again and qualified for the enjoyment of spiritual things, is just as

efficient and as indispensable in the case of infants 'as in the case of adults; for all must be born of the Spirit, or they cannot know the things of the Spirit.

The following lines are said to have been copied from a tomb-stone in a grave-yard in England:

Bold infidelity, turn pale and die;  
Beneath this stone four sleeping infants lie:

Say, are they lost or saved?  
If death's by sin, they sinned, for they are here;

If heaven's by works, in heaven they can't appear.

Ah, reason, how depraved!

Revere the sacred page; the knot's untied:  
They died, for Adam sinned; they live, for Jesus died."

## Marriages.

By Elder Wilson Housel, at his residence near Milltown, N. J. on the 5th of October, Mr. George Moore and Miss Ella Snedeker, both of Spottswood.

By the same, at the residence of the bride's father, in East Brunswick, on the 15th of October, Mr. Luther V. Dye, of New Brunswick, and Miss Maggie B., daughter of Jacob T. Rue Esq., of East Brunswick.

By the same, at his residence, Mr. James Hill Esq., of Monroe Township, and Miss Elizabeth Ann, daughter of John Soden Esq., of Shrewsbury Township, Monmouth Co., N. J.

On the night of Nov. 21, 1872, at the residence of Mr. Charles H. Williams, by Mr. A. B. Morris, Mr. W. M. Goodwin and Miss Mary S. Williams, all of Abbeville, Lafayette Co., Miss.

Dec. 25, 1872, at the residence of the bride's father, in Gibson Co., Ind., by Elder John H. Gammon, Mr. Ozias D. Oldham, of McLean County, Ky., to Ellen, daughter of James Gaultney Esq., of the former place.

## Obituary Notices.

Please publish the death of my dear mother, **Maria Mathew**, who died Jan. 21, 1873, of lung fever. She was sick but two weeks, and suffered a great deal. We hope she has gone home to rest. I am her only daughter. I had a dear brother, who has gone before, and I hope they are both asleep in Jesus. My mother has been an Old School Baptist for a great many years, and I believe she was a Christian. She leaves a husband, one daughter, several step-children, with other friends to mourn.

Dearest mother, thou hast left us,  
And our loss we deeply feel;  
But 'tis God that hath bereft us,  
He can all our sorrows heal.

LOUISA MATHEW.

DIED—In Hopewell, N. J., Oct. 1, 1872, after a lingering illness, which he bore with patient resignation, **Dea. Benjamin V. Drake**, in the 78th year of his age.

The subject of this notice was baptized by Elder Boggs, in 1817, and adorned the profession he had made of the name of Christ, by a well ordered life and conversation. In 1820 he was appointed deacon of the church, which duties he discharged to the satisfaction of the church. With the weight of years, at his own request he was relieved of its more active duties, but by the unanimous request of the church he retained the appointment till the time of his decease.

Brother Drake was well established in the doctrine of salvation by grace, and was faithful in all the duties incumbent upon him as a deacon and member of the church, ever filling his place when the church met for worship, if not providentially hindered, cheering our hearts with his presence and

example. But his seat among us, so long occupied, is now vacant—a father in Israel has been called home. We are however comforted with the blessed assurance that he is taken from the church militant to the church triumphant.

He has left a widow, children and grandchildren, together with the church, to mourn our loss; but we sorrow not as those who have no hope, believing that they that sleep in Jesus will God bring with him.

Z. STOUT.

DIED—In Coatesville, Chester Co., Pa., at the house of her nephew, Enoch Gatchell Esq., Aug. 6, 1872, **Miss Ann K. Haaper**. She was born Feb. 11, 1814, and was baptized March 14, 1830. She was sound in the faith of God's elect, and adorned her profession by a godly walk and conversation. She was much afflicted at times with sickness during her pilgrimage through this vale of tears, but was of a meek and quiet spirit. She was beloved and esteemed by the church, and none could find any occasion against her. None in the church loved the gates of Zion better than she did, often coming when she was not able. How dearly she loved the company of the saints. I have often seen her at the house of her brother-in-law, Dea. James McDowell, (her home) listening with intense interest when their conversation would be about the Lord of the way, and what he had done for poor pilgrims; but now there is no veil between. It was her happy privilege to hear the gospel of the grace of God preached in its purity, by that valiant man of Israel, Elder Thomas Barton, and also by Eld. G. W. Staton, both of whom preached the gospel full and free, and have laid their armor by.

Her remains were brought to London Tract grave-yard, and interred with many of her kindred and brethren, to await a glorious resurrection.

Her funeral sermon was preached by our beloved brother, Eld. E. Rittenhouse, to an attentive and solemn congregation of relatives, neighbors and friends.

JOSEPH HUGHES.

**Isaac R. Fenton** departed this life of sorrow at his home in Canadice, Ontario Co., N. Y., on the 28th of December, in the 76th year of his age.

Brother Fenton had been a suffering invalid for eight months before his death, during which he at times expressed his desire to be freed from this life of suffering, and to be with Christ; yet he felt resigned to the will of God.

He was converted in early life, and united with the O. S. Baptist Church at Prattsburg, Steuben Co., N. Y., and has ever remained an honored and consistent member. His faith in Christ buoyed him above the waves of earthly strife, to the close of his earthly pilgrimage, and those who knew him best, most appreciated his worth as an honest, upright and straight forward citizen and Christian. The communities in which he has lived, the church of which he was a member and deacon, but more especially his aged and suffering companion and remaining children will sadly miss the venerable form, the faithful and affectionate husband and father; but their loss is his infinite gain; for leaning on the arm of his beloved Savior, he has crossed the dark river, and has entered the snowy portals of the golden city, and joined the glorified throng of just men made perfect.

May his exemplary life and character lead his bereaved family and friends to a like consecration of their lives to the service of our Lord and Savior Jesus Christ.

L. T. PARTRIDGE.

I am requested by our dear brother, Dea. Richard Langford, of Warrick County, Indiana, to inform you of the death of his youngest son, **John Allen Langford**, who departed this life Nov. 4, 1872, aged 26 years, 4 months and 16 days. His sickness, which was fever, was of a protracted character, and he was for a while somewhat better, so

that he got up and went to work on the farm, being of a very industrious nature. But he took a relapse, and notwithstanding that the best medical advice the country afforded was had, he sank into the arms of death.

He was a very moral, upright young man, and was well respected by all who knew him. Living on the farm with his father, it seemed like he was a great comfort to our brother and sister Langford in their declining years. But the Lord, in his inscrutable wisdom, was pleased to order it otherwise, and thus another of their children is taken from them. I was glad to witness the resignation to the divine will which our brother and sister were blessed with in the great bereavement.

Before leaving the world, he was enabled to tell what he hoped the Lord had done for him in the pardon of his sins, and his eternal acceptance with him.

He leaves a wife and two children to mourn their loss. His remains were borne to the grave, where Eld. V. R. Allen delivered a discourse from a portion of 1 Cor. xv., on the subject of the Resurrection.

Most deeply do I sympathize with our dear brother and sister Langford, and I pray that the dear Lord may bless them with sustaining grace, and be a father to the fatherless children. And finally, when we have filled up our sufferings, may we by divine grace meet around the throne of his glory, there to praise his matchless grace forever and ever. Amen.

Still in the depths of tribulation, your unworthy brother,

JOHN H. GAMMON.

## NAAMAN THE SYRIAN.

A discourse delivered by J. R. Respass, of Ellaville, Schley Co., Ga., whom address for a copy, inclosing ten cents; or send one dollar for a dozen copies, and distribute them amongst your friends, brethren and sisters, and neighbors. To any Old School Baptist minister who will send me his address, I will send a copy gratis.

Dear brethren and sisters, please send me the address of any brother, sister or friend who would be apt to take a copy, but who would not be likely to hear of it through the "Signs," or anyone who would be glad to have it, but have not the money to spare for it; and oblige a brother, fellow-laborer and servant in the gospel.

## HYMN BOOKS.

We have just received from our Book Binder the Third Edition of our Baptist Hymn Book, and are now ready to supply orders for any of the various kinds of binding, viz:

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DEVOTED TO THE

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IS PUBLISHED

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# Signs of the Times.

DEVOTED TO THE OLD SCHOOL BAPTIST CAUSE.

"THE SWORD OF THE LORD AND OF GIDEON."

VOL. 41.

MIDDLETOWN, N. Y., MARCH 15, 1873.

NO. 6.

## POETRY.

Written for the "Signs of the Times."

### GOING HOME.

(Composed to be sung with the chorus,  
"There'll be no sorrow there.")

I'm on my journey home,  
My toils will soon be o'er;  
Then shall my Savior bid me come,  
And rest forevermore.

Chorus.—

There'll be no sorrow there,  
There'll be no sorrow there.  
In heaven above, where all is love,  
There'll be no sorrow there.

My conflicts soon shall end.  
Then shall my labors cease;  
And I shall from this vale ascend,  
And reach the port of peace.

Long have I fought with sin,  
And other dreadful foes;  
But soon shall I through Jesus win,  
And find a sweet repose.

Much sorrow, grief and pain,  
I find along the way;  
But soon my passport I shall gain  
To everlasting day.

Here storms and tempests blow,  
And clouds obscure the skies;  
But in that clime to which I go  
No tempests ever rise.

There shines eternal day,  
There reigns my conquering King;  
O, come and waft my soul away,  
And I thy praise shall sing!

("There'll be no sorrow there," &c., to  
follow each stanza.)

I. N. VANMETER.

Macomb, Ill.

Written for the "Signs of the Times."

### ACTS IV. 12.

"There is none other name under heaven  
given among men whereby we must be  
saved."

There is a name whose music thrills  
The soul with pure delight;  
Before the everlasting hills  
It stood, and now its glory fills  
All length and breadth and height.

Before the morning stars their song  
Together sang on high,  
In rapture it was borne along,  
Unuttered by a mortal tongue,  
But known to Deity.

Through all the ages it has been  
A tower of strong defence,  
A solid rock whereon to lean,  
A sure relief for guilt and sin,  
Our perfect righteousness.

It takes the sting of death away,  
And glorifies the grave;  
It turns the darkest night to day,  
And sinners born again can say,  
It has the power to save.

It is the name of that dear one  
Whose blood was shed for me;  
But tears and pains cannot atone  
For one agonizing groan  
Endured on Calvary.

S. M. B.

Jan. 15, 1873.

## CORRESPONDENCE.

HERRICK, Bradford Co., Pa., Feb. 19, 1873.

MRS. SAMUEL TROTT—DEAR SISTER IN CHRIST:—When I received your letter of Sept. 17, asking my views upon Solomon's Song i. 7, 8, I did not feel that I had such understanding of the text as I desired to have before undertaking to write upon it. In my brief reply to you, and to sister Johnson, who united with you in the request, I believe I promised that if the Lord should be pleased to lead my mind more clearly into the subject, I would try and write something upon it and submit it to Elder Beebe for publication in the "Signs," if he thought best. Since then I have felt about the same with reference to that text, feeling no drawing of mind to write upon it, because there was no life or power in it for me, until two or three days ago, when the words seemed to connect themselves with my own experience, and to become alive in my soul. And especially to-night they are quite warm and glowing within me, and I will try, as the Lord may enable me, to write something of what I feel. It is only by a personal experience of the power of any portion of God's word that we can truly understand it. We may even have heard one of the Lord's servants preach from it with spiritual power, or may have read a correct exposition of it, and yet what we have heard or read rests in our memories as a mere natural theory, of the correctness of which we may be uncertain, until the Lord by his Holy Spirit, applies it to our own experience. Then the words are indeed "spirit and life" to us; our understanding of their meaning becomes clear and settled, independent of any earthly teacher; and the true preaching or writing that memory has kept is brought back to us and becomes spiritual food and nourishment.

I know that I have been taught in some measure, and daily feel, my own great weakness and utter inability in spiritual things. I feel very poor in spirit. I am vile and wandering and wretchedly corrupt in myself, and I truly feel that it is of the Lord's mercies that I am not consumed. But the Lord has been pleased to give me a sweet token of his love, and I can never get over wondering over it. It is such wonderful love that could be placed upon such a vile sinner. And more

wonderful still that he should speak through one so ignorant and unworthy to the comfort of any of his dear children. But the Lord is not limited. He speaks by whom he will speak. I speak of these things because they rest with solemn weight upon my mind as I write. I have sometimes felt my sins and ignorance and darkness to be so great, and my nature to be so utterly corrupt in the light of God's holiness, and have felt so oppressed by the burden, that I would say to myself, It cannot be that I am one of the Lord's people. He cannot love one so wretchedly vile as I. And I would seem to see a mountain, as it were, between me and him, that made it impossible for me even to try to pray. I could not look towards his holy throne. I could not feel any assurance that I truly loved him, for it seemed that the holy love of God could not exist in one so unholy. And then, right in the midst of such a wild, tangled wilderness of wretchedness, that made any favor from God appear impossible, I have all at once felt my poor heart melted down with tender contrition and love, and could feel, as I do to-night, that I did truly love the dear Lord, the blessed, holy Savior, and that my soul panted for him as the hart panteth after the water-brooks. And I could cry out to him, and with strong urgency of spirit could supplicate his mercy, calling upon him by the most endearing names, and stretching out my arms to him with that yearning of spiritual affection and desire that can only be satisfied by his presence felt in the soul, by the strong and tender embraces of his right hand and "the kisses of his mouth." At such a time, feeling deeply my own ignorance and poverty and weakness, and with all my spiritual desires awakened and calling for heavenly supplies, I can say in the holy and clinging confidence of love,

"Tell me, O thou whom my soul loveth, where thou feedest, where thou makest thy flock to rest at noon." This is one strain in the "Song of songs," which is Solomon's; the song of redeeming love; the inspired expression of the communion between the risen and ascended Savior, of whom Solomon was a type, and his people. Called the "Song of Songs," not merely as being the best song, but as being the only song, of which all natural songs are but types. When once we have learned this song it be-

comes at once the only song in which there is music for us; and when our souls cannot enjoy this they can enjoy nothing. There is no other "voice of melody" for us. The music of song awakens the highest and tenderest emotions of our nature, which are also most fully expressed in song. So the sweet communications of love from our dear Redeemer to his people, as they are felt in the soul, and the holy, spiritual emotions of love and joy and sacred desires which are created and called forth by them, to which the Holy Ghost has here given expression, are called a song. It is our song, for the Savior and his people are one, and they so perfectly one with each other in spiritual experience that they are here represented as one, the chosen fair one of Christ, whose words express the feelings of every saint. The distinguishing doctrine of salvation is as clearly set forth throughout this song as in any other part of the scriptures. However we may differ in the thoughts and utterances of our carnal minds, there is no shadow of discord in our spiritual experience. The true doctrine is there; and when the word and doctrine of the scriptures are applied to our experience by the Holy Spirit it is full of sweet melody to our souls.

The expression, "Tell me, O thou whom my soul loveth," shows the desire of the quickened soul to receive direction from the Savior's own voice, knowing that he only can direct surely and safely. In this case the child of God is evidently represented as feeling very deeply the vileness and depravity of his carnal nature, which is "black as the tents of Kedar," groaning under the prevailing power of his sinful propensities, and feeling the need of food from the hands of the Savior to nourish and strengthen his spiritual nature, that its fruits and graces may be more felt in his heart and manifested in his life. How often are we in such a case, when it seems as though our spiritual life, if we have any, is at a very low ebb; when our thoughts appear mostly of a worldly nature, our feelings cold, our hearts hard; when we seem to have very little power against our vile passions that rise up and assert their strength to torment us; when we are burdened in an especial manner because we cannot do the things we would, but continually do the things we would not; when the word of truth as we read or hear it, and the ordinances of

the gospel, are without life or power to our souls; when we feel as though we had no religion at all, for we cannot enjoy it in our souls, nor manifest it as we want to in our lives. We are in an extremity. We almost give up. But the Lord will not let his work die out in the hearts of his people. His grace fans the fading spark of love, and he gives us a spirit of supplication so that we can draw near and call upon him, and make known our wants, as in the words of the text.

"Where thou feedest." We may know where his church is, and where the gospel is preached, and may have the privilege of hearing it, and may see others feeding and rejoicing while they feel their spiritual strength renewed, but we cannot get to the spiritual place where they are feeding. Our souls remain in a dry and barren land. The Savior only can bring us to the banqueting house. He only can lead us by the still waters, and make us lie down in the green pastures. While we are in this desolate condition we are peculiarly exposed to the power of temptations and soul afflictions, and to the fiery darts of the enemy; and we suffer under these fiery trials as a sheep would suffer and pant under the powerful rays of the sun at noon. Under the noonday heat of trial, temptation, persecution and affliction, the Savior is to his people "as the shadow of a great rock in a weary land." But he only can cause us to enjoy that sweet shelter; he only can bring us to the place where he makes his flock to rest at noon.

"For why should I be as one who turneth aside by the flocks of thy companions?" These flocks are placed in contrast with the Savior's flock, and cannot therefore belong to that flock. These companions are those who also have flocks, professing to be true shepherds, but whose profession is false. Those of the Lord's children who turn aside from the truth and join with those false professors in their erroneous doctrine and practices, find no spiritual food or shelter or rest there. It is to them a scorched, desolate, barren land, where they starve, like the prodigal, upon husks. But here is one who, though perhaps connected with the church, and firm in the faith, is yet as famished as one who turns aside. Hence the question, Since I do love them, and hold the truth and ordinances of thy house precious, why should I be destitute and comfortless as one who turns away from the truth?

"If thou knowest not, O thou fairest among women." In the response of our Savior he intimates the discriminating favor and love with which he regards us. When we hear his voice of love, we feel at the same time something of the cleansing and beautifying power of his blood and righteousness, and so receive the sweet assurance that we are comely

through the comeliness that he has put upon us. But in the peculiar expression, "If thou knowest not," there would seem to be implied a question whether we may not know, after all, that about which we have prayed for knowledge. And I think we have sometimes felt the power of this "If thou knowest not" in our own souls when, after having desired and prayed, perhaps for a long time, for a return of spiritual enjoyment, for a more manifest growth in grace, for a knowledge of the place where the Savior feeds his sheep, we have finally been made to acknowledge that the way had been hedged up rather by the cross than by darkness. And asking for direction or for comfort may sometimes really be asked for a way of less difficulty and trial, of less persecution, self-denial and mortification of the flesh, than the one that we have secretly felt in our souls was the way we ought to go. Our frequent hesitation to go in the path of trial, taking our cross, may be gently reproved here by the words, "If thou knowest not," while we are again more plainly pointed to the way the saints have ever trod.

"Go thy way forth by the footsteps of the flock." Had we felt assured that we were following the footsteps of the flock? We must look again, look more closely, and as the apostle directs us, "examine ourselves whether we be in the faith," whether we be in the way. "Go thy way forth;" forth from thyself; forth from the world; forth from the path of earthly ease and self-indulgence. Look again at the footsteps of the flock, as they are clearly marked out in the scriptures. Do they not invariably lead through great tribulation; through deep waters of sorrow and trial; through self-denial, mortification of the carnal mind, and crucifixion of the flesh with its affections and lusts? In going our way forth by the footsteps of the flock, we have to wage a constant warfare with a thousand forms of sin, with the inclinations of our deceitful hearts, and the worldly leadings of our carnal minds, as well as with the many enemies that oppose our way from without. It is necessarily a path of suffering. The footsteps of the flock follow their Leader's steps, and they know the fellowship of his sufferings. His direction is, "If any man will come after me, let him deny himself, and take up his cross daily, and follow me." The precepts of our Savior and the exhortations of the apostles, as well as the history of the "great cloud of witnesses," all point out the footsteps of the flock to lead through self-denial. How often we sleep when we should wake and watch, rest when we should be fighting, shrink from some sacrifice of worldly interest or comfort when we should go forward. And then we have to mourn a decline of spiritual enjoyment. But the Savior is so kind, so tender with our frailties and

weaknesses, so long suffering. "He knoweth our frame; he remembereth that we are dust." When we cry unto him in our spiritual destitution he hears us, and does not despise our prayer. But he points us gently to the way again: "Go thy way forth by the footsteps of the flock." Through great tribulation we must enter the kingdom of heaven. We must be crucified before we can enjoy spiritual life; must sorrow before we can rejoice; must suffer with the Savior before we can rejoice with him.

"And feed thy kids beside the shepherds' tents." "How goodly are thy tents, O Israel." "How amiable are thy tabernacles, O Lord of hosts." These tents are the churches of the living God, where the living family or flock of God is fed. Those who inhabit these spiritual tents have come through a very narrow path, between the upper and the nether millstone. "Bread corn is bruised," and thus they have been prepared to become "one body and one bread." When we have gone down to the depths of our own depravity by new and painful experiences of it, learned our helplessness anew, been killed again and again to self and to the world, we come more clearly into view of the Shepherd's tents; and into nearer and sweeter fellowship with the Lord's people who have been brought through the same killing exercises of soul into gospel life and liberty; and into a deeper appreciation of the blessedness of the truth as it is in Jesus. Here we find where the Lord feeds. How new and fresh and good the preaching sometimes seems to us after some such deep and trying exercises of soul. We may have been favored with a hope for years, and with a valued place in the church, yet how new and doubly dear and delightful the truth and gospel privileges, and the faces and fellowship and communion of the brethren, now appear to us. Through new and deeper trials of soul we have traced the footsteps of the flock still farther experimentally, and have come nearer than ever to the Shepherd's tents, and to the faithful witnesses who have gone before us. Here, after the weary way, how delicious is the fare for the flock, how sweet the heavenly pastures, how refreshing the still waters, how calm and soothing the rest under the shadow of his wing. What care we now for the pleasures, honors, applause, ease or comfort of the world? All we want is to see the Savior's face, to hear his loving voice, to feel the balmy breath of heavenly peace and joy.

Here we can feed our kids. I cannot understand that these kids represent people, either elect or non-elect, either members of the church, or quickened souls who are not members. The church is addressed, the bride of Christ, and the address is therefore to every one who has these heavenly desires, whose soul loves

the Savior and longs for his presence and guidance, whether connected with the visible church or not. There are no doubt always many of the Lord's quickened people outside the visible church, and in Babylon, but I do not understand that they are represented in the scriptures as belonging to the church and as being under her care, or under the care of the follower of Christ, as a flock of kids. The Savior's testimony and gifts are in the churches, (Psa. cxxii. 4, Rev. xxii. 16) and are not represented as being sent outside or into Babylon to feed and nurse those of his people who may be there. But he himself cares for these, saying, "He that hath an ear to hear, let him hear what the Spirit saith unto the churches;" and when he will he brings them also to the Shepherd's tents by the same word, "Go thy way forth," and bids them also feed their kids there. This direction to feed their kids is in answer to the desire expressed in the words, "Tell me where thou feedest." This desire is that our souls may be fed, that our spiritual strength may be renewed, that the fruit and graces of the Spirit may be nourished, and more fully felt and manifested by us. Every christian is, in this figure, a shepherd, who has a flock of very tender kids to watch and nourish. Are not these kids the graces of the Spirit? Love, peace, joy, meekness, faith, patience, and the like? How delicate and tender these are. At one time they seem to be thriving and flourishing, and we can rejoice in them. At another time, through a little neglect, a cold wind, a feeding on unwholesome food, they seem ready to die. How soon they dwindle away when we carry them into the mirey swamps of politics or worldly business and cares, bury them in mines where worldly riches are dug, lead them into the luxuriant growth of worldly pleasures, upon the mountains of ambition, or into the flowery fields of worldly literature. They cannot thrive on what is found in these places, and soon we feel our love grow cold, our spiritual joys fade away, our faith becomes inactive, and patience and hope lose their strength, and our interest in spiritual things, in the ordinances and duties and privileges of the church decline. Our kids are in a poor condition, while the lusts of the flesh, the lust of the eye, and the pride of life, those hateful wild beasts of the wilderness of our carnal nature, and fierce antagonists of our spiritual well-being, of our tender kids, come forth fat and strong. But when we are enabled by prevailing grace to "go forth" again from these worldly places, take our spiritual place again in the church, seek first the kingdom of heaven, make spiritual duties and privileges our chief concern, continue instant in prayer, read the Bible rather than worldly literature, and daily "seek those things which are above, where Christ



sitteth on the right hand of God," then, in so doing, we deny food to our carnal desires, and feed these kids, the graces of the Spirit, with food convenient for them. The preaching of the gospel, the sincere milk of the word, nourishes them. They grow and thrive in communion with the saints, in acts of brotherly kindness and charity, and in all the duties and exercises enjoined upon us in the gospel. False doctrine acts as poison to them; but sound doctrine, the truth as it is in Jesus, heard with an attentive ear, received into an humble, understanding mind, and sinking like dew into an exercised, broken and contrite heart, causes them to be fat and flourishing. And thus through grace, rich and reigning grace alone, the child of God, deeply humbled and restored in soul, is sometimes permitted to feel the fruit of the Spirit abounding within to his comfort, and manifested in his life to the honor and praise of God, and thus to experience an abundant entrance into the joys of his Lord.

May the Lord bless his truth to the comfort of his people, and pardon whatever may be contrary to sound doctrine in what I have written. And, my dear sister, whom I esteem as a mother in Israel, my desire and prayer is that you may be strengthened and supported under all your afflictions by the good hand of your God upon you, and that your declining years may be more and more brightened by the healing and strengthening beams of the Sun of Righteousness, until you shall be called to follow your loved ones who have gone before you to the home of endless rest.

Affectionately yours in the precious Redeemer,

SILAS H. DURAND.

ATHENS, Pa.

BROTHER BEEBE:—I will inclose two letters, relating to the early exercises of our beloved sister Watie Beard. You will see by their date that I have had them some time. I have asked permission to send them for publication before, but our sister felt that in them she had said so little, compared with what she had experienced since her baptism, that she would rather not. But I doubt, if she should write for publication, whether she could more fully describe the inner workings of that spirit of life which ushers in the dawn of a new existence. "Old things have passed away, behold all things are become new." In both letters she alludes to our departed sister Lorena McNish, who was her warm friend and near neighbor, and who had a quick-ear for the bleating of a lamb.

O that the living in Jerusalem might be ever watchful and ready to encourage the trembling lambs as they bleat around the fold. I trust

these letters may encourage many who are tried with a warfare between flesh and spirit.

MARIANNE MURRAY.

WAVERLY, N. Y., Nov. 29, 1871.

DEAR MRS. MURRAY:—I now seat myself for the fourth time to write some lines to you. I will not say a few lines, for I know not how my mind may be led. For the last three or four weeks I have had a desire to write to you, and unburden some of my thoughts and feelings. Why my mind was directed to you, I know not; but I hope good may come of it. As I said before, this is the fourth time I have undertaken to write to you, and each time I wrote a few lines and gave it up, as I could write nothing which seemed to be edifying, and if I succeed in this attempt I shall not give Satan the praise. I am filled with gloomy thoughts to-day, and am altogether sad. And as I do not feel like going to the world for comfort, I think perhaps if I speak some of the thoughts of my heart to one who has an interest in the dear Redeemer, that it may relieve my mind somewhat. Rena talks encouraging to me, and tries to comfort me; but I must speak to you and if you see fit you may send me a few lines from your pen. When I look within and view myself as I am, I do not feel worthy of the thoughts of the saints. But the Lord pleads the cause of the poor.

I intended to make experience my subject. I have many, very many doubts as to whether I am a child of promise or not. I never had the assurance that Christ died for me as I would like to experience it. I will not attempt to give an account of my life, as too much time and space are required, suffice it to say that I grew, up to the age of nineteen years, with little beside the world in my mind. Yet many have been the groanings which I have uttered after spending an evening of amusement in gay company. I felt it was wrong, but in a short time these feelings would leave me, and the very next time I met with my young associates I was equally as wild as before. I used often to think I would try to live nearer a christian life, and at one time I entered into the habit of praying mightily, which practice I continued for a long time, little knowing how I was blaspheming the name of the Lord by calling upon him for blessings when I deserved his curses. After a while, as I received no benefit from the words which I repeated, (I will not again call them prayers) I ceased the practice from that time until about two and a half years after I was married. I lived a sort of careless, idle life, not very much concerned about anything. I found that I could not live a christian life, try as hard as I might. A year ago last summer, I think it was in the month of June or July, while relating a dream which I had a short time previous, to Rena, she remarked that she

thought it a good dream for me, at which I burst into tears, and O what a sinner I felt myself to be in the sight of God. My tears flowed freely for a short time. Rena then said she thought the Lord was dealing with me, and wished me to tell her my feelings. I felt that I had little to tell at that time, and said nothing. But these feelings gradually left me, and after that I had a greater desire to read the bible than ever before; it seemed almost like another book. I read it a great deal, and it seemed to comfort me, while before it was a task for me to look through its pages. Time passed on, and in September we moved to the place where Mr. McNish now lives. Trouble seemed to follow. I found I was a poor sinner, and helpless as an infant. One day while sitting by the window in my usual frame of mind, these words came very forcibly to my mind: "Show pity, Lord, O Lord, forgive," &c., and I commenced singing them. I sang about two lines, when my heart seemed to fly to my throat, and I burst into a passionate fit of weeping. I was familiar with but one or two verses of the hymn at that time, but have sung it many times since, and that hymn expressed my feelings better than I could have told them myself. I suppose you well know how it reads. Then I had to cry, Lord, save, or I perish! I think that is the deepest prayer a mortal ever uttered. After this I enjoyed a peace of mind which I never before felt. I seemed changed right about. I did not feel the least enmity towards any one; all looked good to me. Not that I liked the works of the wicked any better, but I felt resigned to the Lord's will, and felt to pity more than to blame. Then I had another pleasant dream, and passages of scripture kept forcing themselves into my mind. One morning about the first thing that entered my mind upon awakening were these words, "Come unto me, all ye that are weary and heavy laden, and I will give you rest," &c. I hardly dared to think it was for me. And another morning these words came to me: "I will wash away thy sins, and deliver thee out of the hands of the wicked." I have never seen these words in this form in the scriptures, yet I think there are words something like them. At another time these words came with great sweetness to my soul: "Come, ye blessed of my Father, enter into the joys of thy Lord." I did not remember of ever reading the words, or ever hearing them, and could not tell where they were. Finally I asked dear old grandmother Shaduck if she knew where they were, and she helped me find the passage. All of these were very comforting to me, I can tell you. I cannot thank God enough for his goodness to me. I at times have to weep bitterly while thinking of the goodness and mercy of God to us poor miserable crea-

tures. O how sinful! I do feel that I am the chief of sinners. I can but exclaim, My sinful self I freely give; nothing but love will I receive.

After the exercises which I have spoken of, followed a desire to be with the Lord's people. I did long to hear them talk of the kingdom, but durst not say anything myself, and if I could have hid from them, and still have heard them, I should have been satisfied. I was very fearful that some one would speak to me on the subject of religion, and when the time came that some did speak to me I found myself so weak that I could make but little reply. I did not wish to deceive, for above all things I despised a hypocrite. I would not by any means, or at least I do not want to deceive the least of these little ones. Sometimes I fear I am deceiving the children of God, but God forbid that I should do such a wicked thing. I know I love the company of the Lord people; they seem very near and dear to me. I have felt at times that I could suffer almost everything for the sake of being with them. I do not know but I envy them the comfort they take when together, even in their deepest afflictions. I have experienced such a drawing toward the saints as has caused me to weep that I was not one among them. And again, when I see myself such a mass of corruption, I fear I would be but a burden and a stumbling-block in the church of Christ. After all I cannot throw away the little hope which I trust came from above. At times it is almost obscured from my sight, and I am filled with doubts and fears, and go mourning on account of sin, but at last relief comes from some part of the scriptures, and I find myself again singing the song of deliverance. I many times feel that if I had experienced the same dreadful weight of sin that some have, so they could neither eat nor sleep, and then such unspeakable joy on being delivered from their burden, I would have less reason to doubt. But I desire to be reconciled to the will of God, and thankful to him for the little gift which I hope he has given me. Ah, how can I call it a little gift? He has caused me to hate sin in myself and in others, and to cling to that which is good in the sight of God. But O, my wicked, wandering heart, prone from my Jesus to depart. When I would do good, evil is present with me, and the good which I would I do not, and that which I would not do, that do I. I find there is a constant warfare. Nature loves dearly to rule, and I am compelled to exclaim, Get thee behind me, Satan! I take much comfort in reading the "Signs," and last week I got hold of father's paper, and through fear that I would not have a chance to read it over again very soon, I delivered it up. I left my work, sat down, and read it nearly through, and found some most excellent pieces therein.

I will be obliged to bring this to a close, as I do not wish to weary you. I thought I could express my feelings in fewer words than I have, but I have seen no stopping place, and have not told all yet, but will say but little more at this time I presume this letter will differ from any you ever read before, and I fear it will fail to interest you. If such is the case, cast it aside, and all will be well. I hope to see you at the Smithboro meeting, as I expect to go if kind providence smiles. I look forward to those meetings with great eagerness and pleasure. I will now close by saying, remember me when it is well with thee. Farewell.

WATIE A. BEARD

WAVERLY, N. Y., Dec. 12, 1871.

MY DEAR FRIEND:—As you found no fault with me for writing so long a letter to you before, and as I am thinking of you just now, I will take the liberty of saying a few more words to you by the use of pen and paper. Lorena said you seemed disappointed in not seeing me at your last meeting. I think that I had a desire to attend, but seemed to lack strength. It seemed that I could not make up my mind to go. There is something that has troubled me of late; I am it seems, a greater portion of the time so worldly minded, and constantly going astray. These words seemed to express my state of mind—

"Prone to wander, Lord, I feel it,  
Prone to leave the God I love."

If I mistake not, there is a passage of scripture which reads thus: "Avoid vain jesting which is not convenient." Now, this evil troubles me not a little; before I am hardly aware of what I am doing, I am conversing in a light frivolous manner which becometh not a christian. I am naturally very lively, and when quite young, was in the habit of joking and talking in a very jovial way, and now, when I hate these things in myself, I find that I am quite unable to resist them, I feel to cry, "Lord undertake for me," I well know, as long as I try in my own strength to rid myself of these evil ways that I shall utterly fail.—I fear this is too much the case with me, and that our transgressions are visited with the rod I think I can testify to. I have to receive many stripes for my evil doings, yet I feel that I deserve many more than I receive, and I can say the Lord has been merciful to me the chief of sinners. Now my dear friend, I would not for the world bring a reproach upon the cause of Christ; I feel that I would rather suffer any thing than be guilty of a crime so great. I do love to see christians adorn their profession; I fear that should the time ever come for me to join the church, that I should not be able to walk as becometh a child of grace. These things trouble me very much, yet I know the Lord is better to us

than all our fears, as you said in your precious letter: Nothing can withstand his power. O, what a comforting letter yours was to me! I was completely broken down while reading it. I was fearful I had written in a way to make it seem as much like a christian experience as possible, I hope that I had no such a design.

I will now bring this to a close, as I do not wish to intrude upon your time, which might be spent perhaps in a far better way than reading the wanderings of one so little and unworthy as I. I would like to see you very much; if the Lord opens the way, I will try and attend the next meeting; I feel to leave all in the hands of an all wise God, who will do all his good pleasure.

Yours in love,

WATIE BEARD.

SULLIVAN, Ind., March 3, 1873.

DEAR BROTHER BEEBE:—I have been reading the "Signs of the Times" for several years, and am greatly edified and built up, and made to rejoice in reading the experiences of the dear brethren and sisters who are scattered abroad in the east, west, north and south. I have been solicited by very near and dear brethren to cast in my mite. I have often wished I were able to write something that would interest God's dear children, but I feel so small and so unworthy, and have so little evidence that I am one, even the least of God's little ones, that I have deferred it from time to time. But, with a trembling hand and fearful heart, if the Lord will give me light and liberty I will write something of what I hope have been some of his dealings with me. Sometimes I feel so little like what I think a real christian feels, I am ready to give up and conclude that all I have rested on as christian experience has only been imaginary, and of myself. I was so very young, and so liable to mistake the nature of my exercises. But then again, I think such views and exercises as I had, could not be of myself.

My parents were Old School Baptists, and frequently had preaching at their house. I was myself an Old School Baptist in sentiment from my childhood, as I believed salvation was of the Lord, and at the age of twelve years I saw that I was a great sinner before God, and I often wept when I was alone. But my trouble at times would wear away for awhile, and return again with greater force than ever. When my troubles subsided, I would neglect to read my bible, but on their return I would resume my reading of the scriptures, and would make many promises to do better, but they were all soon broken. When about fifteen years old, my troubles became so great that I feared to go to sleep, lest I should awake in another world. But after

some time, even these troubles wore off. But when hearing preaching, often every word seemed to condemn me. Sometimes I could scarcely refrain from weeping aloud. I looked upon christians as the happiest people on earth, and often greatly desired to be one, but despaired of ever being so happy, for when I thought of offering myself to the church, something seemed to tell me I was not fit for so holy an ordinance as baptism. And these words were presented, "He that eateth and drinketh unworthily, eateth and drinketh damnation to himself." And thus time passed on, until I learned, to my sorrow, that procrastination was the thief of time. I will not attempt to describe all the trials and temptations I passed through. In my twenty-first year I was married, and went about twenty-five miles from any Old School Baptist that I knew of, and I heard no preaching that I could glean even a crumb from. My husband was not a professor of religion, and it was rather a wild place at that time in which we lived, and now it was if I had any talent given me it was but one, and that one I seemed to hide in the earth. I became more careless and unconcerned about the things which had so exercised me before, my mind was so taken up with the vanities of the world. I think it was about this time my Lord took his journey into a far country, and I was left to myself, and soon became a greater sinner than I had ever been before. About this time we had an uncle who visited us from the state of New York, who was a Universalist, and was very talented in conversing. He could make scripture to suit his doctrine, and the Lord suffered me to be led away by such a delusive doctrine, and it was just that I should be made to taste the wormwood and the gall. The Lord took from us an idolized little daughter, and I was prostrated until I stood, as it were, on the brink of the grave. I was ready to bow down at my Lord and Master's feet, and made to cry out with the publican, "God, be merciful to me, a sinner." "Lord, save, or I perish." I prayed the Lord to lead me in the old way. I was made to look up, when by the eye of faith I beheld my Savior suspended on the cross, and heard a voice saying, "Arise; thy sins are forgiven." Immediately my burden was gone. O the joy that filled my soul! I was now praising the Lord. He had delivered my soul from the tempter. He had found me in a waste howling wilderness. I was made completely willing to give myself into the hands of the Lord, to do with me just as he saw fit. I felt myself to be ten thousand talents in debt, and without a farthing to pay. I now loved the dear Savior and his dear people, and could exclaim with the poet,

"Amazing grace! how sweet the sound,  
That saved a wretch like me;

I once was lost, but now am found,  
Was blind, but now I see!"

And now I longed to see my parents, who lived about five miles distant. I could tell them what a precious Redeemer I had found; but I had no one near me who could appreciate my feelings. Brethren, you who have dear friends around you who can speak the same language, know nothing of the trials of those who live in an enemy's land. But O, my soul was filled with joy unspeakable for a few days. I now thought my troubles were all over, and that I should never doubt any more. But alas! before I saw my parents the tempter had again prevailed, and I was asking myself the question, Are you not deceived, and why should you deceive others? And so I did not mention my feelings to any person at that time, and yet I became greatly exercised about baptism. Prior to this we had moved to Sullivan County, where I could find no religious sect with whom I could feel at home. There was a religion taught by man, while I felt that I had neither received it of man, nor was I taught it, but by the revelation of Jesus Christ. I went back to my childhood home to attend Conn's Creek Association. I went with a feeling that I would offer myself to the church. But when I got in company with the dear saints, I thought should I make my wants known to them. I had so little evidence, and felt so unworthy, that they would surely reject me. And yet my soul was filled with joy while listening, and sitting under the droppings of God's holy sanctuary. I felt that were it not for the hope that Jesus had borne our sins and canceled our debt, who could bear the pains, trials and turmoils of this life? I went home, not having obeyed the injunctions of my heart. But time, swift winged, went by. The world was no company for me. A monitor within was daily admonishing me for neglecting my duty, and of stripes I received many. Many passages of scripture would come to me, like these: "Come out from among them, and be ye separate." "Follow me." "If ye love me, keep my commandments." I was so much exercised that I was troubled day and night. I dreamed that I went to the Celestial City, and was suffered to pass through the pearly gate, and there I beheld an innumerable throng. They seemed to be all robed in spotless white, and all harping the most enchanting music, and there was not a discord. And there I beheld the mighty Counsellor, the Prince of Peace, who smiled upon me, and said, "Why hast thou entered in this robe? Return, and obey the ordinances." This bore on my mind much. How often since has my mind reverted back to this dream. Shall I ever in reality enter this hallowed city, there to praise to my Redeemer?



Finally there were a few Old School Baptists who constituted a church within about eight miles of us, and my parents handed their letters in with them. I thought this people were the people of my choice. I started alone on the first Saturday in May, 1861, to go with my father, but when I got there he was gone. Now, I thought, the Lord will not suffer me to go; for I did not know the way, and had to return home. The next day my husband went with me, and after the preaching they gave an invitation, and I went forward and related in a scattered manner some of the Lord's dealings with me. I was received, and baptized that afternoon. When I came up out of the water I could rejoice. A burden was removed, and I could sing praises to the Lord, and could exclaim,

"How happy are they who their Savior obey," &c.

And thus I am constrained to acknowledge that it is all of grace; and if it be of grace, then it is no more of works. But we are not free from doubts and fears; we often fear we are led out into the wilderness to starve and die, and seem to desire to get back to the house of bondage. We find that what we would do, we do not. But how consoling the language, "Fear not, for I am with thee." "I have loved thee with an everlasting love, therefore with loving kindness have I drawn thee."

These are some of the trials and joys I have had during the last few years. I have many times attempted to write to you, but have failed to do so, and what I have written, and even now I feel too unworthy, but will venture to send this, and I know I shall feel better. By the grace of God I am what I am, and to him be ascribed all the glory and praise forever.

Your unworthy sister,  
ANNA M. THOMAS.

Newton Co., Ga., Feb. 28, 1873.

DEAR BROTHER BEEBE:—You doubtless be surprised to receive a letter with my signature, as it has been so long since I attempted to write, especially anything for publication. But as I have many brethren and sisters who read that I appreciate and interesting the "Signs," some of whom I think would like to hear from me. I have concluded to write a few lines, though I have hesitated a good time, knowing my own weakness and inability to express what I feel.

I wish I could command language adequate to express how much real joy and port and joy I experience while reading the precious communications which the "Signs" come laden with so anxiously do I look for the coming of every number. For six years I have been very much afflicted, and even now, suffer much pain, and during the late winter months, have

not been able to attend preaching except at my own church, and my Bible and "Signs," have been doubly dear to me; although I have suffered much and so long. Yet, I have so many reasons to be thankful, I have been able the most of my time to visit my children, and attend many of our Associations and general meetings; at times I am ready to exclaim, Behold how good and pleasant for brethren to dwell together in unity! Affection and brotherly love have characterized all of our meetings, and many precious sermons I have heard during my affliction—and especially some of last summer, are to-day fresh in my memory. O, how I love the blessed doctrine of salvation by grace! I am now in my seventy-fourth year, and forty-six years since I had a home with the Old School Baptists. Most of which time I have in my feeble way, performed the duties of deacon. In the year 1826, I united with the church at Harris' Spring, where to-day my membership is, and now, in my declining years, I esteem it the greatest privilege of my life, to wend my way with my aged companion to meet with my brethren and sisters. Since the constitution of the church we have never had but two Pastors. That good man, and noble preacher, Eld. Joel Colley, served us for thirty years, and since his death, Eld. Hamby has faithfully had charge of us; but like myself, he too is advancing in years. Last summer was truly a season long to be remembered by many. Ten of God's dear children were enabled to come forward and relate his dealings with them, and follow Christ in baptism; one of the number, my own daughter. Last Saturday, the weather being more pleasant, I ventured out to Shoal Creek church, there your son, Eld. Wm. L. Beebe, preached a charming and comforting sermon. His labors have been greatly blessed, and that church too has had many reasons for rejoicing. While recounting my dear brother, the mercies of God to my poor soul, I am particularly affected by two considerations; the richness of that grace which has sustained me through life, and the ungrateful returns I make for so distinguished a blessing. If I know my own heart, I want to be patient and submissive to the will of my heavenly Father; I do not want to complain or murmur on account of my afflictions, but such is the force of my native depravity, that I am prone to forget the voice that called me out of darkness into light, and the kind hand which drew me from the horrible pit and miry clay. Oft times when suffering and much afflicted, it has been the pleasure of my heavenly Father to withdraw his presence from me, then my mind is shrouded in doubts and fears, and I am made to cry, "Lord have mercy upon me." I feel so destitute of every thing to recommend me to Divine favor, and I

am by nature inclined to every evil way; and it is only the sovereign mercy and goodness of God that can put a new song in my mouth, even praise to Him. After being left to mourn over my hard and wicked heart perhaps for days, I fear that I surely have never tasted Christ as precious to my soul, or I certainly would be more spiritually minded, more devoted to the cause of my blessed Redeemer. When my hope seems well nigh gone, as at one time not long since, when in this unhappy state, I got up, opened my Bible to the one hundred and third Psalm, while reading it, my gloomy forebodings left me, again I had sweet communion with my precious Savior, the sacred scriptures were sweet to my taste, my heart was drawn out to Christians and I could say, "I know that my Redeemer liveth, and though He slay me, yet, will I trust Him. I know my time upon earth is fast drawing to a close, soon my sun will have set.—How beautifully applicable to my case are the words of the Poet—

"A few more days on earth to spend,  
And all my toils and cares shall end."

But O, blessed hope! How grateful dear brother, should we be, for that hope which reaches beyond the grave. Ah! 'tis blessed, because it will be a signal for the gathering together of the church, when God the Savior shall appear the second time to gather up His jewels. What feasting, when the Lamb shall lead them to the banqueting house, sin, sorrow, sickness, all gone; how I love to meditate upon this glorious theme, it carries me away from the transitory things of earth to bask in hope, prospective of the joys of that better world. At every step in the journey of life, more plainly do I see the words on all terrestrial things. Passing away. The most of my old associates and companions who started with me in the busy race of life, to-day are in the cold and silent grave; for some purpose my life has been spared. Oh, fond hope! upon which to rest, whose bright bow of promise reaches beyond the perishable things of this earth. For the soul that God has given us testifies by its longings that the world can never give the bliss for which we sigh, amid the fleeting things of earth, our souls have not found substantial joys. We need something to carry with us when we cross the cold stream of death. How my soul is made to rejoice when I can meditate upon the perfect joy of the saints in heaven—

"There is a land of pure delight,  
Where saints immortal reign,  
Infinite day excludes the night,  
And pleasures banish pain."

How sweet, dear brethren and sisters, when we can lay hold on such precious promises.—If there are any of my Father's family in trouble or afflicted, I would point them to Jesus, He is a kind Physician; we

are chosen in the furnace of affliction. In all our afflictions He was afflicted, and yet without sin. Dear spotless Lamb! How can I ever praise Him enough, for his loving kindness and tender mercy to me? God will, I believe, lead all his children by a right way, that they may go to a city of habitation. He will give them just what trials and bitter sorrows they need, and he will so deal with them that they shall sing of the mercy of the Lord forever. "Thy comforts." How much is comprehended in that one sweet sentence; it includes all the doctrine of God our Savior, all the wonders of his love; the infinite riches of his grace and mercy, the joys of his salvation. How vain are all the efforts of man, to give true and lasting comfort! Even those who know and love the truth, while rejoicing themselves, are powerless to give those joys and consolations to another: Well may the poor afflicted soul cry, "Lord, give us help from trouble, for vain is the help of man." And the reply comes, Sing, O, heavens and be joyful.

Brother Beebe, I could write much more upon this subject, so dear to my heart, but prudence whispers I must begin to desist. Allow me in conclusion, to tender to yourself and dear sister Beebe, our heartfelt sympathies in your recent sad bereavements, we too have been called upon to mourn the death of a very dear son, who had just entered the prime of manhood. After many months of intense suffering, he passed away as quietly and peacefully as an evening's setting sun, leaving many cheering evidences that he is to-day basking in the smiles of his blessed Savior. It is almost one year since his spirit took its happy flight, and I thought then I would have followed very soon, but to-day finds me the object of my heavenly Father's amazing love and mercy.

Memory, that ever faithful chronicler of the mind, will ever hold most dear, the kindness of your noble son Judson, when myself and wife were at your house in 1854. Many of the dear brethren and sisters I met then, have gone to their final resting place. To those who still survive, and especially your kind family, I tender my warmest Christian love and affection. How sweet the word, love! When I can feel truly that I do love my brethren and sisters, how happy I feel; all is indeed love, yes—

Love is the golden chain which binds  
The happy souls above;  
And he's an heir of heaven that finds  
His bosom glow with love."

In bidding adieu to you my dear brother, perhaps for the last time, I want to say to you, and to all who love our Savior, be ye steadfast, immovable, always abounding in the work of the Lord; for as much as ye know that your labour is not in vain in the Lord.

Your afflicted brother,  
DAVID F. MONTGOMERY.

OTEGO, N. Y., Jan. 19, 1873.

DEAR BROTHER BEEBE:—For a long time I have had an impression to send you some account of what I hope are the Lord's dealings with me, and submit what I may write to your judgment; if you think there is anything that will be of comfort to the household of faith you may publish, if not, throw it aside, and all will be well. I was born in the year 1837, my father and mother were Old School Baptists. From my earliest recollection, I had very serious reflections on the subject of death and eternity; sometimes so much as to spoil all my enjoyments in my childish play; it seems (as I look back to that time now) as though there was a gloom over everything, and that I was more sinful and wicked than any of my youthful companions. Truly, "Like one alone I seemed to be." Sometimes it really seemed as though I could not tell the truth, and I was afraid to answer a question by yes, or no, for fear it would be a wrong story. I think at this time, I was a good deal of an arminian, for I thought I must do something to make myself better, and then the Lord would do something to forgive my sins. I would not dare to go to bed at night, without saying over a role which I called prayer, and many a night have I laid awake long after the rest were in bed, trembling like a leaf shaken by the wind, not daring to go to sleep for fear I should wake in torment; or, if I did go to sleep, would have some frightful dream that would leave a lasting impression on my mind. Well do I remember the feelings they gave me to this day, and the dreams are as fresh in my mind as they were at the time. When I was eight years old my dear mother died, this was a sad trial to me indeed, for though I had never said anything to her of my trouble, yet while she lived I knew I had a friend that I could go to if I wanted to; but now she was dead, and it seemed more than ever that I was one alone. Thus the years rolled, but sometimes these gloomy feelings would pass away for a while, then return with redoubled force. After I became old enough to go in young society, I thought I would get rid of my trouble entirely, I would not think any more about it, and would enjoy the present; and when I got old, or perhaps I should have some lingering sickness, then I would attend to these things. I succeeded pretty well while I was with my young companions, but when I got home, O what trials I would have; and how many, many resolutions I would make that I would never go again; but my good resolutions were all broken, and I got no better, but rather the worse. Thus I lived along until my twentieth year; my father was then living in Otego, and I came home to stay awhile: Up to this time, I had attended all kinds of meetings; but one kind of preaching was as good for me as another.

I knew nothing of doctrine, but thought there were good christians in all denominations, and I supposed they were all of them right. But on the Sunday after I got home, I went to hear my father, Elder St. John, preach; and how different it sounded from anything I had ever heard. It seemed almost as though some one must have told him how I had been led, for he told my feelings better by far than I could, if I had tried. Now I could see that the Lord had a people on earth, and I believed them to be the Old School Baptists, and O how I wished I was one of them; but I had no hope that I ever should be. My arminianism was all gone, and I could work no more, to bring the Lord under obligation to save me. Now, I could see how he could be just and save others, but mine was an outside case. I knew that the bible said, that he that has begun a good work in you, will perform until the day of Jesus Christ; but my trouble now was to know whether he had begun the work in me. I read many precious promises in the bible for God's people, but dared not take one to myself, for I felt that it would be giving the children's meat to dogs. I had always sung in meetings, but now I could not; for these words: "Let those refuse to sing who never knew our God," kept ringing in my ears, and shut my mouth. After awhile I was to be married; and here I had another severe trial, for the man I was to marry was a member of the Baptist church, and I was such a wretched sinner, it seemed as a sin in the sight of God; but we were married, and I attended meeting with my husband, and we attended the Lexington Association, generally every year; but O what feelings I had at those meetings, I wanted to hear every word of the preaching; but felt that there was a wall between me and the rest of the people. Thirteen years ago last fall the Association was at Otego; I don't remember any of the preaching at that time, except Eld. J. P. Smith's sermon, which I shall never forget: his text was in the book of Ruth—Chap ii. 5. While he was preaching there was a ray of hope springing up in my heart, that I was a poor Ruth, but it did not last long. I think from that time, until six years ago last summer, I was in the condition Eld. Smith described so beautifully. "Hoping that I might have a hope." But at this time six years ago, one day, I had been feeling badly all day, mourning my wretched condition, when at night when I was milking in the yard, these words came to me as though they had been spoken aloud, "Thy sins are all forgiven." I looked up, and every thing looked different, I looked off at the woods, it seemed as if they fairly shone I found myself in a flood of tears, but they were tears of joy. Now I thought I would go in the house and

tell my husband what the Lord had done for me; but before I got to the house, something said to me, You are deceived, and if you say anything to him, you will deceive him. So I said nothing, but from that time I have had a hope, sometimes I am afraid it is but a spider's web, and at other times I feel sure, it is a good hope through grace. We had no preaching here at that time, and as the time drew near for the Association, I was very anxious to go; it was at Olive, and I did go, and O what different feelings I had through the meeting from what I had ever had before. I felt now I was one of the redeemed family and remember, especially while Eld. Hewett was preaching I could take the blessed truths to myself and feast upon them, and not give them to others, as I had done before. Now, I wanted to be one with the children of God, in his church, I could see such a beauty in the ordinance of baptism, if it had seemed consistent I should have asked the privilege of being baptized at that meeting, as I did not know when we should have preaching at home. But the Lord has a way all marked out for his children to walk in; and it seemed I could see it in my case; for on my way home I stopped at Lexington, and while there, Eld. More said to me "I think of coming to your place at your next meeting," which was in four weeks. As soon as he said it, it came into my mind, if he does come I will be baptized. Well, I came home, but said nothing of my feelings to any one, nor had I told anyone of my hope—until the day before Eld. M—— was to come, then I told my husband that I would like to go to church meeting with him the next day; and how I felt about being baptized. So I went with him, but what I said to the church I don't know; they received me, but O what trials I had that night, for fear I was deceived and had deceived them, and if I ever prayed in my life I did then, that if it was wrong for me to go forward, that something might happen to keep me back. But the morning came, bright and beautiful as could be, it almost seemed as though God was smiling on me. I was well pleased when I came up out of the water, it was like a new world; everything in nature seemed to be singing the high praises of God. I had no doubts or fears then, old things had passed away, and all things had become new—

"I then rode on the sky,  
Truly justified I;  
Nor envied Elijah his seat;

I could see now how God could be just, and yet justify the very chief of sinners; not for any merits of theirs, but through the merits of Him who died and rose again for our justification. O how glorious the plan of salvation by rich and sovereign grace appeared then! My tongue was filled with solemn praises to him who had done so much for me:

"Jesus, all the day long  
Was my joy and my song;"

And I then thought it was always to be so; but after about four weeks I found that my nature was unchanged, and that I still had a body of sin and death, and I still find that sin is mixed with all I do; and when I would do good evil is present with me; so that—

"When I count up all the cost,  
Without free grace I'm surely lost."

Dear brother, I hope you may long be spared to wield "The sword of the Lord and of Gideon," and to proclaim glad tidings to poor perishing sinners. I would like to tell you about our good meeting at Osborn Hollow, but will not trespass upon your time and patience longer.

I hope you will remember a poor worm of the dust when you approach a throne of grace.

Your sister in hope,

ELIZA A. BUNDY.

OCCOQUAN, Feb. 26, 1873.

I cried unto God with my voice even unto God with my voice; and he gave ear unto me.—Psalm lxxxvii. 1.

The language of the Psalmist in some of the Psalms shows that there were times in his experience when his heart was attuned to sing praises unto God. Enjoying a refreshing season from the Spirit's presence and the gracious smiles of our Redeemer, he gave vent to his feelings in language expressive of the emotions of love, joy and peace that possessed him. Our experience in this respect corresponds with his. There are times when we are permitted to enjoy the light of the countenance of our God. We feel such times to ascribe thanksgiving and praise unto the Most High, as the "fruits of the Spirit" abide in the time with us and reign in our hearts. But this is not our condition at all times, nor was it always the condition of the Psalmist. For expressions in other Psalms show that there were times in which he was in darkness of mind longing for some token of divine favor. This condition as presented in a portion of the seventy seventh Psalm. From the second to the ninth verse inclusive he presents his condition in strong and forcible language; including as follows: "Will the Lord cast off forever? And will he be favourable no more? Is his mercy clean gone forever? Doth his promise fail forevermore? Is God forgotten to be gracious? Is he in anger shut up his mercies?" Involved in a state of darkness he cries unto God. *I cried unto God with my voice.* This cry peculiar only to the living. The people of God are a people of sorrow and affliction. They are made to be being heavily burdened. They are people that "weep and cry." heart-searching trials that the experience force them in the d



their extremity to cry unto God. A man may be on a bed of affliction suffering from the most excruciating pain or pains. The pains from which he is suffering force from him a cry of agony. Again and again he repeats the cry, but may not be aware of the fact that he is crying. In a figure this presents the manner in which spiritual cries and supplications often arise in the breast of an afflicted and troubled child, and come up acceptably before our God. There is, however, this difference. In the first case, the cry has no definite shape; but in the second case it has, for it is a cry unto God. It is an inward cry, not a vocal one. It may arise in the heart and come before God and not a word escape our lips. Or it may arise in the heart and our lips give vent to it only in groanings which can not be uttered. In the second verse of this Psalm we are told that it was in the day of trouble the Psalmist sought the Lord. "In the day of my trouble I sought the Lord: my soul ran in the night and ceased not: my soul refused to be comforted." In our experience, there is a day of trouble and there is a day of peace. It is necessary that we should have the trouble as well as the peace. Not a groan nor a sigh is made, not a tear falls in vain. All of these things are arranged in the wisdom of our God, and will work together for our good and his glory. We are often led to enquire into the dealings of the Lord with us: and in our mind inquire, Why is it, that I should ever have trouble? Why not always be in peace? I think that an answer to the questions may be found here: Our troubles drive us to the Lord as the only source from which to look for help. In the day of peace and prosperity, perhaps we had to some extent forgotten the Lord. We may have lost sight of the source from whence our blessings had flown unto us. But it is a day of trouble now. It makes no difference from what source the trouble comes. Many are the ways in which it may come. The sickness and death of a near and dear relative. The loss of physical health; the blasting of our earthly prospects. Either of which is calculated to cause trouble to a greater or less extent. Or we may be in darkness of mind, a knowledge of our utter depravity rests heavily upon us, and this is a source of heartfelt sorrow. The trial through which we are passing is a severe one. All of the evidences of our acceptance in Christ upon which we had previously rested are now swept away. We find nothing in the present or past upon which to base our hopes. I have considered the days of old, the years of ancient times. I call to remembrance my song in the night: I commune with my own heart: and my spirit made diligent search." Thus stumbling in dark places we come before our God. How earnest

is the desire for some renewed evidence of our acceptance with him. "And," says the Psalmist, "he gave ear unto me." The Psalmist is made to realize that, instead of the darkness of mind in which he is involved being an evidence against him it is no more than his infirmity, a weakness of the flesh. And I said, "This is my infirmity: but I will remember the years of the right hand of the Most High. I will remember the works of the Lord: surely I will remember thy wonders of old. I will meditate also of all thy work, and talk of thy doings. Thy way O God is in the sanctuary: who is so great a God as our God?"—10, 11, 12, and 13 verses." Here he seems to be in a more comfortable frame of mind. Darkness gives way to light and sorrow to joy. Thus it is with the believer now. Many times in the hour of trouble he is led to exclaim with Jacob: "all these things are against me." But when brought safely through it, when he sees the end of the Lord in it; then he is made to rejoice in it as a renewed evidence of his acceptance before God. "Many are the afflictions of the righteous: but the Lord delivereth him out of them all"—It is God who brings us down, and it is he who lifts us up. "I kill, and I make alive; I wound, and I heal"—Afflictions, sore bereavements, and heart searching trials attend us here. None are exempt from them. They mark the foot-steps of the flock in all ages. Brethren, let us not expect to be exempt from them; for if we do, our expectations will end in disappointment. It does appear that some of us have more than others. If this be so, it is not by accident. God has charge of the fiery furnace in which we are tried; His eyes are upon the righteous. He keeps them as the apple of his eye. He knows the amount of tribulation each can, and must endure. We know that his ways, are as far above our ways, as the heavens are above the earth. Why is it then that we mourn and complain in our thoughts at the way in which we are led? It is the Lord who leads us; but it is a way in which we experience disappointments and crosses continually. It is a way in which our ways are continually thwarted, and our fairest earthly prospects blasted.

Think it not strange then brethren, when heavy afflictions come upon you; take them not as evidences against you. Think it not strange when called to experience severe trials, and when the day of trouble comes, Think it not strange when dark clouds intervene between you and the ever shining Sun of Righteousness. The eyes of our God are ever over us. He will give us strength to endure each and every trial allotted to us here, and finally crown us with immortal glory. In conclusion, I feel to re-echo the language of the Psalmist: "Here my cry, O God; at-

tend unto my prayer. From the end of the earth will I cry unto thee, when my heart is overwhelmed, lead me to the rock that is higher than I. "For thou hast been a shelter for me, and a strong tower from the enemy. I will abide in thy tabernacle forever, I will trust in the covert of thy wings."—lxi. 1, 2, 3, 4. With respect and esteem, I remain, yours in gospel fellowseip,

WM. M. SMOOT.

ELDER BEEBE—DEAR SIR:—I send you a little piece which in some of my dark hours has been hastily penned. I do not know that there is anything in it which would make it worthy of a place in your excellent and comforting paper. If you object to the sentiment or composition, do not publish it, and I shall not be disappointed. I am a poor miserable creature, full of sin, and have but little hope that anything I can say would afford the slightest comfort to any of the dear children of our heavenly Father, and have but a small hope, frequently, that I have ever been taught to see him as he is. I am still one of the bleating lambs outside the fold, if one at all.

Do not sign my name if you publish it. It is my first effort at rhyming. I know it is too long, though I could not well shorten it.

Affectionately and respectfully yours,

#### GROPINGS IN THE DARK.

My poor heart vainly strives,  
In looking o'er the past,  
To feel a sense of gratefulness  
To him who rules creation vast,  
And knoweth e'en a sparrow's need,  
For gifts far greater than I need.

How filled with sin and sense  
I know myself to be,  
Who cannot look beyond the cloud  
Which now hangs dark and gloomily,  
Obscuring every ray of light,  
And causing darkness worse than night.

Can Satan thus be tempting  
One whom he hopes to win?  
Is this his hour of darkness deep?  
And shall the conflict now begin,  
And end in agonizing fear?  
That God for my cause has no ear?

Shall conflict 'twixt belief and doubt,  
In God's all-seeing eye,  
In his omnipotence and care,  
For me in pathways lonely,  
And seemingly so dim and long,  
Be ended in a triumph wrong?

Shall I in depths of darkness plunge,  
Bid all my fond hopes flee?  
Shall unbelief, despair and gloom,  
Shroud what seemed bright to me,  
When rays divine have pierced the cloud,  
Whose thunderings oft were long and loud?

Dark unbelief forbids a prayer  
To such a God as will  
To creatures of his own command,  
Whose lives his own decrees fulfill,  
Bring trials oft so hard to bear,  
And lead through ways so drear.

The present seems our all of life,  
Sense only lights its gloom;  
'Tis faith brings courage to pursue,  
And hope gives better days to come,  
Which cheer and lighten burdens borne,  
And render welcome each new morn.

What is my life! and whence  
Come all these fond desires  
For something better, nobler far,

That shall replace these surging fires  
That in my bosom burn, and,  
Quenching, leave no power to harm.  
Shall all my way through life  
Be darkened yet the more?  
Shall days to come bring sorrowing  
That now I life deplore,  
And see not blessings daily sent,  
Though all with sorest trials blent?

If God thou art, and I a child  
Begotten in thy mind,  
Ere morning stars first borrowed light,  
Or Bethlehem's star e'er shined;  
Then is my life no happening sad,  
But meant for greater good instead.

If ordered all my steps have been  
Since from my mother's womb,  
Though much of sorrow has been sent,  
And nights of deepest gloom,  
Content I can my way pursue,  
If thou my journeyings deign to view.

If I may feel the Father's there,  
Though rough the way and long,  
Though darkness veils him from my sight,  
He at the helm, I'm strong  
To do and bear, whate'er betide,  
Though ocean's waves be deep and wide.

God of my life, protect thy child,  
If thus I may presume  
To call on thy almighty power,  
Which I this night 'mid thickest gloom  
Have dared with heaven-defying hand  
To question in this favored land.

Bid Satan, awe struck, backward go,  
Let me thy love receive;  
Drain from my heart each guilty fear,  
With me thy Spirit leave;  
Teach me the holy guest to greet  
With joy which earth has naught so sweet.

Bid this repining, troubled soul  
Bestill, and know thy power;  
Help me to walk the rolling wave,  
Though storms about me lower;  
Show me that faith in Christ alone  
Can make the billows firm as stone.

Give me of daily bread enough  
To fill my hungering soul;  
If not, O may a few small crumbs  
From off thy children's table roll,  
To keep despair, the giant dread,  
From gloating o'er my fallen head.

Give me of grace a bounteous share,  
That I may know thy will;  
If not, if light be glimmering,  
Help me to know its fountain still  
Is shining beautifully beyond,  
Where sun nor moon need e'er be found.

Help me to follow that lone ray,  
With eye to heaven forever bent,  
Though thick the clouds, the darkness drear  
That ray shall guide me to the rest  
Which in the clouds thou 'lt cause to be,  
When heaven at last comes down to me.

HAGAR'S GROVE, Feb. 10, 1873

DEAR BROTHER BEEBE:—By permission, I send you the following letter for publication.

J. W. HUTCHISON

CAMBRIDGE, March 27, 1873

MY DEAR BROTHER:—According to the flesh, and I also hope according to the Spirit of Divine Grace have concluded to write you some the exercises of my mind upon subject of religion. But it is with much fear and trembling.

When I was fourteen years of I went to an arminian meeting; one occasion, where the people seemed to have a good deal of religious thought I could get religion too, I went to meeting one day with intention of going forward and giving my hand, when an invitation was given for additions. This

that, together with the observance of the ordinances of the house of God was all I had to do; knowing nothing of the deep rooted depravity of my heart. When the time came to go forward, I could not move one step; I thought I was the most miserable sin-defiled creature on the face of the earth. I felt so badly, that as soon as meeting was over, I went home; went into a room by myself, where no one could see me, and I tried to pray; but as a sheep is dumb before his shearer, so I, opened not my mouth. But O, I wept bitterly because of my sins! I knew there was balm in Gilead, but I could not think it was for me; yet I panted for it as a thirsty ox panted for the water brook. I continued to be enshrouded in darkness for about seven months, near the close of which time, I took my hymn book and went to the forest; to the most secluded spot I knew of, and there I seated myself upon a large log and commenced reading; I read several hymns, but could not see any beauty in them for me. All at once my mind was seized with the impression that some great calamity would befall me if I did not leave that place. Then I fell upon my knees and implored God to have mercy upon me, or I must forever perish. I returned from that place feeling no better, I went to another, for the language of my soul was, O that I knew where to find Him; I would approach even unto his seat, I would order my cause before him and fill my mouth with arguments. I went to a Camp meeting; mourners were called for, but I felt so wretched I could not go forward. While I was getting ready, others would step in head of me. Just at this particular time, the black angry clouds of despair seemed concentrated around my head from different quarters, and a hail after hail of condemnation rolled through my mind; and my understanding lit up as it were by the vivid flashes of lightning, revealing unto me the great danger my little boat was in—I was about to leap, as I thought into eternity; there, forever banished from the glorious presence of God; without hope, and without God in the world. The following words of the Savior seemed to be applied with efficacy to my mind: "It is finished." Yes, by faith I beheld the Lamb of God, that taketh away the sin of the world. Though my sins were as scarlet, they must be taken away, and I hope may be permitted to stand before God, as white as snow. But my brother, what amazing mercy and goodness it is, that will save a sinner. Let the notes of our ever sound and resound the praises of God, who hath called us out of darkness and translated us into the kingdom of his dear Son.

Why was I made to hear his voice and seek my heavenly home, while others make a wretched choice, and rather starve than come?

'Twas the same love that spread the feast  
That sweetly forced us in,  
Else we had still refused to taste,  
And perished in our sins."

My experience since I joined the church, or rather since I received a hope, has been different to what I expected it would be. I thought I would never have any more trouble; no more darkness; that all would be peace, ease and spiritual light. But how different it is! The most of my time, I've been in a barren country; but occasionally I get a crumb which I trust, keeps me alive.

Your little sister,

CATHARINE MURRY.

DEAR BROTHER BEEBE:—The following letter, is from a dear afflicted brother; I will therefore send it for publication in the "Signs," if you think it will be of any comfort to the Lord's afflicted ones.

Dear brother, remember me in my affliction, and believe me your loving sister,

PRISCILLA COOK.

FAIRFAX Co., Va., Dec. 22, 1872.

DEAR SISTER COOK:—Beloved in the Lord, after the lapse of upwards of two weeks, I undertake to answer your very kind but sad letter, telling of your husband's death, which mis-sive I could scarcely read for the tears that filled my eyes. I would say, my dear sister, weep not for your loss, which is temporary, but his eternal gain; and again, as I weep and as I sorrow, it is not as those who have no hope; for you and I have the blessed evidence of his triumph in death through our Lord and Savior Jesus Christ. So, therefore weep not, but rather rejoice that he has gone home where all is peace and joy, to praise his Redeemer forever.

And now, dear sister in affliction, I undertake to answer your request by trying to write a consoling letter, but first, let me make a confession: I had scarcely read your letter to me, when the words found in Romans, xii. 15 came to my mind with such force that I thought I must write to you from them. I have been for the last two weeks trying to drive them from me, but cannot, they have been haunting me (if I may use the expression) day and night. So I have abandoned the idea of getting rid of them, but submit all to the Lord to dictate and guide my pen for me, and if what I may write answers your request, give all praise to the Lord, and if it fails, remember that I myself am a man and "full of corruption."

Now, dear sister, the Apostle commences the chapter in words like this: "I beseech you therefore brethren by the mercies of God, that ye present your bodies a living sacrifice, holy, acceptable unto God, which is your reasonable service, and be not conformed to this world; but be ye transformed by the renewing of your mind, that ye may prove the good and perfect will of God," &c. This

blessed exhortation is continued throughout the whole chapter, and as we come to the fifteenth verse, as brother and sister in the Lord, we begin to feel the force of what the perfect will of God is; it brings to our minds, dear sister, when we too were first made to rejoice in hope of eternal life, when our rejoicing was unspeakable and full of glory, when we were taken from that horrible pit wherein there was no water, and our feet were placed upon a rock and a new song was put in our mouth, even praises unto God. Oh! sister, could we help rejoicing? Methinks not, for all nature seemed praising and rejoicing, saying, the dead is alive, the lost is found, and now, when we are sorely tried and that first hour of rejoicing has almost been swallowed up by grief, and dark clouds seem to overshadow our pathway, and enemies seem to laugh at all our pain, and when we are brought to that point where the tempter is continually saying, Curse God and die—we close our eyes in such a trying hour very often. But again we hear a still small voice saying, Arise, for thy light is come, arise, in me rejoice; and we are enabled to behold, all is bright, and our eyes which a few moments ago were overflowing with tears are made dry, and we are made to rejoice looking unto Jesus who is the author and finisher of our faith.

O, my dear sister, there was rejoicing, such as the world knoweth not of! And I would say that such rejoicing is common among the saints unto this day; and by the sweet communion of saints together, they are made to rejoice in tribulation also, for they are enabled to take courage in that the Lord is not slack concerning his promise, bringing us through so many trials and confirming our faith. He will bring us at last off more than conquerors, in presenting us pure and without spot before God the Father; and then we shall see Him as he is. And now, my dear sister, if you have tasted that the Lord is good, the same admonition is to you, Rejoice with those that do rejoice, for we have seen that it is no carnal rejoicing that the saints are admonished to; but in hope of eternal life. And now, as it is in hope that we should rejoice, and it is the children of God that do rejoice, we cannot fail to see in what sense we can safely rejoice; and if we see this by the eye of the faith, then we do not weep in any other sense with the saints but that of the same spiritual kindred feeling, which makes us all one in Christ Jesus; for when any one member of our natural body is affected, we are sure to feel the pain all over our whole body, and just so it is when any one of the saints, which are the members of the body of Christ, the church of the living God, becomes afflicted the whole body or church is affected, and

it becomes individual by the saints speaking one to another and then they weep with those that weep. My dear sister in affliction, does it not often make you weep while hearing or reading of a poor soul under conviction of sin when he is groaning under his great load of sin, and is lost to all hope? Does it not make you weep and cry within your heart, and say, My dear brother, or sister, I too have by sad experience been made to pass through that dreadful night? Oh yes, we weep then with those that weep, and are made to sympathize with them.

I will now say how I was made to weep with you, and leave you to judge whether I have wept aright.

It seems almost a miracle how I got acquainted with my dear departed friend and brother, (your husband) for truly he did prove to me both friend and brother, for it pleased the Lord in his providence to show me, through him how He (the Lord) fed Elijah, the prophet of old; for it seemed while none were paying much attention to my dreadful situation, in the necessities of life, for I had a severe siege of sickness, which brought me almost on the brink of despair, when the Lord put it into his heart to send me a letter containing means of relief wherewith to buy necessities of life. I cannot here tell, nor do I expect to make known in this life, how much I desired to thank God for remembering poor unworthy me, and how I tried to ask Him to bless my dear old brother now gone. My dear sister, I am weeping with you now; how can I help it? But I have a hope, I am not in despair! Your dear husband proved to me by his letters that it was the love of God shed abroad in his heart that prompted him to do unto me as he did. He placed it beyond all doubt; but it was the the promptings of the Spirit, for nothing else could have induced my old brother, who I had never seen in the flesh, to contribute to my temporal wants, and that he did so from pure christian love is beyond all doubt, from the fact that the geographical distance was so great between us that such a deed was never done for notoriety. It caused me to have greater confidence in him as a christian brother; but it brought very forcibly to my mind how we are taught in the word of God, to do our alms; but not to let our left hand know what the right hand doeth; and those that are thus led by the Spirit of God will receive their reward in heaven, for the Lord shall reward them, therefore it is a great reward. They shall then hear the words and realize the full meaning of what is found in Matt. xxv. 34, 35, 36, together with the full explanation, found in the fortieth verse. Therefore, I had confidence in him as a brother, and this is not all; for I have said before that he



has given us an evidence in his experimental tongue, that he had been taught of the Lord, is not that enough? Do we for a moment, doubt the promises of the Redeemer, when he said, I will come again and take you unto myself, that where I am, there may ye be also? "In my Father's house are many mansions, if it were not so, I would have told you, and I go to prepare a place for you." Now, dear sister, can you tell why we weep? Methinks your heart replies, because Jesus wept. Yes, dear sister, Jesus took that part of our nature, namely, sorrow—therefore could weep in sympathy with those that wept; and if I possess the least degree of the love and spirit of Christ, I possess that sympathy, and not only that, but our lives here in this vale of tears are mingled with weeping and rejoicing, and when we search the word of God to find from whence this sympathy flows, we find it embodied in one short word, union. O what a vast deal of comfort may be drawn from that little word, it is the connecting link of the Lord and his people, it is the cause of all our blessings while here below, and the cause of our redemption; and it was this union which brought us out of nature's darkness and gave us all our hope; and it is union with Christ that at last will bring us into that haven of rest. Now, when this union is described in holy writ, it is illustrated by inspired men, by the union between man and wife, "they twain shall be one flesh." Now if such a union as that of the heavenly is illustrated by that which is earthy, we know that the earthy is of itself a strong tie to nature, and when it pleases God to break that tie, it is not to be wondered at that we weep, and indeed had we not the sympathy of Jesus, we should despair.

O my sister, think what a comfort he has sent us!—And has promised that it shall remain with us always. Therefore, let us not weep as those who have no hope, nor go down to despair; let us not vainly wish our dear brother back with us; for to depart is far better.

Now, dear sister, I will close, for fear of wearying you. I would like to say more, but I do not feel that I have answered your request as it is, nor should not were I to keep writing; but I pray the Lord may reconcile us to his holy will, and enable us, and all of his dear children to rejoice with them that do rejoice, and weep with them that weep.

Your unworthy brother,  
ELI T. KIDWELL.

Woodsonville, Ky., Jan. 16, 1873.

BROTHER BEEBE:—In brother Benedict's excellent letter in the "Signs" for the first of this month, we find an allusion to the Judaising teachers who went down from Jerusalem to Antioch, in the absence of Paul, and taught the brethren that except they were circumcised after

the manner of Moses, they could not be saved. And when Paul and Barnabas returned from their tour to the Gentiles, they found these false brethren at Antioch, and had no small dissention or disputation with them. It seems they were not able to overturn the false gospel by which the brethren had been bewitched; therefore the church sent them up to Jerusalem, accompanied by Titus, that the church there might settle this question; and after the apostles Peter and James gave their judgment in the matter, the church sent decrees by the hands of Paul and Barnabas, and other tried brethren, to the churches of the Gentiles, and they were established in the faith. Acts xv. 24, he acknowledges that these false brethren went out from them, but declares that they gave them no such commandment. John, in his first epistle, long after this, says the same thing. "They went out from us, but they were not of us," and styles them anti-christ, and says, "Whereby we know it is the last time. Beloved, believe not every spirit, but try the spirits; because many false spirits are gone out into the world. Every spirit that confesseth that Jesus Christ is come in the flesh, is of God; and every spirit that confesseth not that Jesus Christ is come in the flesh, is not of God. They are of the world, therefore speak they of the world, and the world heareth them. We are of God; He that knoweth God, heareth us." They, having the spirit of the world, could only speak as the world speaketh; but those who know God are of God, and have the Spirit of God, and can say that Jesus is the Christ. Being spiritual, they have eyes to see and ears to hear what the Spirit saith unto the churches. Paul says that Titus was not compelled to be circumcised because of false brethren, and that he did not give place to them for an hour. Here Paul is boasting that the church at Jerusalem did not compel Titus to be circumcised, as those false brethren at Antioch expected. This he says to the Galatians, who were bewitched by the same false gospel.

It would seem from the fact that the churches of the Gentiles being established in the faith of Paul and Silas, delivered them the decrees sent them from Jerusalem, that this false doctrine was entirely destroyed. But if so, why does Paul, after this time, labor so hard with the Galatians, showing them that if a man be circumcised, Christ can avail him nothing, and that such being justified by the law were fallen from grace, and that a little leaven leaveneth the whole lump? Now if we credit history, the lump was so far leavened about the beginning of the second century, that the faithful followers of Christ left the body, and were called Puritans, and about the sixth century the popular party culminated in a head, styled Vicegerent

of God, whose sword dripped for one hundred years with the blood of the saints. Now what was it that was taught, which corrupted the church to that extent that she should adopt the bloody sword in lieu of charity? The true gospel teaches charity, and that Christ died for our sins, and rose again for our justification. But what was taught then that brought about so distressing a state of things? Simply obey the law of Moses, go to work, and you shall be saved. So said the serpent. Eat, and ye shall be as gods. And what is taught to day in the great street of the city of the popular worship? Simply, Do. God has done all he can or will do, and now if you don't do, you must be damned. God has given you a plan of salvation, and if you do not act according to this plan, you must be lost. Can any one show a plan of salvation in the scriptures? If not, let every one drop the word, as the scriptures are sufficient for doctrine, for reproof, for correction and instruction, for the man of God, that he may be perfect. But the day has come when they resist the truth, as Jannes and Jambres did Moses.

May the grace of our Lord Jesus Christ rest upon you, and all the faithful in Christ Jesus.

A. L. WOODSON.

BATH, Maine, March 4, 1873.

DEAR BROTHER BEEBE:—The time has expired for which I paid for the "Signs," and I have waited to see brother Campbell, to hand him the money to send on for me. But circumstances beyond my control have heretofore prevented me from seeing him, so I will try to write for myself, hoping you will pardon my tardiness in this respect.

I am not willing to do without our much prized family paper, for it is my chosen companion, for which I decline all other company by which I am surrounded in this city swarming with professed followers of Christ, who are running after the lo heres, and lo theres, saying, He is here, and He is there, doing their bidding; not doing as he bids them. Just at this time the whole community are engaged in making a great revival of their kind of religion. I am unmoved in the midst of it all, knowing in whom I have believed, and that he is able to keep that which I have committed into his hands against that day.

Brother Beebe, when you can conveniently do so without much trouble, I would like to see your comments upon the fourteenth chapter of John, and twelfth verse. I wish to be enlightened upon the "greater works than these shall he do, because I go to my Father." I have received from the explanations of the editorial department much information upon the scriptures, as also from the many who write for the edification of the household of faith.

I think the "Signs" steadily in-

crease in interest among the Old School Baptists, and a stronger union in the doctrine it advocates. May it please our heavenly Father to spare you to fill the station he has assigned you, down to old age, and temper the storm to your needs, as you pass along the thorny road, to fulfill all his righteous will here on earth.

Yours in fellowship,  
MARY J. DINSLOW.

COLUMBIA, S. C., Jan. 15, 1873.

DEAR BROTHER BEEBE:—The "Signs" contain the food I subsist upon, spiritually, for we have no Old School Baptists here. O how I long to meet and hear them preach again, for I cannot find one to talk to who thinks as I have been led to believe. I feel myself to be a poor miserable sinner, and if saved it will be by my heavenly Father's will and grace alone, and not by my works. When I read the experiences of the dear brethren and sisters, it gives me much satisfaction, and strengthens me, to find others who feel so much like myself, and I wonder that I am allowed to be numbered among them. I constantly hear about the works for salvation, which I know I never could have obtained, had it not been procured by the Sovereign who finished it, by his death on the cross. For by the law no flesh can be justified. O how much we have to rejoice over, who have been brought to see a finished salvation, and not to trust in our own righteousness, which is nothing but filthy rags. I find in my flesh no good thing. I am now in my seventy-first year, and am troubled on every side, but not forsaken; for I have a small hope, which is all that comforts me, knowing that my Redeemer liveth.

But I must bring this to a close, as I have written more than I ought to have troubled you with, unless it had been more edifying. Please excuse it, as I have not one here to speak with.

I have not heard from brother Rittenhouse for some time. I wrote to him, but have received no answer.

Accept my sincere love for yourself and family. I sympathize much with you in your bereavements; but it is the Lord's doings, and we know he doeth all things for our good. Blessed be his name.

I remain, your unworthy sister,  
PHEBE P. MONCKTON.

AIR MOUNT, Miss., Jan. 10, 1873.

ELDER G. BEEBE: DEAR BROTHER:—I propose to say something to the people of God upon the subject of the birth of God's children; as there has been some opposition to my views.—John i. 13. "Which were born, not of blood, nor of the will of the flesh, nor of the will of man; but of God." (and iii. 3.) "Jesus answered and said, verily, verily, I say unto thee 'Except a man be born again, he cannot see the king

dom of God." Also, viii. 51. "Verily, verily, I say unto you, If a man keep my sayings, he shall never see death."—Rom. vii. 22. "For I delight in the law of God after the inward man."—1 Cor. ii. 14. "But the natural man receiveth not the things of the Spirit of God."—xv. 47. "The first man is of the earth, earthy." And 2 Cor. iv. 16. Though the outward man perish, the inward man is renewed day by day." 1 Pet. iii. 4. "But let it be of the hidden man of the heart."—1 Cor. xv. 46. Howbeit, that was not first which is spiritual, but that which is natural." Were I to say that the Adam man was the spiritual man, I certainly would be wrong. When did the natural man receive the things of the Spirit? What is then born of God? It is spirit, For, "That which is born of the flesh is flesh, and that which is born of the Spirit is spirit." "Being born again, not of corruptible seed, but of incorruptable." 1 Pet. i. 23. Is Adam and his entire family corrupt? If so, how can you obtain an incorruptable seed from a corrupt family? I know that some good brethren claim that the soul is born over again, or born again. If the soul is corrupt, its being born again, I suppose does not change the nature of the things which are born. If it is sinful, it remains sinful until cleansed by the precious blood of Jesus Christ; and when thus cleansed and set free from captivity it adopts the language of Mary, "My soul magnifies the Lord." "Whosoever is born of God doth not commit sin; for his seed remaineth in him, and he cannot sin because he is born of God." 1 John iii. 9. "Beloved, let us love one another; for love is of God, and every one that loveth is born of God, and knoweth God.—iv. 7. Whosoever believeth that Jesus is the Christ, is born of God. For whatsoever is born of God overcometh the world, and this is the victory that overcometh the world, even our faith." When did the soul overcome the world? "We know that whosoever is born of God sinneth not; but he that is begotten of God keepeth himself, and that wicked one toucheth him not." Does the soul keep itself? Were I to say it, I suppose it would not be received by Baptists. If I have counted correctly, the word *soul* is mentioned three hundred and seventy four times in the scriptures, and not in a single place is it said to be born again. It is said, "The law of the Lord is perfect, converting the soul," and it is also said, "The redemption of the soul is precious, and it ceaseth forever. And shall I advocate what I cannot find in the bible?

I am told there are what are called "Soul Sleeping Baptists." I believe that souls sleep, until they are quickened by the Spirit of God. I disclaim anything like two distinct generations according to the flesh. But there are two seeds mentioned in

the scriptures; the seed of the woman and the seed of the serpent." The good seed are the children of the kingdom.—Matt. xiii. "He saith not, And unto seeds, as of many; but as of one; And to thy seed, which is Christ."—Gal. iii. 16. There are children of the flesh which are not the children of God; for the children of promise are counted for the seed." Rom. ix. 8. That there are two spirits, "Ye are of your father the devil, and his lusts will ye do." Were they the children of the devil according to the flesh? No more so in my opinion, than God's children are; for they by nature are children of wrath even as others, Neither are God's children his according to the flesh. There is a corruptible seed, and an incorruptable, the corruptible is from Adam, and the incorruptible is from above, born of God; it is not of this world, it is of God.

My love to all who love the Lord Jesus Christ in sincerity and truth. May God bless you and your afflicted family. He has said, My grace is sufficient for thee, Also, "I will never leave thee, nor forsake thee."

My kindest christian regards to the brethren in the states in which I traveled last summer and fall.

Yours to serve the church of God,  
E. A. MEADERS.

ELDER BEEBE—DEAR BROTHER:—As my letter in the "Signs," No. 1, Vol. 41, has elicited much inquiry, and as a few explanations will cover the whole ground of inquiries made, I thought to make these statements in and through the "Signs," if agreeable with you to give this explanation; if not, all right.

The country between the Trinity and Brasos Rivers, from the Gulf, 150 miles back, or north, covers the territory mentioned in my letter, as so very destitute of preaching and churches of the Old School Baptists. All other parts of Texas are better represented. The counties in this district are, 1st, Galveston; 2d, Harris; 3d, Brazora; 4th, Montgomery; 5th, Walker; 6th, San Jacinto; and parts of Liberty, Chambers, Grimes, Austin, Mastison and Brasos, containing about 100,000 inhabitants. About half is prairie, and the balance timbered, mostly well timbered. From Houston, (near the centre of said district) runs two railroads, north, or in a northerly direction, one on the side of the Brason, and the other on the side of the Trinity Rivers, widening out as they go, until sixty miles above Houston, where they are about fifty miles apart. Both railroads are now completed nearly to Red River. Two or three other railroads go out from Houston, south and west, one in course of construction to New Orleans. All along these roads are numerous saw mills in active operation, all making money and giving good wages for hands—\$1 25 to \$1 50 (coin) per day. The land around Houston and along the

coast is level, and further north it is hilly, and abounds with beautiful streams of running water, with small bodies of high land, and mostly timbered. A good deal of the prairie lands are poor, still thousands of people live on the prairies, and do well. We raise no wheat. Cotton is the staple, and grows well. We raise corn, potatoes, rice, sugar cane, &c., all of which do well. Fruits and vegetables of all kinds do well, and good orchards of good fruit would pay well. Houston is a good market for everything that can be raised. Land around Houston is high and poor, valuable for its timber. Good land in the interior can be had for \$2 00 to \$2 50 per acre. There is a good deal of stock here. Cows and calves are worth from \$10 to \$12. Hogs and sheep also do well, and are cheap. Horses range on the prairies, and sell for from \$20 to \$50 dollars. Saddle horses are higher. Mules are scarce. Fruits all do well, as far as tried, and sell well. The climate is mild. In winter we sometimes have a little snow and ice, but spells of cold are generally short, and very seldom the mercury falls below freezing point, except on the large water courses. I consider it a healthy country, and the water is mostly good. A good portion of this country is fast settling up, and will one day be the garden spot of Texas. We have now a wholesome government, and good laws, so that none need be afraid of oppression. If you want further information, write to

A. W. MCKENZIE,  
Box 321, Houston, Texas.

HAGARSTOWN, Ind., Feb. 11, 1873.

BROTHER BEEBE:—As I have finished the business part of my letter, and have a little room left, I thought I would write a few lines, not for publication, for I am not able to write to the edification of God's beloved children, when there are so many able ministers filling the columns of the "Signs," to the comfort of the redeemed of the Lord. There is, however, a thought presented to me lately in reference to the three comforters of Job, or Job's three friends, who came to comfort him in the midst of his sore trials and afflictions. Are we to receive it as inspiration, their conversation to Job? If their sayings are not from God, are they by the inspiration of God? Have we, as professed ministers of the gospel of God, any right to use their words as a text, to preach a gospel sermon? I have been at a loss on this point.

Brother Beebe, when you have time, and nothing of more importance on your mind, please give me a short sketch of the matter, privately or through the "Signs," as suits you best, as I have no recollection of ever seeing anything on the subject.

Yours in hope,  
JAMES MARTINDALE.  
(Editorial reply next column.)

## EDITORIAL.

MIDDLETOWN, N. Y., MARCH 15, 1873.

### INSPIRATION OF THE BOOK OF JOB.

Reply to brother Martindale

The book of Job, like all other parts of the sacred volume, is most undoubtedly given to us by the inspiration of the Holy Spirit, "For the prophecy came not in old times by the will of man, but holy men of God spake as they were moved by the Holy Ghost." 2 Pet. i. 21. What holy man of God wrote the book of Job, we are not informed, nor does it matter to us, so long as it is referred to by inspired prophets and apostles as a portion of the sacred scriptures. But the question proposed is as to the words which were spoken by the friends who came to visit Job in his affliction, Eliphaz, Bildad and Zophar, whose words were not approved by the Lord. Speaking by the immediate inspiration of the Holy Ghost, is the utterance of the truth of God, as when God himself speaks by inspired prophets or apostles, we cannot believe that God has ever spoken any thing by his inspired servants that can possibly fail to be fully approved by him. While therefore we firmly believe the book of Job was written by the inspiration of the Holy Ghost, we cannot believe that all those of whom this inspired truth of God gives account were inspired by the Holy Spirit in what they said. Not even all that Job himself said was approved, for he was made to see and confess that he had uttered that he understood not, things to wonderful for him. Yet the account is given us in this book, by writers inspired by the Spirit, of things good and bad, which were uttered by Job, by Job's wife, by his three friends, by Elihu, by Job's messengers, by satan, and also what the Lord himself said unto Job out of the whirlwind. No one will be likely to claim that what Job's wife said, or what the devil said was inspired by the Holy Ghost, yet the entire account in which a faithful record is made of what was spoken by them severally was written by the same inspiration by which all the books of the bible were written.

Not only in the book of Job but in all the books of the bible, we have account of what wicked men have said. We take the bible as a most sacred record made by divine revelation of all that they contain, yet it testifies to us what holy men of God, and what unholy children of Belial have said; of what has been uttered by the inspiration of truth, and what has been spoken by false prophets led by a lying spirit to utter falsehood.

Brother Martindale asks, Is it proper for ministers of the gospel to take the inspired words of Job's three friends, as the basis or text for a gospel discourse? If any take the uninspired words of those miserable comforters for a subject to treat upon, or to expound in the manner Paul took for his text the inscrip-



tion which he found on a heathen altar, when he preached to the Athenians at Mar's Hill, we see no reason to object; but if they treat what was said by them, or any other uninspired men, as though they were of equal authority with what God has spoken by the mouth of his apostles and holy prophets, they do not rightly divide the word.

We are informed in the inspired word of God that "The fool hath said in his heart, There is no God." Can this saying of the fool be held as valid testimony to establish the blasphemy of atheism?

The careful and prayerful searcher of the sacred scriptures should distinguish between what is recorded in the holy scriptures of the words of inspired and uninspired men. Without such discrimination we are liable to be misled into errors. We have known some to quote the words of Eliphaz, of Bilcad, or of Zophar, as though they had been the words of Isaiah, Ezekiel or Daniel. With no less impropriety might we quote the words of Hymeneus and Alexander, to disprove what Paul has testified by the word of the Lord. Inspired men of God have told us of the sayings and doings of wicked and lying prophets and other false witnesses; but while the men of God were inspired to state to us truthfully the facts, the sayings of the false prophets of whom they speak are to be regarded as lying vanities, and should never be repeated by the ministers of Christ without clearly characterising them as uninspired words. The great apostle to the Gentiles was careful to discriminate between what he wrote as his own judgment, and what he testified by inspiration of the Holy Spirit.

## ORDINATIONS.

MACOMB, ILL., Feb. 18, 1873.

BROTHER BEEBE:—I am requested to forward to you the following proceedings requesting their insertion in the "Signs of the Times."

Respectfully,

I. N. VANMETER.

At a meeting held with the Waterford church of Regular Predestinarian Baptists, in Fulton Co., Ill., on the 15th day of Feb. 1873, for the purpose of examining, and if thought proper, of ordaining to the work of the gospel ministry brother Stephen Bolender, a member of said church, the following proceedings were had, viz:

After praise and prayer by Eld. Jonas Bolender, the church called for the helps previously sent for, and the following brethren responded, to wit;

From Friendship church, Elders A Gofarth and Cyrus Humphrey.

Mt. Zion, deacons Robert Beaty and James Watkins.

New Hope, Eld. I. N. Vanmeter.

Fountain, Eld. Josiah Pierce, and some others, who, together with the

church, organized a council by choosing Eld. Bolender, Moderator, and Eld. Humphrey, Clerk.

The candidate was then requested to address the council briefly, setting forth his views of gospel truth, his christian experience, and call to the ministry, and after some further consultation, it was unanimously agreed to proceed to his ordination, as follows:

Prayer, by Eld. Vanmeter; laying on hands by all the Elders; charge, by Eld. Gofarth; hand of fellowship by the presbytery, church and council, benediction by the Moderator.

JONAS BOLENDER, Mod.  
CYRUS HUMPHRY, Clerk.

## Change of Residence.

Eld. J. W. Chatham having for the present removed from Rich Hill, Mo., desires his friends to address all communications for him to Warrensburg, Johnson Co., Mo.

Brother Thomas J. Wyman having removed from Trent, Muskegon Co., Mich., desires his correspondents hereafter to address all communications for him to Weston, Lenawee Co., Michigan.

## Inquires After Truth.

Will Eld. I. N. Vanmeter give his views through the "Signs" on Philippians ii. 12, 13, and oblige his most unworthy servant in gospel bonds,  
J. W. CHATHAM.

## "THE TRIAL OF JOB."

Elder Silas H. Durand has still a few copies remaining unsold, and as he does not intend to publish another Edition, those who desire a copy should immediately address their orders to him, at his residence, "Herrick, Bradford Co. Pa." inclosing \$1 25, and the book will be sent by mail, Postage paid, to any Post Office in the United States or Canada.

## Marriages.

Jan. 22, 1873, by Eld. Thomas M. Poulsen, Mr. William Ailworth and Miss Elizabeth Northam.

Jan. 21, by the same, Mr. S. Bell and Miss Matilda C. Franklin.

Feb. 5, by the same, Mr. George Taylor and Miss Fanny East.

Feb. 19, by the same, Mr. Sidney C. Taylor and Miss Ocie Taylor. All of Accomac Co., Va.

By Eld. F. A. Chick, at the residence of Samuel D. Waters, in Montgomery County, Md., Tuesday, Feb. 20, 1873, Mr. Samuel L. Thompson, of Fairfax Co., Va., and Miss Elizabeth D. Ridgeley, of Montgomery Co., Md.

Dec. 25, 1872, at the residence of the bride's parents, near Welsh Tract, Del., by Eld. E. Rittenhouse, Mr. Alfred B. Titter to Miss Clarissa R., daughter of Joshua Pearce and neice of the late Hon. Charles Gooding, both of Cecil Co., Md.

Feb. 13, 1873, at Kenton, near Bryn Zion, Del., by the same, Mr. James D. Wright to Mrs. Susan Arthurs, all of Kenton.

## Obituary Notices.

DIED—Of a very lingering and loathsome disease, the dropsy, on the 11th of September, 1872, **Dea. Martin Casady**, aged 86 years 5 months and 3 days. He joined the Primitive Baptist Church in 1821, and continued in the same faith. He was a faithful servant of Christ, and was a deacon of the church for many years, up to the time of his death. He leaves a large circle of relatives and friends to mourn their loss, but we believe our loss is his eternal gain.

His funeral was attended by a large concourse of people, and a discourse delivered by the writer.

JOHN B. ROWLAND.

[We have no recollection of having received the obituary of brother Charles Yount.—Ed.]

Please publish the obituary of my sister, **Miss Josephine Townsend**, who departed this life Feb. 2, 1873, aged 19 years. Her disease was consumption, of which she had been seriously ill for nearly a year. She was the youngest of my father's children, and was the daughter of my step mother. She was much beloved by all the family, and in fact by all who knew her. She died fully resigned to the will of the Lord. She said she was not afraid of death, that it would only end her sufferings, and then she would be better off. She was calm and composed, and talked of death as undisturbed as she would of ordinary affairs. She said that although she, the youngest, was called to go first, it was the Lord's will, and all for the best. So while she is greatly missed by us all, we sorrow not as those who have no hope, knowing that our loss is her infinite and eternal gain.

Yours in deep affliction,

W. M. TOWNSEND.

Lafayette, Oregon.

**Melissa J. Wilson**, wife of A. J. Wilson, and daughter of P. and M. Riner, the subject of this notice, was born in Preble Co., Ohio, April 17, 1835, and died in Peoria Co., Ill., Feb. 14, 1873. She obtained a hope in Christ in 1863, and joined the Congregationalists, and remained a member of the same until her death, although she had been attending the Presbyterian meetings since a division in the Congregational Church on the female suffrage question, which occurred about a year ago. Although she was tossed about, hunting a home, we believe she was a child of grace, and had been taught by the Spirit. She was very fond of being with the children of the kingdom. I frequently heard her tell her experience, and it was a good one, and she delighted to hear others tell theirs, and to talk of salvation by grace.

Thus another woman of excellence and christian virtues has fallen in the midst of her usefulness.

Her funeral occurred on the 16th instant, in the Presbyterian Church House, in Elmwood, at 2 o'clock p. m., when a discourse was delivered by the writer from Rev. xiv. 13, to a very large and attentive congregation, after which her body was laid in the Elmwood Cemetery, until the great resurrection morn.

WM. A. THOMPSON.

Florida, Ill., Feb. 25, 1873.

By request, please publish the death of our dear old brother in Christ, **James Robey**, who departed this life in the full triumph of faith, at the residence of his son-in-law, Thomas H. Walker, on the 29th day of May, 1872, aged 84 years and 10 months. Brother Robey was baptized by Eld. James Reid about forty years ago, and received into the fellowship of Mount Pleasant Church, Fairfax County, Va., in which he remained a sound and consistent member

until its dissolution, which was in consequence of the late disastrous war, which left the church without any house in which to worship. When this church was dissolved, the members united with Frying Pan Church, where the subject of this notice remained until God called his spirit home.

Brother Robey was a worthy citizen, and was esteemed and respected by his fellow men. He was rich in experience, and manifested an entire reliance on the atoning blood of the Lamb. The unworthy writer has spent many pleasant moments with him. His whole theme was salvation by grace, and of the love of God manifested to poor sinners.

His funeral was preached by Elder J. L. Purington, from Rev. xiv. 13. He has left three children, (daughters) and many other relatives to mourn, but we sorrow not as those that have no hope, for we verily believe that our loss is his eternal gain. Yes, children, weep not for your father, for we believe he has gone home to receive his crown in glory, there to bask in sweet smiles of the Savior's love, and to sing the song of redemption, unto him who hath redeemed his chosen people out of all nations. Then sorrow not, for his spirit has left its house of clay, and gone to the New Jerusalem, there to sorrow and weep no more.

Yours in hope of eternal life beyond this vale of tears,

SAMUEL L. THOMPSON.

DIED—At his residence in Mercer Co., Ky., on the 8th of June, 1872, **Standfield Burrus**, aged 62 years, 9 months and 10 days. The subject of this notice was baptized by Eld. J. H. Walker, and united with the church at Goshen, about the year 1841, of which church he remained a member in full fellowship up to the hour of his death. I have been intimately acquainted with him for a number of years, was present when he talked to the church, and have had many talks with him on the subject of religion since that time, and he always expressed great love for the doctrine of the Old School Baptists, that salvation is of the Lord, and was also much pleased with the doctrine contained in the "Signs." But he is gone to a better world than this, where sickness, sorrow, pain and death never enter.

He leaves a wife, two brothers and two sisters, together with the church and many relatives and friends to mourn our loss; but we should not mourn as they who have no hope, believing that our loss is his eternal gain.

Eld. J. F. Johnson preached on the occasion from 1 Cor. xv. 49. "As we have borne the image of the earthy, we shall also bear the image of the heavenly."

And now may God comfort and protect his bereaved widow, brothers and sisters, is the prayer of your unworthy brother,

A. J. BICKERS.

DIED—At his residence in this village, on Friday evening, Feb. 21, our highly esteemed brother, **Joseph W. Worcester**, aged 48 years, 2 months and 19 days. Our deceased brother's health had been delicate and declining for many years. He suffered much from debility and a complication of ailments, but he manifested extraordinary patience and humble resignation to the will of God.

He experienced the quickening power of the life giving Spirit when he was but a youth, and about twenty-five or thirty years ago he was baptized on profession of his faith and hope in the Lord Jesus, at New Vernon, N. Y. After the death of his brother-in-law, Elder Jewett, he made his home in the family of the editor of this paper, until he married, and had a home of his own. He has left a devoted wife and family of eight children, to feel and mourn their loss. His widow, sister Hannah Worcester, is also a member of the Primitive Baptist Church in this place, and with her dear companion has enjoyed the esteem and fellowship of the saints for many years. He

has left one sister, the present wife of our dear brother, C. B. Hassell, of North Carolina, and three brothers.

His funeral was attended on Sunday, the 23d ult., by a large assembly, at our Meeting House in this place, and a discourse was preached on the occasion by the pastor, from a text selected by the deceased.

"His eyes he so seldom could close,  
By sorrow forbidden to sleep,  
Sealed up in eternal repose,  
Have strangely forgotten to weep."

DEAR ELDER BEEBE:—At the request of the bereaved husband, Malcolm Campbell, I send you for publication a brief account of the experience, last illness, and death of his wife, *Janett Campbell*, who died on Sunday, the 5th of January last, aged 42 years. She was the second daughter of the late Elder McColl, of this place, and sister of the writer. Her disease was an affection of the liver and kidneys, with which she was afflicted for some years, ultimately resulting in consumption. She had also a severe palpitation of the heart, which continued until her last moments.

When about twelve years of age, while at school one day, playing with her school-mates, her mind became strongly impressed with the idea that the Almighty was looking down upon her with displeasure, for her folly and wickedness. She was so affected with the thought that she felt she durst not play any more that day. She feared to look upward, believing that God was looking in anger upon her, and seeing what a great sinner she was. She felt that God would be just though he should cast her off as a cumberer of the ground. Some time after this, being alone, washing one day at a well, these words were powerfully impressed upon her mind: "They that seek me early shall find me."—Prov. viii. 18, which gave her some comfort. At another time, while in a meeting held at my uncle's house in Aldboro, when the late Eld. Campbell and my father were preaching, she was greatly comforted, and the word had such an effect upon her heart, and she was so melted by the word that she could in truth say, that it was good for her to be there. In the autumn of 1866, about the time of the Quarterly Meeting, she was under great distress of soul by being brought sensibly to know what a great sinner she was in the sight of a just and holy God, "who is of purer eyes than to behold evil, and cannot look upon iniquity."—Hab. i. 13. For many weeks her great distress and trouble continued, at seeing herself such a dreadful, wretched and undone sinner. Her constant desire and prayer was, "God, be merciful to me, a sinner." One day while alone, and thus sore distressed in view of her awful condition, these words came with power and comfort, "Be of good cheer, thy sins are forgiven thee." And she said the joy and consolation that flowed into her soul then was beyond expression. She could now say with sweet assurance, "I know that my Redeemer liveth."—Job xix. 25. In November following she related her experience before the church in Dunwich, and was received into fellowship, but in consequence of the feeble state of Elder McColl's health at the time, she was not baptized until the following June, at the Quarly Meeting at Ekfrid, where her husband was baptized at the same time. Ever since, her walk and conversation has been exemplary and consistent with her profession.

During her long illness she would at times complain of dark seasons,—doubts and fears would arise in her mind; while at other times she was blessed with a sweet and comforting peace. The following portions of scripture were a great comfort to her: 2 Peter i. 10, 11, and Deut. xxxiii. 27. Some weeks before her death, on waking from a short sleep, these words dropped with much comfort into her mind: "Christ is exalted a Prince and a Savior to give repentance to Israel and forgiveness of sins."—Acts v. 31. At another time she was much comforted with these scriptures: "My meditation of him shall be sweet."—

Psa. civ. 34. "These light afflictions, which are but for a moment, work for us a far more exceeding and eternal weight of glory."—2 Cor. iv. 17, 18. A few days before her death she said, "It is better to die than to live." Four days before she died, she said her time was short, and gave directions concerning her burial. She desired that no funeral sermon be preached, but that Elder Pollard would read the second chapter of the epistle to the Ephesians, and sing the paraphrase on the last three verses of the prophecy of Habbakkuk:

"What though no flower the fig tree clothe,  
Though vines their fruit deny,  
The labor of the olive fail,  
And fields no meet supply?

Though from the fold with sad surprise  
My flock cut off I see,  
Though famine pine in empty stalls,  
Where herds were wont to be?

Yet in the Lord will I be glad,  
And glory in his love;  
In him I'll joy who will the God  
Of my salvation prove.

He to my tardy feet shall lend  
The swiftness of the roe;  
Till raised on high I'll safely dwell  
Beyond the reach of woe.

God is the treasure of my soul,  
The source of lasting joy—  
A joy which want shall not impair,  
Nor death itself destroy."

On Saturday night before her death, those around her saw her looking around, as though she wanted something, and asked her what she wanted. She replied, "Nothing but my dear Savior to shine upon my soul." She told Mrs. Scates that death had no terrors for her, and was sometimes tempted to fear that Psalm lxxiii. 4 was applicable to her. Mrs. Scates replied by quoting Psalm lv. 19, last clause, and said that the wicked spoken of in the former Psalm were the same as those mentioned in the latter, who have no changes such as she had. She was afraid her cough and the phlegm would distress her at the last, but for some hours previous to her death she was entirely free from both, for which she expressed her thankfulness to God for this and all his goodness to her, repeating, "O the goodness of God!" On Sunday morning, seeing me by her bedside, she requested me to read to her the 42d Psalm. After reading it, I asked her if she heard it. She said she did, and could once claim for herself the promises therein contained. I asked her if she could claim them now. Pausing a little while, she said, "Oh yes, I can." Seeing that she was growing weaker, I quoted these words, "Them also that sleep in Jesus will God bring with him." She replied, "How beautiful!" and a few moments after this she breathed her last. She left a large family of young children and a large circle of friends and acquaintances to mourn their loss. All who knew her will acknowledge that she was one of "the excellent of the earth," "an example of suffering affliction and of patience," and eminently possessed the ornament of a meek and quiet spirit, which is in the sight of God of great price.—1 Peter iii. 4.

Yours in affliction,

D. T. MCCOLL.  
Wallacetown, Ont., Feb. 1873.

## YEARLY MEETING.

The Old School Baptist Church at Pleasant Garden, will hold her yearly meeting at her yearly meeting house, two miles east of Lone Jack, Jackson Co., Mo., to commence on Friday before the second Saturday in April, 1873.

Our nearest point on the railroad is Pleasant Hill, on the Missouri Pacific. Brethren in the ministry are cordially invited to attend. Brethren and sisters of our faith and order, come and see us. We are few in number, but we dearly love to meet all those of the household of faith.

JAMES W. CHATHAM.

## The "Signs of the Times,"

DEVOTED TO THE  
OLD SCHOOL BAPTIST CAUSE

IS PUBLISHED  
ON THE FIRST AND FIFTEENTH  
OF EACH MONTH,  
BY GILBERT BEEBE,

To whom all communications must be addressed, and directed, Middletown, Orange County, N. Y.

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A discourse delivered by J. R. Respass, of Ellaville, Schley Co., Ga., whom address for a copy, inclosing ten cents; or send one dollar for a dozen copies, and distribute them amongst your friends, brethren and sisters, and neighbors. To any Old School Baptist minister who will send me his address, I will send a copy gratis.

Dear brethren and sisters, please send me the address of any brother, sister or friend who would be apt to take a copy, but who would not be likely to hear of it through the "Signs," or anyone who would be glad to have it, but have not the money to spare for it, and oblige a brother, fellow-laborer and servant in the gospel.

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BY  
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MIDDLETOWN, ORANGE CO., N. Y.,  
AT  
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#### OF THE

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# Signs of the Times.

DEVOTED TO THE OLD SCHOOL BAPTIST CAUSE.

"THE SWORD OF THE LORD AND OF GIDEON."

VOL. 41.

MIDDLETOWN, N. Y., APRIL 1, 1873.

NO. 7.

## POETRY.

### MY SAVIOR LIVES.

I love to hear that voice of old,  
Which over Patmos' rocky shore  
Thus sweetly spoke: "I live! behold,  
I am alive forevermore!"

My Savior lives! No mortal ears  
Can listen to more joyous strains;  
High above yonder rolling spheres  
My God, and yet my Brother, reigns.

My Savior lives! He intercedes  
Still as the Lamb, the Crucified.  
"Father, I WILL," 'tis thus he pleads,  
Nor was the boon he asked denied.

My Savior lives! And still his heart  
Responsive beats upon the throne  
To every pang for which I smart;  
He makes my tears and woes his own.

My Savior lives! If thus so near,  
Ne'er at his will shall I repine;  
His presence dries each falling tear,  
Proclaims all needful discipline.

My Savior lives! and soon again  
He'll come to take his pilgrims home,  
To feel no longer aching pain,  
And from himself no more to roam.

My Savior lives! To see his face  
My endless happiness will be.  
Lord, independent of all space,  
Where e'er thou art is heaven to me.

### THE OLD MAN'S PRAYER.

Suggested by a sermon from Luke xxiv.  
29: "Abide with us: for it is toward even-  
ing, and the day is far spent.

Tarry with me, O my Savior,  
For the day is passing by;  
See, the shades of evening gather,  
And the night is drawing nigh;  
Tarry with me, tarry with me,  
Pass me not unheeded by.

Many friends were gathered round me  
In the bright days of the past;  
But the grave has closed above them,  
And I linger here the last.  
I am lonely; tarry with me  
Till the dreary night is past.

Dimmed for me is earthly beauty,  
Yet the spirit's eye would fain  
Rest upon thy lovely features;  
Shall I seek, dear Lord, in vain?  
Tarry with me, O my Savior,  
Let me see thy smile again.

Dull my ear to earth-born music,  
Speak thou, Lord, in words of cheer!  
Feeble, tottering my footsteps,  
Sinks my heart with sudden fear.  
Cast thine arms, dear Lord, around me,  
Let me feel thy presence near.

Faithful memory paints before me  
Every deed and thought of sin;  
Open thou the blood-filled fountain,  
Cleanse my guilty soul within.  
Tarry, thou forgiving Savior,  
Wash me wholly from my sin,

Deeper, deeper grow the shadows;  
Paler now the glowing west;  
Swift the night of death advances—  
Shall it be a night of rest?  
Tarry with me, O my Savior,  
Lay my head upon thy breast.

Feeble, trembling, panting, dying,  
Lord, I cast myself on thee;  
Tarry with me through the darkness,  
While I sleep, still watch by me  
Till the morning, then awake me,  
Dearest Lord, to dwell with thee.

## CORRESPONDENCE.

FAYETTE Co., Ten., Jan. 1, 1873.

ELDER BEEBE—DEAR BROTHER:

—As it has been some eighteen or twenty years since the publication of Elder Peter Culp's experience in the "Southern Baptist Messenger," and as nearly or quite all its readers hereabouts have passed away, and others of the children of God have taken their place, who have not seen or read the "Messenger," we desire you to copy his experience into the "Signs of the Times." It is rather lengthy, and perhaps you have more important matter for your columns.

We are as well as usual, and hope your family are enjoying good health. Our love to yourself and family, and to all the household of faith.

As ever, your sister, I trust,  
LEVICY CULP.

FAYETTE Co., Ten., March, 1854.

BROTHER WILLIAM:—My health has not been good for some time past, and I feel like my time is drawing to a close; and when I take a retrospective view of the past, I have much to regret and little to commend, and I do feel that I have little to attract my feelings to stay longer. My pilgrimage thus far has been mixed with sorrow and some pleasant seasons; but the latter have been few and far between.

I was born in South Carolina, District of Chester, in the year 1892, September 14th, and on the 21st of February, 1815, I and my companion were married. Up to that time I was a wild, frolicsome youth, and for some time afterwards. But from my first recollection I had thoughts of eternity and a future state, but they did not last long. I was born and raised by Presbyterian parents. I believe my mother was a child of grace. I was raised strictly according to the rules of that church, and knew little or nothing of the Baptists. I heard them spoken against occasionally, there being but one Baptist minister, Eld. S. McCreary, in the district, a worthy man of God. At the age of sixteen years I took the charge of a school, and boarded among the scholars; and being among the youths of the country, I learned their habits, especially their bad ones. Three or four years after, perhaps the year 1818, it was very sickly, and several died, both old and young, and some who had been my companions. About this time my

condition was changed. I became miserable, and knew not what to do. I read the scriptures, but they only condemned me. I was compelled to try to pray. Sometimes words or thoughts, while on my knees, seemed to ease my troubled breast. At other times I could say nothing, and would leave, more troubled than before. In 1819 my father died, which increased my troubles, and for months it was sounded in my ears continually, "Ye must be born again." I knew not what it meant, nor what constituted the new birth. About this time I became acquainted with Old Baptist preaching by Eld. McCreary, and others who exchanged with him. I found they described my feelings, and I became attached to them, though the promises to such I could not receive as mine. Thus I continued until the year 1822, and I was so burdened that I thought I was sized with a breast disease, and which would shortly kill me, and I must be miserable forever. O black despair! Without hope, and without God in the world, and must shortly leave it! One Saturday, while reading what the Lord had enabled the ancient worthies to do by faith, (Heb. xi.) a voice, as if one had spoken, said, You have faith, and do believe. Light sprang up, and darkness vanished, my burden left, and I laid down my book and walked out, full of joy. The whole universe looked beautiful, and seemed praising the Lord.

Brother William, I feel as if I have already trespassed on your columns, but as I have expressed a wish to continue a sketch of my travels, and you have encouraged me so to do, I shall be as brief as the case will admit of.

I now concluded I should never see any more trouble. My burden was gone, and I was happy beyond description. But alas! how ignorant are little children. It was not twenty-four hours before I was thrown into doubts, simply because I suspected a Presbyterian professor knew nothing of the happy feelings I had experienced, and was then enjoying. Something seemed as in a moment to say, You think you are a christian, but you are deceived. What a state I was then in for some weeks, in which time I was deeply troubled. My burden was gone, and I was left to doubts and fears. But the Lord again delivered me, as the apostle says, "Who hath delivered us from so great a death, and doth deliver."

Here I would remark, for the benefit of the little ones, that they are liable to two great errors. First, when first delivered they feel so full of love that they, or at least I did, expect to be entirely free from trouble while in this world; but O how mistaken. Second, the plan of salvation through the Lord Jesus appears so plain that they think they can show it to others, which is another mistake. Why could we not see and believe in the Lord, seeing we so ardently desired to? Because it is the gift of God.

The scriptures being my guide, they taught me it was the duty of such as love Jesus to keep his commandments. Here I again became burdened. Baptism stood at the head of the way, and with shame I confess that I continued to live in neglect of my duty between ten and eleven long years, and what I suffered in consequence I could not describe. I tried to cast away my hope, especially when reading the sayings of Jesus, such as, "If ye love me, keep my commandments." Again, "He that denieth me before men, him will I also deny before my Father and his holy angels." I once left home feeling determined to tell my feelings to the church, but before I reached the meeting house something suggested, If you are a christian, you can live just as well out of the church as in it; and if not a christian, you will perhaps deceive those people. And rather than deceive them, I had rather die; for I loved them. So I remained bearing the burden, which grew heavier constantly. Another consideration was a source of trouble. The scriptures to me appeared contradictory. The doctrine of election and predestination seemed rather too hard; yet it was plainly taught in the scriptures; but other passages appeared to embrace everybody. I once asked a very learned old Presbyterian preacher for his opinion of the doctrine of election, and he said it was truly a doctrine of the bible, but dangerous to meddle with. I thirsted to be able to see a harmony in the scriptures, and very few Baptist preachers in that day, in my knowledge, discriminated in the application of the scriptures. However, in the providence of God, Eld. J. Osborne traveled through Carolina, where I lived, and so clearly did his preaching establish the consistency of the scriptures that I became relieved. A few years, perhaps six or eight, be-

fore I left my native country, which was in 1829, the Judson mission to Burmah commenced, and at every Association a mission sermon was preached, and a collection was taken up. Eld. S. McCarry, a man of God, surely, advocated it, and I although not a member, gave in to it, and did contribute money for its support once or twice. In the mean time the Bible Society was introduced, and appeared so benevolent and disinterested, that I joined one year, paid one dollar, and found it was not what I supposed it to be, and abandoned both it and the mission cause, after reading the "Latter day Luminary," a paper established to advocate foreign missions, in the District of Columbia; and after paying for it one year, I abandoned it also. Ah, truly, the things which I ought not to have done, them I did; and the things which I ought to have done, I left undone; which shows how easy it is to go with the current of popularity. Yet something within showed me it would not do, and I had to withdraw fellowship from them. Yet the cross of Christ I could not take.

Having now written a great deal more, I fear, than will be interesting, and yet having only come to my departure from South Carolina, in 1829, if brother William thinks it would not be wrong, I shall continue my narrative.

"And the lord said unto the servant, Go out into the highways and hedges, and compel them to come in, that my house may be filled."—Luke xiv. 23.

In the year 1829, on the 5th of March, from necessity I left my native country, with many relatives and friends, among whom was an aged mother, to find a country where I could provide for my family, which consisted of my companion and seven small children, and on the 13th of April we sat down in a tent in Fayette Co., Ten., on an occupant, with no improvement, with very little funds, and few persons in the country who knew me. Alas! how ignorant I was. I supposed when I should reach that clime I should get away from my religious views and feelings, as I often tried to believe it was a mistake, and that my burden of duty and love to the truth would cease. But if possible, my desire to hear Baptist preaching increased four-fold. The Sunday after my arrival I heard that Dr. Dishough, a Baptist, was to preach in Summerville, and I went and found him, to my mortification, nothing but an arminian, and that increased my trouble, for I feared that all were such in the country, and truly most of them were. But at length I heard one or two who preached Jesus Christ and him crucified, but they were not popular even among the most professing to be Baptists, and this greatly troubled me. About this time, or in the fall of 1830, a

state of things existed around me of a nature that I could not abide. As in almost all new countries, some two individuals, who had a plenty of property, and many relatives in fair standing, were in the habit of taking beef cattle, hogs, and so on, which were not their own. It became a matter of complaint, and they determined to punish all who would not acquit them of the charge. I knew it was the fact, and I would not do it, which involved me in a suit of slander, together with one or two others. Now in a strange country, with a wife and children looking to me for support, and a stranger to most of the people, with little funds, and knowing the uncertainty of law, ("We know that all things work together for good to them that love God,") my peculiar condition often led me privately to the Lord, as the only deliverer of poor burdened souls; and on one of these occasions, while prostrate before the Lord, begging his interposition, something appeared to say, How can you ask the Lord to be your friend, when you refuse to obey his easy commands? I then said, Lord, if thou wilt deliver me, and establish a church in my county, I promise to do what I have long felt to be my duty. The lawsuit was dismissed, without a witness on my part. A Baptist preacher came into the neighborhood, and began to preach. He found a sufficient number of members to organize a church, and the time of constitution was appointed, to all of which I was not an idle spectator, but was wondering if the Lord was preparing for a fulfillment of my vow. Yes, verily. On the third Sunday in August, 1832, the church (Mt. Pisgah) was constituted, and when a door was opened for the reception of members I was left without excuse. I got to the brethren, I know not how, neither do I know what I related, being completely overcome; but they received poor unworthy me. My companion also having a hope, offered herself, was received, and we both were baptized the next day. Truly the Lord's ways are not our ways. I can say of a truth, Here I was delivered of a great burden. I was like a bird let out of a cage. O what a happy creature I was, and so continued for some two or three months; nothing seemed to trouble me; all was peace within, and that without was held in sweet subjection. But after some three or four months had passed, my mind was engaged in another way, that of opening and illustrating the scriptures to my fellow-beings. As before, I began to make excuses. What is the matter? I could not believe the Lord would ever call such an outside case to say anything publicly in his name. Yet by day and by night the scriptures would open to my understanding, and congregations presented. My trouble increased. At length I asked an old brother for his advice, and he

told me that perhaps most young converts had such impressions, and if not a call to the ministry, it would wear off. So I tried to wait till they should wear off, but they only became stronger. I tried to ask the Lord to have me excused from it, if it was his will, upon the ground that I was old, and naturally timid, and of little or no capacity; but I could get no ear. I ventured to ask an old preacher, one that I esteemed highly. After telling him my feelings, and my exercises of mind, I asked for his advice. He said, Brother Culp, keep from it just as long as you can. That was in accordance with my feelings. So I tried to stifle my feelings every way I could, and at length I scarcely did have any feelings of love for the brethren or for the scriptures, and was almost at the point to give up all, even my hope. One day, while seriously reflecting upon my past troubles, the joyous seasons, as well as the persecutions, trials and difficulties I had been enabled to overcome, and yet to be cast away; it so alarmed me that I said within myself, Lord, spare me to meet my brethren once more in conference, and I will relate my feelings to my brethren, and try and take their advice. I did so, and they advised me to the exercise of my gift. But I have been so obstinate, stubborn and refractory, I wonder I have ever been spared. I yet remain, testifying both to the Jews and also to the Greeks, repentance toward God, and faith toward our Lord Jesus Christ.

Brother Beebe, I have given but a faint outline of my pilgrimage, and perhaps it will be the last communication I ever shall write for publication; therefore you will excuse my intrusion on the columns of the "Messenger."

Yours as ever, in the bonds of christian love and affection,

PETER CULP.

STONE MOUNTAIN, Ga., Feb. 17, 1872

DEAR BROTHER W. L. BEEBE:—Some ideas have come up before me of late which I have never heard expressed, either publicly or privately, on the subject of the judgment pronounced against the cities wherein most of the mighty works of Jesus had been done, as recorded in Matt. xi. 20—24. To a human view of this great matter it appears that the cities above referred to were worse than Tyre, Sidon and Sodom, because they would have repented and would have remained, if the mighty works had been done there; thus leaving the idea that it would take greater works and greater power to save Chorazin, &c., than would have saved Tyre, &c., and therefore, according to justice, as they were greater sinners they must be more severely punished. Thus, "It shall be more tolerable for Tyre and Sidon at the day of judgment, than for thee." How shall we understand the matter? It

appears from other scriptures that all the Adamic family are sinners just alike. Paul proved both Jews and Gentiles, and there was none good, no, not one. And again, we were by nature the children of wrath even as others. And as we all sprang from the same parents, and received our nature from our parents, I can see no principle upon which we can differ in reality. "God saw that the wickedness of man was great in the earth, and that every imagination of the thoughts of his heart was only evil continually." We see no difference in this quotation. And again, The imagination of man's heart is evil from his youth. This is the case of the human family. Many other scriptures might be quoted to the same point. Then as we are all dead in trespasses and sins, it takes the same power to quicken one into life and cause him to repent, that it does another, and as much of the power, too; for that which is dead is dead; and one dead man is just as easy brought to life as another. The same power that gives one repentance, gives it to another. I speak of the repentance of the heart in the spirit, or that repentance which the goodness of God leads to, or the repentance which a godly sorrow worketh. Christ is exalted a Prince and a Savior to give repentance; and none repent with this repentance except those to whom Christ gives it. But is there not another repentance, which is outward, and produced by outward circumstances? (This is the point I want you to notice, brother William.) Was it not the case with Rehoboam when Shishak came up against Jerusalem?—Chronicles xii. Also Ahab, when the Lord spake of the judgments which should come upon him, rent his clothes and put sackcloth on his flesh and fasted, and lay in sackcloth, and went softly; and because of this, the Lord did not bring the evil in his day; and because Rehoboam and the princes humbled themselves, the Lord said he would not destroy them, but grant them some deliverance. Now I conclude that nothing but fear actuated these two men, and they were the same in heart and principle afterwards as before; yet the Lord spared them. There was Jezebel, Ahab's wife, who had the same spirit of persecution that Ahab had, and the Lord gave her space to repent, (Rev. ii. 21) with outward repentance, or from her fornication, in that he told her the dogs should eat her by the wall of Jezreel; but she did not repent; and so it came to pass that the dogs did eat her. So it seems she was worse than Ahab, but only more stiffnecked and hard hearted naturally, as we see that difference until to-day in natural men and women, but both the same in heart and principle. Now we know that Jezebel, Ahab's wife, was dead when John wrote to the angel of the church at Thyatira; but the principle was



not dead, neither is it yet. Again, shall we suppose the repentance of the Ninevites was a genuine repentance, or was it an outward repentance in sackcloth and ashes, though it might have been figurative of true repentance, as was the case with the nation of Israel?

But back to Chorazin and Sidon: Sidon would have repented in sackcloth and ashes; Chorazin would not. Now, I understand we all are born in the same condition, all possess a self-righteous, persecuting principle, and this principle can be cultivated by false teachers, as was the case with Saul of Tarsus; religion seemed to be reduced to a science in some places in those days, and some places outstripped others in false zeal and worldly worship. So it was with Chorazin and Sidon. There is nothing, perhaps, that will make men more frantic than false religion; yea, even more bloodthirsty. Look at the wars that have been caused by false religion; look at the martyrs. There is nothing of this world that men are so hard to turn from as a false religion, when it is strictly cultivated. Then Chorazin, Bethsaida and Capernium being filled with their false zeal, would not repent or turn away from their abominable, idolatrous, persecuting practices, while Tyre, Sidon and Sodom, being filled to such a high degree, would have repented or turned from their outward practices, at the mighty works of Jesus. It shall be more tolerable for Sodom in the day of judgment than for thee. We read of no sin that the judgments of God are pronounced against so much as false worship; so it was God rained fire and brimstone on Sodom, and destroyed it. But when Jesus spake of the judgment that should come upon the Jews, he said such time had not been since the foundation of the world, nor should be again; and when we read of their destruction under Titus, the Roman commander, it agrees to the same. So it was more tolerable with Sodom than with them. Now, brother William, if this is true, we ought to be careful how we teach in religious matters. We hear a great deal said about raising our children in the service of the Lord. Just so sure as we undertake to teach the carnal mind religion, it will be a false religion; for the carnal mind is not susceptible of being taught in any other; for the carnal mind is enmity against God, it is not subject to the law of God, neither indeed can be. Instead of raising our children in the service of God, when we attempt it, we cultivate a principle of persecution.

Yours in love,

J. T. JORDAN.

"Nevertheless the foundation of God standeth sure, having this seal, The Lord knoweth them that are his."

In Paul's time, as at the present, there were those who erred from the

truth, overturning the faith of some; those who drew near to the Lord with their mouth, while their heart was far from him, and his fear being taught by the precepts of men. They are described as building their house on the sand, and the floods and the tempests caused it to fall, and great was the fall of it. And such must be the consequence when the foundation is any other than the Rock of Ages. But we are to let no man deceive us by vain words, for because of these things cometh the wrath of God on the children of disobedience. "For ye were sometime darkness, but now are ye light in the Lord; walk as children of the light, and have no fellowship with the unfruitful works of darkness." Notwithstanding all their errors, the foundation of God standeth sure. The Lord through the prophet says, "Behold I lay in Zion for a foundation a stone, a tried stone, a precious corner stone, a sure foundation." And other foundation can no man lay than that is laid, which is Christ Jesus the Lord. The words of the Preacher saith, "I know whatsoever God doeth it shall be forever; nothing shall be put to it, nor taken from it: and God doeth it that men should fear before him."

"And the Lord of hosts hath sworn, saying, Surely as I have thought, so it shall come to pass; and as I have purposed, so shall it stand." The angel that showed to John the great city, the New Jerusalem, knew the exact measurement; measuring it with the golden reed, he found the length, breadth and height were equal. The "christian world" may agree upon one particular subject, for prayer every night in the year, or until time shall be no more, but they can no more alter this measurement, or God's purpose, than by agreeing upon a particular subject for each night for one week. Vain boasting man, to make efforts to change the purpose of the great I AM, whose omniscient eye penetrates eternity, thinking he will enlarge or contract the foundation to suit the wills of poor puny worms of the dust, who are as nothing, and less than nothing in his sight—but dust in the balance. They know not the thoughts of the Lord, neither understand they his counsels. How true, we know not what to pray for as we ought, except the Spirit help our infirmities. And we are to try the spirits, and if not in accordance with his inspired word, we are assured it is not his spirit; for there is our instruction in righteousness, that the man of God may be perfect, thoroughly furnished to every good work. And God's word returns not to him void, but it accomplishes the thing whereunto he sends it. And he says, I will raise me up a faithful priest, who shall do according to that which is in my heart and in my mind, and I will build him a sure house.

"Laid by Jehovah's mighty hand, Zion's foundation firmly stands;

Raised upon Christ, the corner stone,  
Secure as God's eternal throne."

The city shall be built to the Lord, and it shall not be plucked up nor thrown down any more; not one of the stakes thereof shall ever be removed, neither shall any of the cords be broken. It has been attacked many times by the fierce enemy, and has withstood their heavy batteries. Vain were Herod's efforts to make way with Christ, when he had all the male children killed, from two years old and under. In vain did the devil attempt to persuade him to sin during the forty days he was in the wilderness. After the long fast, when tempted to command the stones to be made bread, his ready response came, "Man shall not live by bread alone, but by every word that proceedeth out of the mouth of God." All else is perishable. And when tempted to cast himself down from the pinnacle of the temple, again came the ready reply, "It is written, Thou shalt not tempt the Lord thy God." And when shown all the kingdoms of this world, and the glory of them, with the promise of them all if he would fall down and worship the tempter, "Then said Jesus unto him, Get thee hence, Satan; for it is written, Thou shalt worship the Lord thy God, and him only shalt thou serve." Then the tempter left him, as he always does, at his bidding. He was tempted in all points as we are, but passed through the ordeal without sin. A sceptre of righteousness is the sceptre of his kingdom. He is all the righteousness we plead. The chief priests, scribes, pharisees and elders brought all kinds of charges against him, accusing him of casting out devils by the prince of devils; of breaking the Sabbath by plucking the ears of corn and giving to his disciples; of healing the sick on the Sabbath; of eating and drinking with publicans and sinners. In all these persecutions he was blameless. And he has said to his people, "If they have persecuted me, they will persecute you also. If they have kept my sayings, they will keep yours also." And blessed are the people that keepeth his sayings and doeth them. He compares them to a wise man that built his house upon a rock; and the rains descended, and the floods came, and the winds blew, and beat upon the house; and it fell not; for it was founded upon a rock. Many followed him because of the loaves and fishes; but they departed from him. But when he said to his disciples, "Will ye also go away?" they replied, "To whom shall we go? Thou hast the words of eternal life." How many profess now to follow him, as did those who went no more with him, relying as little upon his word and example for precept and practice, and as much upon the loaves and fishes, their standing in society, the honor conferred upon them by the learned, the wise and the great of this world, to be with the popular

party, without regard for a "Thus saith the Lord." But we read that there are not many wise men, not many mighty, who are called; but the weak things of this world are called, to confound the things that are mighty: and thing that are not, to bring to naught things that are, that no flesh should glory in the presence of God. And Christ says, "I thank thee, O Father, Lord of heaven and earth, because thou hast hid these things from the wise and prudent, and hast revealed them unto babes: even so, Father, for so it seemed good in thy sight."

I do not know but I am digressing, as I was speaking of the strength and stability of the sure foundation. This everlasting kingdom is not an earthly one, else would not its King have been delivered up into wicked hands. But even his disciples thought so, as when Judas betrayed him with the kiss, and the multitude were with him, those who were with Jesus said, "Shall we smite with the sword?" And Peter was rebuked for cutting off the ear of the servant of the high priest, and Christ instantly healed it, saying, "Thinkest thou that I cannot now pray to my Father, and he shall presently give me more than twelve legions of angels? But how then shall the scriptures be fulfilled, that thus it must be?" And when Pilate said he had power to hold or release him, he said, "Thou couldst have no power at all except it were given thee from above." He must come, suffer, bleed and die as was foretold of him, and all for wretched sinful men, dead in trespasses and sins. He died the ignominious death of the cross, mocked and scourged by those most zealous in keeping the law, the rulers with them, saying unto him, "He saved others, himself he cannot save. If thou be the King of the Jews, save thyself," with many other derisions. While he was led as a lamb to the slaughter, in his humiliation his judgment was taken away, and he was praying, "Father, forgive them; they know not what they do." He came to do his Father's will. See how he suffers in the contemplation of it, sweating as it were great drops of blood, in agony in the garden, and saying, "Father, if it be possible, let this cup pass; nevertheless not my will, but thine be done." How submissively he trod the wine-press alone. In agony on the cross he exclaimed, "My God, my God, why hast thou forsaken me?" And, "It is finished." And when Jesus had cried with a loud voice, and said, Father, into thy hands I commit my spirit, he gave up the ghost. The sun could not endure the scene. The earth did quake, the rocks were rent, and the veil of the temple was rent in twain. Solemn scene! All this was for the love he bore to his bride, his chosen, the seed that shall serve him, which is accounted a generation. At his death on the cross the enemy felt sure of victory;

and as they remembered his saying that he would arise from the dead on the third day, they set a watch lest his disciples should steal his body, and then say he had risen; but all was in vain; for behold there was a great earthquake; for the angel of the Lord descended from heaven, and came and rolled back the stone from the door, and sat upon it. His countenance was like lightning, and his raiment like snow; and for fear of him the keepers did quake, and became as dead men.

"Vain the stone, the watch, the seal;  
Christ has burst the gates of hell;  
Death in vain forbids his rise;  
Christ hath opened paradise."

Now he ever lives at the right hand of the Most High, as the Mediator between God and man, having proved victorious over death, hell and the grave. He only hath immortality dwelling in the light, which no man can approach unto, which no man hath seen nor can see; but he reveals it unto babes, and he is their righteousness, sanctification and redemption.

"Upon this Rock will I build my church, and the gates of hell shall not prevail against it." It is an everlasting dominion, and shall not pass away. This sure foundation has a seal, and who dares efface it, or in any way deface it, which is set by the King of kings and Lord of lords? "The Lord knoweth them that are his." And he predestinated them to himself, according to the good pleasure of his will, to the praise of his grace, wherein he made them accepted in the Beloved. Chosen in him before the foundation of the world, that they should be holy and without blame before him in love. And whom he did predestinate, them he also called; and whom he called, them he also justified; and whom he justified, them he also glorified. "And this is the covenant which I will make with them, saith the Lord: I will put my law in their inward parts, and write it in their hearts: and I will be their God, and they shall be my people: and they shall teach no more every man his brother, and every man his neighbor, saying, Know the Lord; for all shall know me, from the least to the greatest of them." Chosen, not for anything good or bad which they have done, or can do, for they were all pronounced dead in trespasses and sins, with no more power to assist to spiritual life than had Lazarus, as he lay in the grave, to a natural life. They all have walked according to the course of this world, and were by nature children of wrath even as others. But God, who is rich in mercy, for his great love wherewith he loved us even when we were dead in sins, and enemies to him by wicked works, hath quickened us together with Christ, and made us sit together in heavenly places. This quickening process is the Spirit's work; the natural mind knows nothing about it,

because it is spiritually discerned. It shows the sinner how desperately hard and deceitful a heart he has, how deep he is sunk in iniquity, and the more he tries to extricate himself the deeper he seems to sink, until he finds himself utterly helpless. He views the holy God who cannot look upon sin with any allowance, and sees such a disparity between them, how can he be just, and justify such an awful sinner? God, be merciful to me, is his only plea. They do not cry unto him without a cause: they feel there is help in no other. With the psalmist they can say, "In my distress I called upon the name of the Lord, and I cried unto my God. He heard my voice out of his temple, and my cry came before him, even into his ears." For he takes the burden, and speaks peace to the burdened soul. A vital principle is implanted, Christ is formed in them the hope of glory; they have faith alone in the righteousness of Christ; they are born again, not of corruptible seed, but of incorruptible, by the word of God which liveth and abideth forever. Born not of blood, nor of the will of the flesh, nor of the will of man, but of God. Christ says, "My sheep hear my voice, and I know them, and they follow me, and I give unto them eternal life, and they shall never perish, neither shall any pluck them out of my hand. My Father which gave them me is greater than all, and none is able to pluck them out of my Father's hand. I and my Father are one." Now they love God, his commandments, his people, and have a desire to be with them, and enter the sheepfold by the door. They see that Christ set the example, by going into the water and being baptized, and they desire to follow him. They are welcomed with his saying, "Come, thou blessed of my Father, inherit the kingdom prepared for you from the foundation of the world." They would not be content to have the ordinance of baptism administered in a pool made in the meeting house, a plan which was never practiced in the apostles' days. It looks too much like climbing up some other way. Although many are led astray by this and like inventions of men, the Lord knows how to bring them back again, though it be through deep afflictions and many trials. "Though the Lord give thee the bread of adversity, and the waters of affliction, yet shall not thy teachers be removed into a corner any more; but thine eyes shall see thy teachers, and thine ears shall hear a word behind thee, saying, This is the way, walk ye in it, when ye turn to the right hand or the left." As Solomon built a temple for the Lord, exactly in accordance with the pattern given by the Lord, so the Lord will have his people walk according to his commands. He visits their transgressions with the rod, and their iniquities with stripes; nevertheless his loving kindness he takes not from

them, nor suffers his faithfulness to fail. It is because he changes not that the sons of Jacob are not consumed. If we are not chastened, we may well have doubts of being sons; for whom he loveth he chasteneth. No afflictions for the present seemeth joyous, but grievous; but afterwards they yield the peaceable fruits of righteousness. They are for the trial of our faith, which is much more precious than gold. Our Savior told Peter that Satan had desired to have him, that he might sift him as wheat. And he did give him a good sifting, which caused him much weeping and many tears. But Peter learned a good lesson, and was then prepared to comfort those who had fallen into temptation, with the same comfort wherewith he had been comforted. And we are not ignorant of Satan's devices. He disputes every inch of the ground. I have been enabled to trace some of his ways of late in my own exercises. For over two months past the Lord has permitted me to walk much in the light of his countenance. For about two months previous my mind had been in almost total darkness, a darkness which was seen and felt, when quite unexpectedly I felt such a love toward God's people that I got the hymn book to look for words to express it, but before I came to a hymn on the subject of love, I read the one commencing with

"Resistless Sovereign of the skies,  
Immensely great, immensely wise,  
All my times are in thy hand,  
And all events at thy command."

I read it and went on my way rejoicing in his promises. A few days after, an event transpired which led me to think for a short time that my departure might be near. I was so resigned and composed, I could say, Lord, thy will be done. Indeed the future looked so bright that I felt rather anxious. I soon began to wonder if I would be so composed when called to bid farewell to all below. Then I began to doubt there being any reality in my composure, because it had not been accompanied by any of the sweet promises. At the time I had searched my mind for words to convey my feelings, but in vain; all was so calm and serene. The doubts were soon allayed by these words:

"Fear not, I am with thee, O be not dismayed;  
I, I am thy God, and will still give thee aid;  
I'll strengthen thee, help thee, and cause thee to stand,  
Upheld by my righteous, omnipotent hand."

Again I went on my way rejoicing for a while, but it was soon suggested that it was to shun physical pain and disease that I was so composed, as though I had no greater motive in view. For a year past it has been my greatest desire that I might endure patiently all the afflictions the Lord sees best I should suffer, and I think my prayer has in a measure been answered. I do not think it right to desire to depart in order to

shun trials, for they are a part of our inheritance, and they tend to wean us from the world. But at the suggestion these words sprang up:

"Who, who would live always away from his God,  
Away from yon heaven, that blissful abode,  
Where the rivers of pleasure unceasingly roll,  
And the smile of the Lord is the feast of the soul?"

After enjoying implicit trust in his promises for awhile, again came the accusation that it was imagination. Through my whole life I could see that I had been filled with vain, sinful imaginations. Then the doubts were again silenced by these words: "But the anointing which ye have received of him abideth in you, and ye need not that any man teach you: but as the anointing teacheth you of all thing, and is truth, and is no lie; and even as it hath taught you, ye shall abide in him." And now I feel such a trust in him as to be convinced that I shall at last come off victorious through our glorious Leader. He knows just how many trials are for our good and his glory. Our strength is in him, and through him we come of conquerors, and more than conquerors, and possess an interest in that inheritance which is incorruptible, and undefiled, and fadeth not away. Eye hath not seen, nor ear heard, neither have entered into the heart of man, the things which God hath prepared for them that love him. But he manifests them to those he has chosen out of the world, elect according to the foreknowledge of God the Father, through sanctification of the Spirit unto obedience, and sprinkling of the blood of Jesus Christ. Thought we see as through a glass darkly, while in this fleshly tabernacle, when we arrive at the New Jerusalem we will see as we are seen, and know as we are known, which will all be through Christ's glorious robe of righteousness, and which is exactly proportioned to all whom the Lord knoweth to be his.

Dear brother Beebe, this is at your disposal. It is more lengthy than I intended it, while many ideas more to the purpose, perhaps, are unexpressed. If you see anything in it sufficiently edifying to publish, I desire that the readers may be allowed of the Lord to see the beauty displayed in this sure foundation, with his building reared thereon, which he has permitted the unworthy writer to see and rejoice in. May his Spirit witness with ours that we are the sons of God, and joint heirs with Jesus Christ to that inheritance which is reserved in heaven for all who love his appearing.

Yours in hope of a blessed immortality,

MARY E. VAIL.

UNIONVILLE, N. Y., Feb. 11, 1872.

Sister Mary E. Vail, the writer of the foregoing communication, has finished her course on earth. Her sufferings and sorrows are over. Her God and Savior has called her home,



as we confidently hope and believe, to the perfect, and henceforth, uninterrupted enjoyment of that inheritance which is incorruptible, undefiled, and which cannot fade away. It may truly be said, For her to live was Christ, and to die was gain. For many years she has been a very devoted follower of the meek and lowly Lamb of God, and a very highly esteemed member of the New Vernon Church. She has been a great sufferer from painful disease which for years has wasted her physical powers, but she has been very patient in her sufferings, bowing submissively to the will of her God, and while the outward man decayed, she was renewed in the inward man day by day. From the day when it was our privilege to lead her down into the baptismal water, and extend to her the right hand of fellowship, to the day of her deliverance from her warfare, she has manifested as great a degree of spiritual mindedness as we have ever witnessed. Her communications in the "Signs," which have occasionally appeared, and especially those of recent date, with the one in this number, clearly show her unwavering confidence in God. Her last days and hours were peaceful. She was fully aware that the time of her departure was near at hand, but for her, death had been divested of all its appalling terrors; she leaned her head on Jesus' breast, and breathed her life out gently there. She fell asleep in Jesus between twelve and one o'clock on the morning of Wednesday, March 24, 1873, aged 49 years, 2 months and 25 days, leaving a loving husband and three children, with many dear friends and kindred in Christ, to mourn, but not without hope. Though dead, she yet speaketh. [ED.]

#### THE TALENTS.

MACOMB, ILL., Feb. 1873.

ELD. G. BEEBE—DEAR FATHER IN ISRAEL, AND READERS OF THE "SIGNS":—In No. 3 of the current volume of the "Signs," page 34, Jeff Horner requests me, (I presume he means me, though my name is not spelled in full,) to give my views on the above parable, through the "Signs," and by your permission I shall attempt to do so with an unusual degree of timidity, fear and trembling, on several accounts: first, because I am not sure I understand the subject, in all, if any, of its momentous bearings, applying, as I believe it was, to a period of time fraught with events of the most sublime, solemn and yet glorious nature in the annals of time; second, because you, in the "Editorials," pages 552 to 566, as well as elsewhere, have written lengthily on the parable; as also Eld. Rittenhouse, at my own request, who gave his views through the "Signs" a year or two ago; and third, because the views I entertain on the subject are not entirely in harmony, in one or two particulars, with the

above named expositions. While I agree with the views of the Editor in the main and principal parts of all he has so ably set forth in the book of Editorials on the 24th, and 25th chapters of Matthew, yet it appears to me that there was an application of the parable intended by the Savior to be fulfilled upon an other class than the disciples, and although the address in both these chapters is entirely to the professed disciples of Christ, yet I understand him as speaking of another class of persons in some parts of these and other corresponding parables. I have been much instructed and edified by the articles written both by the able Editor and brother Rittenhouse on the subject under consideration, and although I may present some thoughts in this treatise additional, and even somewhat different, my object in writing is not at all to notice and attempt to refute any ideas which do not exactly suit me, but to answer in some way the request of brother Horner, and that of several other brethren who have verbally requested my views on the same subject, for months past. I am aware that there exists an honest difference of opinion among our brethren in reference to the time and setting up of the kingdom of heaven, the marriage of the Lamb, the coming of the Son of man, &c., having received some lengthy letters from brethren, and from other parties, who entertain different views on these subjects, yet I have not heard of any offence caused by such difference expressed in terms of brotherly kindness.

Within the last year or two I have given some views through the "Signs" on the Ten Virgins, and other subjects in Matthew xxiv. and xxv. which are directly connected, as I think, with the parable of the talents, and hence, to those who have read said views, my present article will appear rather as a repetition of them so far as they run in the same channel.

I understand that all the parables and solemn doctrines recorded in Matt. xxiv. xxv. to belong to the same period of time, and that time to embrace the rejection and overthrow of the Jews in their nationality, the destruction of their capitol, their temple, polity, and privileges, and the wonderful preservation of the remnant whom he had chosen. I understand also that the "coming of the Son of man," the "coming in power and great glory, the coming in his kingdom," &c. applies, in this connection, to his coming in his righteous judgments to pour out his indignation upon the wicked and blinded Jews, and to assume the throne of his glory in his militant kingdom under the new and gospel covenant. The first must pass away before the second covenant or kingdom could be fully established in her distinct organization and privileges.

Whether the disciples in their inquiries in Chap. xxiv. 3, about the "sign of his coming, and of the end of the world," meant to inquire about the *end of time* or not, the answer of Jesus to them, embracing the illustrative parables following in the same, and the next Chap. should be our guide to a true understanding of the connection.

To assist us in our conclusions, and to determine the intention of the Savior's language on the occasion we should compare the record of the three evangelists who make mention of these things.

Mark says the disciples inquired of Jesus thus: "Tell us, when shall these things be? What shall be the sign when all these things *shall be fulfilled*?"—Mark xiii. 4. In Luke xxi. 7, it is recorded in this way: "Master, but when shall these things be? and what sign will there be when *these things shall come to pass*?" The solemn admonitions of the Savior to his disciples on this occasion, his description of the signs and troubles that should precede his coming, the tribulations that should fall upon that nation, the pestilences, wars, famine and sword that should overtake them, together, make up *these things*; and after describing all the things pertaining to the destruction of the temple, and also of the coming of the Son of man, he says: "Verily I say unto you, This generation shall not pass, till all these things be fulfilled."—Compare Matt. xxiv. 34; Mark xiii. 30; Luke xxi. 32.

Whatever is meant by the coming of the Son of man, or however we may understand his coming in power and glory, it is evident that his coming did take place before that generation passed away. To fix the meaning of the Savior about his coming in his kingdom beyond a doubt, let him speak for himself, as in Matthew xvi. 27, 28: "For the Son of man shall come in the glory of his Father, with his holy angels; and then shall he reward every man according to his works. Verily I say unto you, There be some standing here, which shall not taste of death, till they see the Son of man coming in his kingdom." Compare Mark viii. 38 and 9 c. 1, with Luke ix. 26, 27. I shall not attempt in this article to make any extended remarks on the manner of the coming of Christ in his awful vengeance on the Jews, and his glorious grace in the salvation of his reserved ones among them, lest I do not reach the subject of the talents till I should be at the end of my communication; but there is something of so much interest and importance connected with the coming of Christ into the world to save his people, and to overthrow and destroy his enemies, to be accomplished from the time of his baptism till the dispersion of the Jews, that I wish to notice it for a very brief time. I allude to this: In very many places in

the Old Testament, and also in the New, the coming of Christ into our polluted world is set forth as having two great objects in view, viz: the redemption of his people, and the destruction of his and their enemies; the rescue of his chosen, and the complete overthrow of her captors; the gathering of his lambs in his bosom, and the trampling of the wicked with his feet in his fury. The work of redemption is set forth in many places as an awful battle fought by the Captain of our salvation against the powers of darkness, in which he obtains a complete victory over every foe, and brings off his people as trophies.

The reader may find and read the following passages on this deeply interesting subject, at his leisure, and can add many to them, viz. Isa. xxxv. 4; xl. c. 10, 11; and xlix. 25, 26; and lxiii. c. 6; Ezek. xxxiv. 16; Dan. ix. 26, 27; and xii. c. 1; Mal. iv. 1, 2, 3; Rev. xviv. 11 to the end of the chapter. The above is but a little of the declarations of holy writ on the subject of the coming of the Son of man in power and great glory, to execute his vengeance on his enemies, and to redeem his people.

To illustrate this coming, and to show the state of the kingdom of heaven among the Jews, the first heaven at the time of his thus coming, the parables in the latter part of the xxiv. and all of the xxv. c. of Matt. I understand, were put forth; and the kingdom of heaven in these, and in most other chapters in the New Testament, spoken of in parables, I understand to apply to the Jews as a nation under a covenant of works, and not to the gospel church only in type. I understand the parable of the talents to represent the state and condition of the Jewish nation at the time of Christ's public manifestation among them, but which time extended to and embraced the destruction of their temple and their rejection, or being cast out into outer darkness till the times of the Gentiles should be fulfilled. That the parable of the talents, and many others, were designed by the Savior to represent primely the the kingdom of God among the Jews only, and that they in their national organization under written laws and covenant, were by Christ generally spoken of as the kingdom of heaven, I think is very clear, if we thoroughly examine them, and compare them with each other; and further, that many of the parables were strictly and literally fulfilled upon that kingdom and nation, and could not be fulfilled in the gospel church, only in a spiritual sense, I think is equally clear. The servants in the parable were all Jews, all of them under the first covenant, to whom the goods were delivered, or the oracles of God

committed, who had "received the law by the disposition of angels, and (some of them) had not kept it."—Acts vii. 53. The oracles of God, I understand to be the one talent, frequently called the law, which the wicked servant did not obey, or keep, but hid it in the ground, or like the pound (Luke xix. 20,) wrapped in a napkin. That class of the Jews who observed not even the letter of the ritual law, but in its stead kept the traditions of the fathers—that class embracing the rulers of the nation, the scribes, pharisees and doctors of the law, as a class, make up the character of the servant who received the one talent and hid it, and that wrapped up the pound. This class of the fleshly seed of Abraham embraced all the nation of Israel except the few who believed on Christ, and were ready to go with him into the marriage or into the gospel church. Jesus said to this class of the Jews, "Thus have ye made the commandment of God of none effect by your tradition."—Matt. xv. 6. This class, this wicked servant, who had the one talent and hid it, and charged his lord with being a hard master, who had the one pound and wrapped it up, is represented, as I understand it, by the "unjust steward" who wasted his lord's goods, (Luke xvi. 1.) and was turned out of the stewardship; by the "wicked husbandmen," who withheld the fruits of the vineyard; (Matt. xii. 33) the "elder brother" who became angry at the return of the younger; (Luke xv. 28.) the "five foolish virgins" who were shut out from the marriage; (Matt. xxv.) and indeed many others, all of which, like the case of the one talent, lost their places, their privileges, having them taken from them, and they cast out, bound hand and foot, into outer darkness. But some of the virgins were wise, were made wise unto salvation, and were ready to meet the Bridegroom; some of the servants gained other talents, who received more ability from God, and more goods or talents were given to them to trade on; or in other words, some of the servants and subjects of the same Jewish kingdom were called by grace and instructed unto the kingdom of heaven, and were able to bring forth out of their treasure (of both law and gospel) things new and old."—Matt. xiii. 52.) The servants who received the 2, and the 5, according to their ability, were those of the Jews whom Jesus had called by his Spirit, and to whom he had committed more than the law, even the "true riches" of the gospel, kingdom which their Lord was soon to receive, and in which he was soon to come in power and great glory. But it should be borne in mind that the unjust steward, the wicked husbandmen, &c., must be cast out before others are fully invested with the possession of the goods and privileges of our Lord; hence Jerusalem must be destroyed, the wicked

servant, or the wicked Jews cast out, and the buried talent, or law, taken from them and given to gospel ministers, before the whole scope of the parable is fulfilled. All the advantages of the oracles of God, the one talent, are given to him who has the ten, or who is invested with apostolic gifts and offices. To corroborate the position I have taken, that the kingdom of heaven, and the talents, represent primely the Jews under the law, or as a nation, at the time of their national overthrow and rejection, I will call the attention of the reader to a few other parables, and passages of scripture.

Christ says to the wicked Jews: "Fill ye up then the measure of your fathers—That upon you may come all the righteous blood shed upon the earth—All these things shall come upon this generation."—Read xxiii. last eight verses. When this rebellious and wicked nation had filled up the cup of their iniquities, they were to be cast away, but a remnant of them should be saved; as in the parable, when the net was full they drew it to shore, and gathered the good into vessels, (churches) and cast the bad away.—Matt. xiii. 48. Again the harvest is the end of the (Jewish) world," the reapers, or the apostles, shall gather out of his kingdom all that offend, and gather the wheat, or righteous, into his barn, or gospel kingdom.—Matt. xiii. Christ, with his fan is about to purge his floor, or Jewish kingdom, and burn up the chaff, or cast the wicked into a furnace of affliction, and gather the wheat into his garner, or church.—Matt. iii. 12, "The children of the kingdom shall be cast out into outer darkness;" &c.—Matt. viii. 11, 12. "What advantage then hath the Jews? or what profit is there of circumcision? Much every way; chiefly, that because unto them were committed the oracles of God. For what if some did not believe? Shall their unbelief make the faith of God without effect."—iii. 1-3. "Even so then at this present time there is a remnant according to the election of grace.—What then? Israel has not obtained that which he seeketh for; but the election hath obtained it, and the rest were blinded."—Rom. xi. "If thou hadst known, even thou, at least in this thy day, the things which belong unto thy peace! but now they are hid from thine eyes."—Luke xiv. 2-4.—see Matt. xiii. 11-16, for a further illustration of the blindness of the Jews generally, and of the blessings of divine light given to the disciples, the buried talent, which was useless in the hands of the wicked and blinded Jew, was not however lost to the owner, but was by him taken from the unfaithful servant, and given to him who had the ten; i. e., the oracles of God, and blessings growing out of a right understanding and use of them, were taken from the people of the Jews,

who neither used them for their own advantage nor the glory of God, and were given to those whose hearts Jesus had opened to understand them, and to use them to advance the interests of his gospel kingdom. The one talent cannot possibly, I think, be construed, as some free-willers would wish to have it, to mean a *spark of grace*, or some natural ability of the unconverted, which God will take from them if they do not improve it; but it was something given to preserve according to their ability, and was not ability itself, and I can only apply it as I have—the committing of the oracles of God, and the rituals to the custody of Israel after the flesh.

But as Israel, as the fleshly seed of Abraham, were a type of the kingdom or church of Christ under the gospel, these parables, especially the one under consideration, must have a further application and fulfillment in the gospel church; and I refer the reader to Beebe's Editorials, as above cited, and to the article of brother Rittenhouse in a former number of the "Signs," for some deeply important and practical admonitions, and applications of the subject to the church of Christ.

As to the above views, written under very unfavorable circumstances, they are my own, whether right or wrong, and are submitted to the editor, and if approved, to brother Horner and to others.

May each of us inquire what has been committed to us, and see that it be put into the bank. May our candles not be put under a bushel, but on a candlestick, that they may give their light, and may we be on our watch-towers, and looking out for the coming of our Lord Jesus Christ: to whom be glory forever and ever. Amen.

I. N. VANMETER.

PLUMB CREEK, Nebraska, March 1873.

MRS. TYLER—KIND FRIEND—As I have a few leisure moments, I will try to devote them in writing you an answer to your enquiry; but do not know that I can write anything that will be of interest to you, abundantly feeling my much weakness and many imperfections and coldness of heart, with the many dark and cloudy hours that pass by, which often cause me to mourn and lament and almost to give up in despair and conclude I know nothing of Jesus and the riches of his grace; while at other times I trust the dear Lord is pleased to dwell within this tenement of clay, which makes devotion sweet. It is then that I can lay hold on the precious promises left upon record for our comfort and consolation. The subject referred to is found in Matt. xxiii. 5-20.—Mark iv. 5-16.—Luke viii. 6-13. Here we find a class brought to view, that were also spoken of by John in Matt. iii. 7; "But when he saw many of the Pharisees and Sadducees come to his Baptism, he said unto them, O genera-

tion of vipers! who hath warned you to flee from the wrath to come? Bring forth therefore fruits meet for repentance, and think not to say within yourselves, We have Abraham to our Father, for I say unto you, God is able of these stones to raise up children unto Abraham. Again, we find the same class that only followed Jesus for the loaves and fishes. We have no evidence whatever, that they ever had an interest in Christ! but were only making an outward show, and while under a pretense, or outward show, they fain would receive the word, yet would not endure to the end. There was no ground that it could take root in and grow, neither had they any desire for it. The language of our Savior was uttered or spoken against them. Ye are of your father the devil, and his lusts ye will do. This parable, as well as all others is figurative, and was spoken to the multitude that was composed of both believers and unbelievers; and while it is a mystery to the unbeliever, the followers of Jesus are enabled by revelation, or are endowed with his (Jesus) wisdom to understand them. Hence he says, He that hath ears to hear, let him hear: for unto you it is given to know the mysteries of the kingdom of heaven; but to them, (the unbelievers) it is not given. Jesus says, A sower went forth to sow, (in the past tense) which I have no doubt has special reference to John the forerunner—see Matt. iii. as well as all the true servants of the Most High, who proclaim the word of Jesus, and the riches of his grace, and there ever has been, especially, since the days of John, those that have stood in vile opposition against the cause of our dear Redeemer; while there have been others that have shown more lenity toward the true followers, and have sought refuge in the kingdom of Christ, while they yet belong to that class that John refused; being without hope, and without God in the world, or as the barren desert land where nothing can grow.

There are but two classes of people brought to view in the word of God! viz: the believer and the unbeliever, and to one class or the other we must belong, of which we will briefly notice; first, the unbeliever. Said our Savior, the whole need not a physician, but they that are sick, I came not to call the righteous but the sinners to repentance. In the first clause, we have the unbeliever brought to view; they have never felt the need of a Savior, as a great healing Physician, for they are well and feel secure on their own works of righteousness, and feel it sufficient for every emergency; they know nothing of God and godliness, neither have they ever learned of Christ as a Savior, or ever known him, whom to know is life eternal. Consequently, they bear not the character of those whom Christ came to call; for they are not acquainted with them-



selves as sinners. Christ came to seek and to save the lost; but they are not sensible of their ruined condition by reason of sin, in the fall of Adam; hence they never cry unto the Lord for mercy: but hear their words intended for prayer, God, I thank thee that I am not as other men; extortioners, unjust, adulterers, or even as this publican; I fast twice in the week, I give to tithes of all I possess, Luke xviii. 1, 2, see also xiii. 14. Did ever one of God's chosen utter such language? I answer no; their language is like that of sinking Peter, "Lord, save we perish," or that of the publican, "God be merciful to me a sinner."—Here we find a sensible sinner, one that is sick and needs a physician, one that has tried to fulfill the law, but has entirely failed, and has given up all for lost, unless saved by the blood and righteousness of the crucified Redeemer, and this, kind Friend, you write me, you acknowledge. If so, I want no better evidence of a work of grace being carried on in your heart; for a boasting and self-righteous pharisee will never acknowledge this, for they know nothing of the insurmountable mountains of sin on the right and on the left, the justice of God before them, and the law pursuing for fulfillment, and nothing wherewith to pay. No, they conclude they are keeping the law; but the poor soul under the teaching of the Spirit knows they can't do that; consequently they are made to stand still and see the Salvation of the Lord: by and by, the Lord will appear and will deliver you. The deep sea before you will be opened, and you can pass through, and the law can pursue you no farther. But dark hours may yet intervene between you and your God; the conflict may seem long, and you may often write judgment against yourself; but the Lord is leading you on, step by step, and ere long you will see the cross of Christ. You say you would rather have an interest in Christ than all the acres of land in America: Yes, poor soul no doubt that is the very breathing of your hearts desire. Now I ask you, if there was not a time when this was not the case? when earthly gain was your chief desire? But now it is, Give me Jesus I desire no more; therefore I say unto you, in the language of our Savior, Ask, and it shall be given unto you, Seek and ye shall find, knock, and it shall be opened unto you; for every one that asketh receiveth, and he that seeketh findeth, and to him that knocketh, it shall be opened. But it may not be revealed to-day or to-morrow, so patiently wait, for the vision is for an appointed time, but at the end it shall speak and not lie; though it tarry wait for it, because it will surely come and not tarry.—Heb. ii.

I will now close this imperfect scribble, praying that the Lord may abundantly bless you with the riches

of his grace, and give you with all the dear lovers of Jesus, grace and strength to follow the foot-steps of our dear Redeemer, and that you may live devoted to his cause while here below, and at last receive a happy admittance at the throne on high.

Yours, in gospel bonds, to serve in the kingdom of Christ,

PETER W. SAWIN.

ROCK SPRING, Pa., March 8, 1873.

BROTHER BEEBE:—At the home of our dear brother and fellow-laborer, Eld. Wm. Grafton, yesterday, the "Signs," of March 1st, was handed to me by Mrs. Grafton, upon my request, in which I read George W. Mathes' letter to brother Dudley, together with his note and your comments. And I then got the "Signs," of November 1. 1872, and re-read in it my article upon False Teachers. And I now have to say what I then felt, that, I have done nothing more than a painful duty, for which I feel not the least misgiving or regret, but a quiet trusting and resting in the Lord, whose I trust I am, and whom I desire to love, serve and please. And in the trial I have His sweet approval to support me, which is better than all else.

I feel that it is better to suffer for faithfully contending for the truth of God, and for resisting error than to be an unfaithful servant, for the sake of pleasing men. Yet, I, of course, feel most deeply afflicted on account of the very unfavorable light in which I am now placed before the dear brother-hood of saints, who read our paper; for next to the favor of God I desire to live in the favor of his people. At the present, the enemy and the defamer has gained his cruel end, in the publication of his letter, which is to destroy, if possible, my reputation and the confidence of the brethren in me. For he very well knows, as many others also know, that he does not believe the doctrine of the Old School Baptists, and does not wish to walk in fellowship with them.

You and brother Daley will yet find that he is a religious deceiver and enemy, and that he has imposed upon you.

In answer to his vile epithets against myself and other dear brethren in Christ who fear God and love the truth, I must use the words of Michael to the devil and say, "The Lord rebuke thee."—Jude 9. Many very precious saints and others, among whom I have lived, and who have known me from my boyhood, know that I am not the false accuser, slanderer, liar, envious and jealous hearted disturber, that he has sought to make Elder Dudley, you and the readers of the "Signs" believe. And they will sympathise with and sustain me, in this additional affliction which I am called to suffer for Christ's sake and the gospel's.

In resisting Mr. Smart six years

ago, to which Mr. Mathes refers in his published letter, and in resisting him, I have acted in the fear of the Lord, from love and devotion to the precious cause and truth of Christ, my adored Master; and he gives me the sweet and supporting assurance that, in the midst of all the assailing storms of fierce merciless persecution and reproach which have arisen against me, to destroy me, his grace is sufficient for me, and he will sustain. I read the 125, Psalm with much comfort this morning, and especially the 1, verse: "They that trust in the Lord shall be as Mt. Zion, which cannot be removed, but abideth forever."

In closing permit me to say, that I made no onslaught against the character of W. Spitter, neither against the character of J. W. Mathes; but simply stated what is known to be true of each of them. And the Lord knows that I do not wish or aim to injure a brother, or "to make an unfavorable impression against any one." I fully recognize the truth of your remark that "Only when the churches or the saints should be warned of deceivers and imposters, are we justified in even exposing the faults of others to public view.

In tribulation,

D. BARTLEY.

(Editorial remarks on page 82.)

RUCKERVILLE, Ga., March 10, 1873.

DEAR BROTHER BEEBE:—Myself and wife went to see Eld. D. W. Patman yesterday; he is now confined to his room, and very badly bruised, his jaw bone being broken in three places. His injuries were caused by the running away of his horse and buggy, who had travised three-fourths of a mile before being reined up, and during the time of it, he was thrown from his seat in the buggy and kicked by the animal twice, causing the above injuries. It took place Monday evening, the third inst. He had started to preach an old lady's funeral, it was on a road, but little traveled, and very rough. He stopped his horse, and as he was not familiar with the road he unhitched him and walked back to ascertain where he was. Getting the desired information he started home, which was three miles travel in this wretched condition. He said he could plainly see the providence of God in preserving his life. He seems very cheerful and hopeful, and I feel to believe that he will recover.

God works in a mysterious way to unfold His mighty power! I believe brother Patman to be as firm in the gospel of our Lord Jesus Christ, as any man this world affords.—May the Lord spare him awhile longer, is my prayer, that we may listen to his counsel in the doctrine of our Lord Jesus Christ. Amen.

Yours in tribulation,

THOMAS J. EDWARDS.

# SERIOUS ACCIDENT.

On the afternoon of March 3, Eld. D. W. Patman, of Oglethorpe Co., Ga., was severely hurt by being thrown from his buggy seat, and his jaw was fractured in three places by a kick from his horse, which ran about three fourths of a mile with Eld Patman lying across the foot of the buggy. His mouth was crushed and bleeding so that he could not speak for some minutes, but he retained consciousness, and while holding to the buggy with one hand he endeavored with the other to draw up the lines, and as soon as he could speak to his horse which immediately stopped and stood still till brother P——got out, and finding he had left the road he loose'd his horse from the buggy and followed the track back to the road; then turning his buggy he hitched the horse again and drove home, some two miles and after getting in his house by the assistance of his wife and daughters, he fainted and lost consciousness for the first time. Visiting him on the 10, I found him recovering as fast as the severity of his injuries would permit. He expressed a hope that he yet might be able to attend the Spring Associations in the Middle States, as he had purposed to do. The special care of God was clearly manifested in the preservation of the life of this dear servant of Christ in this dangerous occurrence.

WM. L. BEEBE.

The following communication is from a reliable friend to the cause, whose explanatory remarks were not designed for publication; but as we judge them necessary to a clear understanding of the letter of Mr. Flint, we trust our friend will excuse the liberty we take in presenting his private explanation as introductory. There are thousands in Ohio, Iowa, and other Western States who once knew Eld. J. H. Flint, many years before his wretched downfall, as a very talented defender of the truth, whose hearts have been saddened by his apostacy, who will be deeply interested in reading his humble confession, and of the abounding grace of God, and the efficacy of the Redeemer's blood, in bringing him up, like poor old Jonah, from the belly of hell, to know and confess that "Salvation is of the Lord." May the history of this man afford a solemn warning to us all. And let them who think they stand, take heed lest they fall.

ELDER BEEBE:—My dear friend, the inclosed letter is a correct copy of a letter found among Elder J. H. Flint's papers, after his decease. He came to Canada three or four years ago, and became known to the Baptists here in the fall and winter of 1870-71. He preached twice with Elder Pollard, and once alone in Du-art. He also preached several times

in Ridgetown and Blenheim; but some unfavorable reports being circulated about him, in reference to his conduct in the States before his coming here, Elder Pollard in the mean time receiving a letter from Eld. J. A. Johnson, stating that certain charges were brought against him, and that they were believed to be true by the brethren there, whereupon Elder Pollard wrote to him (Flint) a very severe letter, threatening to expose him publicly if he ever attempted to preach among us again. He immediately received a very humble and courteous letter, saying he would not offend again in preaching among us until he was reconciled to the brethren in the States. He then went back to Blenheim, a distance of thirty miles from here, among strangers, where there was to Baptists, and was taken sick, and shortly afterwards died penniless, but, I am informed, in the full triumph of living faith. The people around his dying bed were greatly astonished at his triumphant departure. He appeared to be in great trouble of mind while here. After his decease, his papers were handed to John Beaton, of Ridgetown, and this letter was found, and when I saw it I considered that in justice to his memory I would forward you a copy of it, to do with as you deemed best. He was one of the most powerful preachers I ever listened to.

Yours always,

RIDGETOWN, Ontario.

TO ELDER BEEBE.

Please publish the following in your paper, and oblige a wanderer:

*To the Old School Baptists throughout the world:*

I hereby announce to you all the painful fact that I am no longer in your connection or fellowship. The painful circumstances that have wrought my ruin, I need not here detail. I am well convinced that I must, for some years past, have been grievously insane. Upon no other basis can I account for many of my acts that I now call to mind. I have done and said many things in my insanity that, when in my right mind, I would rather have burned at the stake than to have done, and before God and you all I say of a truth, I would rather die a thousand deaths, if it were possible, than do so. I wonder why my friends did not take me into custody, and thereby prevent my great and grievous sins. O, why has God suffered me to wander so far into sin, and bring reproach upon his holy cause and his dear people! Why did he not remove me from time and earth, rather than his holy name, through my conduct, should be blasphemed, and his dear children be made to suffer such bitter reproach! No mortal can know the bitterness of heart and pangs of soul that I have suffered since God has brought me to my right mind, and to

know what I have done. God only knows my heart sorrows and bitter tears that I feel and realize continually. I feel that were it in my power I would go to you on my bended knees, and there pour out to you my confession, as I continually do to my God, against whom I have so grievously sinned, and who, I humbly hope, has heard my cries in my afflictions, and given me some evidence of my gracious pardon. I feel that my days are fast drawing to a close, and I anxiously look for the summons that shall sign my release from this world of sin and woe. I do not write this asking your pardon or sympathy, which would be presumption in me to ask or expect, but to warn you against being imposed upon by me in future, if God should suffer me again to go so far astray as to pass myself off as an Old School Baptist preacher, as I have done heretofore, which I pray God he may never do. If I know my own heart, there is nothing on earth so dear to me as the people of God and his truth. My faith remains unshaken in God's gracious word, the precious truth preached and believed by the Old School Baptists, and although a grievous sinner against them,

"My soul shall pray for Zion still,  
As long as life remains;  
There my best friends, my kindred dwell,  
There God my Savior reigns."

In conclusion, may I ask an interest in your prayers, that he will pardon my grievous sins, keep me through my remaining days by his power, through faith unto salvation, ready to be revealed in the last time, and let not my fall shake your faith in the great and precious promises of your heavenly Father, but trust in him with all your heart, and lean not to your own understanding. Let my fall serve as a solemn warning to all God's dear children, to lean alone upon his almighty arm for strength; follow his commandments to obey them, that you suffer not his sore chastisements as I have, and am still suffering.

O God, keep me at the feet of Jesus, as a poor penitent sinner, through my remaining days! Amen.

J. H. FLINT.

DUNKIRK, Jay Co., Ind., Feb. 24, 1873.

BROTHER BEEBE:—In the "Signs of the Times," No. 1, Vol. 41, I find an article over the signature of J. A. Johnson, in which he propounds some questions for me to answer, which I will do, so far as I know; but before I proceed to answer, I wish to notice his introduction. After referring to my article in No. 32, Vol. 40, he says:

"As I feel it my duty, in justice to myself and the cause of truth, as brother Gander makes use of my name in his communication, and obtained part of his information from me, it may be inferred by some that I have been guilty of misrepresentation, and if I have, I am sure it has

been through ignorance, and not with a desire to injure any one."

Now, why brother Johnson should think that brother Gander's statements should create any suspicion in the mind of any one towards him, I cannot tell, unless he told brother Gander more than brother Gander has told us; for brother Gander has only said that when he inquired of brother Johnson about the Baptists coming together, he said there was no prospect on the part of the Old Baptists. This statement of brother Johnson, attested by brother Gander, certainly shows no design to injure any one. Brother Johnson said what he thought was so, just as did those brethren who told brother Gander there was some prospect, yet one or the other mistaken. Brother Johnson further adds:

"In their Articles I find the following clause: 'And that the Mississinewa Association never had any direct or indirect correspondence either with the Missionary or Means Baptists, and we defy the intelligence of the universe to prove to the contrary.'"

Brother Johnson thinks it pretty strong language, under the circumstances. I, like brother Johnson, think it strong language. It is truth. What is stronger? We will here state to the readers of the "Signs" what we understand to be a direct correspondence. It is where two or more Associations correspond by letter and messengers. An indirect correspondence is when one or more of those Associations correspond with other Associations by letter and messengers, then this other Association and those Association which do not correspond with them, by letter and messengers, but do correspond by letter and messengers with those with whom they do correspond. And until it can be shown that the Mississinewa Association has corresponded by letter and messengers with the Means or Missionary Baptists, or that she has, or does now correspond directly with some Association that does correspond with the Means or Missionary Baptists, we shall stand to our strong language.

Brother Johnson, to prove that we are Means Baptists, states that we hold in our body a church that did belong to the Means party. We do hold in our body a church that did belong to the Means party. Does that prove we correspond with the Means Baptists? I answer, It does not.

Brother Johnson then states that the only Association with which the Mississinewa corresponded, in this section of country, prior to the organization of the Mt. Salem, was Paint Creek. I am astonished at this positive assertion; for if brother Johnson knows anything about our correspondence, he does know better; and if he knows nothing about it only from hear say, he should speak with more reserve; and I would advise

him to pay our Association a few friendly visits, and acquaint himself personally with our correspondence, with our churches and our order, and then he will know for himself.

Now, to his questions which he says are founded upon information received from brethren of unquestionable veracity. I do not question the veracity of those brethren, but they are mistaken. Good men make bad mistakes when they know not the truth.

Question 1. "Was not Eld. John Sparkes, who belonged to White Water Association before and at the time of the division of that party, regarded as the champion and leader of the Means party of said Association?"

Answer. I do not know.

"And was he not afterwards received into one of the churches of the Mississinewa, where he lived and died?"

Answer. He was received, the same as Eld. George Harlin was into one of the churches of the anti-Means, White Water, both of them from the Means party of the White Water.

Brother Johnson thinks that in the separation some sound and excellent brethren were drawn away, and I think brethren Sparks and Harlin were two of them.

Question 2. "Did not the Greenville Association drop correspondence once with yours, because your ministers advocated this Means doctrine?"

Answer. She positively did not. I visited the Greenville Association the next year after she dropped the correspondence, and was told in the Association that she had heard the year before that we were all in disorder and confusion on the Means question. I told them it was false. A motion was then made to correspond, when Elder J. F. Johnson arose and told the Association to eye their Southern correspondence, for if she corresponded with the Mississinewa, she would mar her correspondence with the White Water (so the motion fell.)

Question 3. "Do you remember of having been asked the question before a council convened with one of the churches of said Association? Do you believe that the preaching of the gospel is the means of converting sinners dead in sins?"

Answer. I do not.

"And whether your answer was, I do most unquestionably believe the preaching of the gospel the most ordinary means of converting sinners?"

Answer. I did not. And I defy the world to find the church or the council; the whole thing is a farce.

Question. "Did not two churches, which now belong to the Lebanon Association, leave yours because they regard you as a Means Baptist?"



Answer. Believing those brethren to be honest, though badly mistaken, a part of the two churches did leave and go to Lebanon, and a part staid with the Mississinewa, the party leaving having not heard us preach the Means doctrine; but somebody told them we did preach it, and others, from expressions that they had heard, drew the conclusions that those here-says were true; we positively deny the charge. We ever have, and do still deny it.

Question 5. "Have you not at your Associations, and in your churches, persistently invited those who were fully identified with the Means party to preach for you and administer the ordinances?"

Answer. I do not know of anyone administering the ordinances, brother Samuel Harlin, is the only one I now think of who is identified with the Mean's party, that we have invited to preach with us, and we esteem him sound in the Faith. Elder John McDonald, G. DeBolt, S. Brower, of Greenville, visited the Mississinewa for their own satisfaction. Daniel Robenson, of Indian Creek has also preached with our brethren. J. Cox, and Wilson Thompson, of White Water, J. F. Johnson, J. E. Armstrong, J. Merditt, and J. A. Williams of Lebanon, and J. G. Jackson of Conn's Creek Association have all visited our brethren. Now, instead of our persistently inviting Means preachers, have we not persistently invited and received the labors of the Anti Means Preachers, which stands one Means to eleven Anti-means?

Question 6. "Did not your Association pass an order that the Means question should not be agitated in your body?"

Answer. She positively did not.

"And when a young Minister several years after was appointed to write a circular, and wrote against Means, did you not tell him you would oppose the adoption of that letter?"

As Mr. Johnson, has given neither name or date to the last question leaving me to guess at what he is driving at, I will refer to one circumstance, which I think some persons endeavored to use in order to reproach me or the Association. The circumstance is this: Brother David Fawley, a young minister sound in the faith, of good report and much esteemed by all the brethren, wrote a circular letter. It was quite lengthy, and a sound written one, in an affirmative and a negative style, I proposed to strike out the negative part, and retain the affirmative, which made a good letter of ordinary length. If that is what he refers to these are the facts, the negatives were stricken out, and the letter received by the Association.

Question 7. "Do you not know that from such considerations your Association could not if she wished it get a correspondence with any of

the following Associations viz: White Water, Lebanon, Conn's Creek, Mad River, Greenville, and Indian Creek?"

Answer. I do not know whether we could or not; having never made the trial. But I will venture a guess on the question, that if the brethren of those Associations have heard as many bad reports about our people as brother Johnson has, and have given as much credit to them as he has, and taken as little pains to inform themselves of the truth or falsehood of those reports, we should think the correspondence would not be very easily obtained. I will now say to brother Johnson that I wish him to ask me no more questions through the "Signs" on this subject. If he wishes any further information, if he will address me privately, or pay me a freindly visit, I will give him all the information I can, in regard to the past acts of myself, or the Association, and our present standing, also our connection and correspondence, or if brother Johnson, will please visit our churches, and our Association, I will insure him a cordial and friendly reception.

In conclusion, I say to all the brethren, and especially the ministry of the above named Associations, come and see us, see for yourselves and know for yourselves.—We think you will find us disconnected with, and distinct from any and all of the Means, or Mission effort. But you will find us occupying the ground of Old School or Regular Pedestrian Baptists, not mingling with any of the new isms or ites, for the last forty years. Come and prove us.

Yours in fellowship of the gospel of salvation by grace alone, through the Lord Jesus Christ.

JOHN BUCKLES.

RAY, Miss. Dec. 22, 1872.

DEAR BROTHER BEEBE:—If one so imperfect may be permitted to address you by that endearing appellation, I would say that of the many blessings bestowed by the Great Head of the church, one I esteem highly is that of comparing notes with many of the "Signs" correspondence, wherein I find a hearty acquiescence in what I sincerely believe to be the truth. It appears to me that they are sent by the appointment of God, just to revive the lone traveler, and afford comfort where the truth as it is in Jesus is scarcely preached. In trying circumstances how soul-cheering to learn that we are not traveling that road alone; but under clouds and darkness, doubts and fears, we are rejoined by many whose experience corroborates with ours. Among the many communications, I feel to mention one or two which gave me much satisfaction, especially that of Eld. Wm. L. Beebe, of May 20, and F. A. Chick, of June 1, it was with much pleasure I read these, and felt a great desire for the welfare of Zion, for the advance-

ment of truth, for exchange of thought and feeling with the people of God. Therefore, having this, with the application of some promise in the word of God, I continue in hope that I belong with that people God has chosen. In view of the present state of things with us, we are but a scattered few, who remain bearing the name of Old School Baptists. The inquiry often arises in my mind, has the Lord any more in this part of his moral vineyard, that remain as berries on the outer branches to be gathered in? The answer is, wait on the Lord: "I will bring my sons from far and my daughters from the ends of the earth, every one that is called by my name.—I, even I am the Lord, and beside me there is no Savior." When by the eye of faith I can look to God and feel that sweet peace which the world can never give, and rest my soul's eternal interest therein, with the heart-felt expression, "Thy will be done."—It stills the murmuring voice, the soul finds that Rock upon which it can rest with safety, and my brethren and sisters, if I have not been deceived in my experience of over forty years, in all my doubts and fears, trials and persecutions, I am brought right there, in the sure promise of the sovereign eternal and unchangeable God, who hath declared the end from the beginning, saying, My counsel shall stand and I will do all my pleasure. Although my lot appears cast upon a day and time of mourning, not because of the loss of earthly friends, but from the absence and association of those whom the Lord has been pleased to remove, those with whom we have walked to the house of God, there to hold sweet communion of fellowship, who have blown the gospel trumpet, have been called to receive the welcome. I feel to exclaim, "Well done, good and faithful servant;" and just here, dear brethren, is where I feel a present state of mourning, a longing desire for the soothing drops of gospel truth fresh from the fountain-head—from the lips of one of His servants, such would indeed be refreshing here, where there is so much arminian teaching. Probably I may not consider myself alone in this state of feeling, as I have frequently read in the "Signs" the communications of wandering pilgrims, mourning christians, weak and tempted lambs of Christ. The poet sang, "Lo I send you consolation in accordance with the Savior's promise to send the comforter."

I will now close, praying that God may strengthen you, brother Beebe, in your declining years, and bless all his ministering servants of the household of faith for Christ's sake.

R. WHITCOMB.

Livingstonville, Dec. 17, 1872.

DEAR BROTHER BEEBE:—It is through the goodness and mercy of God that our unprofitable lives are spared to the present time, and we have great reason to be thankful that it is as well with us as it is.

Another year has rolled around and we are reminded it is time to send on to renew our subscription for the "Signs." I, for one, don't know how hardly how to do without them; for each paper is richly laden with gospel truth. I enjoy much comfort and consolation in nearly every communication. I find some of my own experience and can witness to more or less of each of them; if it were not so, I fear I should faint by the way; for when I look at myself I see so much of my short-comings and imperfections, that I often fear I may be deceived; or I would not have such a wandering mind and so many wicked thoughts, or do many things that I ought not. Oh, if I were a child of God, would not my mind be more on heavenly things; would I not be more reconciled to the will of my Heavenly Father? I often find myself murmuring and complaining even with blessings in my hand; at other times I feel to put my trust in God and have no confidence in the flesh, and can feel and enjoy that peace and love that the world can neither give nor take away. O how my heart runs out in love to all the dear people of God! I feel that I have the greatest reason to be thankful of any one living; yet I many times fear I have not a thankful heart; but I feel to praise the Lord, for his mercy endureth forever.

I nearly forgot that I took my pen to write on business. I have been trying for some time to see those that I sent for, in the club last year, to have them all send again; but I have failed to get them all. We sent them to my brother in Iowa, last year, and he writes that he enjoyed reading them so well that we have concluded to send them again this year.

Now, brother Beebe, I hope you will pardon me for troubling you to read so lengthy a scribble. At this time, I did not intend to write only what was necessary; but my pen followed my mind and ere I was aware of it, my page was nearly full.

When I look back upon the year that has past and gone, with many others, and realize how good the Lord has been, and how merciful, how many privileges he has permitted me to enjoy with the dear people of God, how thankful I ought to be. O how I enjoyed our Association at Otego last fall; it was truly a feast to me. When Eld. Purington was through preaching the second day, I felt as if my cup was full and running over; (it had all been told) but when Eld. Smith, and you preached, I found the subject had not yet been exhausted.

I thought if we enjoy so much here, (which is but a foretaste with the saints) what would it be if we are permitted to meet the great assembly of the saints in the world of eternal glory, where parting will never come?

ORPHA BORTHWICK.

## EDITORIAL.

MIDDLETOWN, N. Y., MARCH 15, 1873.

Remarks on Galatians iv. 18. "But it is good to be zealously affected always in a good thing." Brother J. A. Sammons requested us to write upon this text. The sentiment expressed in the text, as a general maxim is simple and indisputable. While zeal without knowledge is always hazardous, and zeal in a bad cause pernicious, zeal in a good thing is commendable and should be cherished. Zeal, according to Webster's definition means passionate ardor in the pursuit of any thing. It is applicable to temporal as well as spiritual things: its utility in either application depends on the quality of the thing or purpose sought to be attained. The writer of our text knew the difference by experience for he was once exceedingly zealous in a very bad cause, when breathing threatenings and slaughter against the saints of God; but when called by grace and born of the Spirit, he became zealous in a good cause, and in it labored more abundantly than his cotemporaries. Jehu was affected by a most ostentatious zeal when he drove furiously to slaughter Jezebel and the seed of Ahab, and called attention to his zeal. And the sly and smooth tongued Judaizing teachers of whom the apostle in the context was warning the Galatians, were indefatigable in their zeal to bewitch the churches, and impose on them a yoke which neither they nor their fathers were able to bear; and they were but too successful in their efforts. Paul marvelled that they were so soon led into error, when they had once been steadfast in the truth. He said of those teachers that he would that they were even cut off; for they were not only themselves affected by a blind enthusiastic zeal, but had zealously affected those who had begun in the spirit and had run well. But while he condemned that blind intemperate zeal which moved the venders of subversive doctrines, and which showed its corrupting tendency in the misguided saints, he would not leave the impression that zeal when rightly directed and applied was to be ignored. He said of the Judaizing teachers, "They zealously affected you, but not well; yea, they would exclude you, that ye might effect them. But it is a good thing to be zealously affected always in a good thing."

The apostle shows two ways in which the saints of God may be zealously affected. And whatever awakens them from apathy, sluggishness and supineness, to activity, fervor and diligence is zeal. But when that zeal is not according to knowledge, not according to the truth, it is not well; it is positively ill. Better for the saints to do nothing than to do wrong. But when

their zeal takes the right direction, and inspires them with ardor to do the bidding of their Lord and master it truly is a good thing to be so affected.

It is worthy of observation that the spirit of legality cherished by the judaizing teachers, is never without a show of activity. Error of every kind, but especially the doctrine of salvation by works, has always infused into its votaries much more zeal and enthusiasm than what is generally manifested by those who love and desire to obey the truth. The worshipers of Baal were exceedingly active in leaping upon their altars cutting themselves with lancets and in calling upon their idol, and exhausting their whole system of means in trying to excite the sympathy of their god, while Elijah was calm and confiding in the power and faithfulness of the God of Israel, the carnal work-mongering Jews were constantly in their labors, compassing sea and land to make one proselyte in garnishing the sepulchres of the prophets in tithing of rite and custom, in fasting, and in praying in market places and at the corners of the streets where they were seen of men, in making broad their phylacteries, and in devouring widows' houses. The same active spirit still prevails at the present time: and will continue until the end shall come; for the wicked are like the troubled sea, forbidden to rest, they must continually cast up mire and dirt—"Their feet are swift to shed blood, and the way of peace they have not known. In all the humanly invented ways and means which are relied on for converting the heathen and evangelizing the world, a flaming zeal is manifested by all false religionists. Thousands of men and millions of money are readily lavished to sustain the religious institutions of men, where the gospel of the grace of God and the efficiency of the blood and righteousness of Christ in the salvation of sinners are disallowed, despised and set at naught. But while the apostle protests against that blind zeal which is peculiar to fanatics and mad men, he commends zeal when used in a good cause.

In applying the text strictly to religious matters the scriptures contain the rule by which we are to determine what things are truly good. "All scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness: that the man of God may be perfect, thoroughly furnished unto all good works."—2 Tim. iii. 18. No religious work therefore can be good for which a rule is not given in the inspired scriptures.

In all things therefore which are enjoined by the scriptures upon the man, or people of God, it is good to be zealously affected. But as that rule is perfect it is susceptible of no improvement, it will admit

of no amendment enlargement or abridgement, for any change in what is already perfect would mar and destroy its perfection. But the scriptures are not only perfect in themselves, for doctrine reproof and correction in righteousness, but they are a perfect directory to the men of God: in them they are thoroughly furnished with all instruction they can ever need for doctrine or for practice in their discipleship to Christ. Whatever doctrine the scriptures teach, whatever error they reprove, whatever instruction they impart to the children of God is therefore good; and sufficient for the faith and practice of the saints. In all the ordinances and precepts which they give, in all the duties they enjoin, in all the instructions they contain, it is good to be zealously affected.

It is not sufficient for the disciples of Jesus to assent to what the scriptures teach, with a cold and formal assent; but they are to contend earnestly, or zealously for the faith once delivered to the saints; and what their hands find to do (as taught in the scriptures) they are commanded to do it with their might applying all the force, zeal and energy which they possess in obedience to the command.

To be affected, is to be moved, stirred up or inclined, and to be zealously affected, is to be fervently stirred up, or moved to swift obedience, to be aroused from a dull, stupid carelessness, to a vigorous activity. Christians while in the flesh are subject to lethargetic inactivity, and require the gifts which God has provided, to stir up their pure minds, and to exhort them to awake from sleep, and walk as the children of the day: for the night cometh wherein no man can work.

REMARKS on brother Bartley's letter.—It is not reasonable to expect that we can judge and determine with accuracy of the merits or demerits of parties involved in controversy a thousand miles from us, especially when the parties are strangers to us and the subject of contention involves a question of veracity; one affirming and the other denying. It is true we have long known and highly esteemed brother Bartley as a correspondent of the "Signs," whose able and sound letters have been highly appreciated by us, and by our readers generally, and we have had some little personal acquaintance with him. Of Eld. Mathis, we have had no father knowledge or information than what has appeared in the allusions made to him, and in the letter published over his signature. We wish to treat all who write for the "Signs" with fairness. When any one has been accused of heresies which they disavow, we think it but justice to allow them room to interpret their own sentiments; especially when they positively avow the very senti-

ments which we hold, and to the defence of which our paper is pledged. The sentiments avowed by Eld. Mathis in his published letter are in harmony, so far as we can judge, with what Eld. Bartly has constantly contended for: and with what the scriptures teach. If Elder Mathis is candid and truthful in the declaration of his faith, it is quite possible that the two substantially agree in their doctrinal sentiments, and have missapprehended, and consequently misstated each others views. But if Eld. W.—has been deceptive in regard to what he professed to hold; and preaches in opposition to the doctrine which he so publicly and positively declares; his duplicity will soon be detected and exposed by those who set under his ministry.

If Eld. Mathis is not recognized as an Old School or Primitive Baptist by the churches and Association of our order, then he has no claim on the column of the "Signs." Brother W. Spitter has for many years been known to us as an efficient agent, and supporter of our publication, and we have letters of assurance from some brethren in his region of country, vouching for his standing as a sound consistent beloved brother.

We trust that what has now been written and published on this unpleasant subject may suffice. All parties have had a hearing and nothing can be gained by a protracted controversy on the subject.

We shall expect hereafter that brethren who write for the "Signs" will be exceedingly careful of speaking disparagingly of others; even of our enemies, only so far as may be necessary for the protection of the saints from being imposed upon by imposters.

## "THE TRIAL OF JOB."

Elder Silas H. Durand has still a few copies remaining unsold, and as he does not intend to publish another Edition, those who desire a copy should immediately address their orders to him, at his residence, "Herrick, Bradford Co. Pa." inclosing \$1 25, and the book will be sent by mail, Postage paid, to any Post Office in the United States or Canada.

ELDER G. BEEBE:—Please publish in the "Signs of the Times," for the benefit of those wishing to attend, that the Old School Baptist Church of Otego has called a council to sit with them on Wednesday and Thursday after the first Sunday in May, 1873, to judge of the gift of brother Balas Bundy, and if thought proper, to set him apart to the work of the ministry.

Done by order and in behalf of the church.

G. M. FRENCH, Clerk.



## POETRY.

## USE ME.

Make me of use, my God,  
Let me be not forgot;  
A broken vessel cast aside—  
One whom thou needest not.

I am thy creature, Lord,  
And made by hands divine;  
And I am part, however mean,  
Of this great world of thine.

Thou usest all thy works—  
The weakest things that be;  
Each has a service of his own,  
For all things wait on thee.

Thou usest the high stars,  
The tiny drops of dew,  
The giant peak and little hill;  
My God, O use me too.

Thou usest tree and flower,  
The rivers vast and small,  
The eagle great, the little bird  
That sings upon the wall.

Thou usest the wide sea,  
The little hidden lake,  
The pine upon the Alpine cliff,  
The lily in the brake;

The huge rock in the vale,  
The sand grain by the sea,  
The thunder of the rolling cloud,  
The murmur of the bee.

All things do serve thee here,  
All creatures great and small;  
Make use of me, my God,  
The weakest of them all.

## HEART BREATHINGS.

"Do thou for me, O God the Lord."—Psa.  
cix. 21.

Do thou for me, O God the Lord,  
For thou alone canst see  
What in this ever-changing world  
Will be the best for me.

My heart, O Lord, is in thy hands;  
Do thou my will control,  
Nor suffer aught but what will be  
Of profit to my soul.

Grant not my heart's desire, O Lord,  
If with it thou shouldst send  
Leanness into my soul; but draw  
Me nearer to my Friend.

Thou art that Friend; to thee alone  
For comfort I can flee;  
In every time of care and woe  
Do thou my refuge be.

Yes, this is all that I would ask;  
That thou my lot wouldst choose;  
Mark out my path, and grant that I  
My will in thine may lose.

I am so prone to err that I  
Have hourly need to pray;  
Keep thou my feet firm on the Rock,  
Nor ever let me stray.

Affliction with thy people, Lord,  
I'd choose to suffer here,  
Rather than spend my life with those  
Possessing not thy fear.

Do thou for me, O God the Lord,  
In providence and grace;  
Then when on earth my course is run  
I'll rest in thy embrace.

## Marriages.

Jan. 22, 1873, by Eld. L. Gass, at the house  
of the bride, Mr. Abraham Bouck to Mrs.  
Betsy Rockefeller, all of Barnerville, N. Y.

Feb. 15, by the same, at the house of the  
bride's father, Mr. Ambrose Gates to Miss  
Mary Kelley, both of Barnerville.

Feb. 25, by the same, at the residence of  
the bridegroom's father, Mr. Gustus Franco  
to Miss Lorena Row, both of Barnerville.

## Obituary Notices.

DIED—On the 15th of September, at the  
residence of Mr. Avitte, his son-in-law, Mr.  
Abisha Vanmeter, in the 84th year of his age.  
He has been a member of the Old School  
Baptist Church for many years, and was a  
firm believer in the doctrine of salvation  
by grace alone. He expressed himself as  
ready for the summons, and went to his  
Father, quietly sleeping, though he had  
been suffering from disease of the kidneys  
for some months. He leaves a large family  
of children and grand-children to mourn.

M. H. CHANCELLOR.

DIED—At North Berwick, Maine, Jan. 20,  
1873, Mr. James Quint, aged about 67 years.  
He entertained a hope in Christ for many  
years, and was a reader of the "Signs of  
the Times." I should think, for twenty-five  
years. He was a firm Old School Baptist in  
belief. The night before he died he seemed  
conscious that death was near, and he was  
led to repeat quite a number of passages of  
scripture, and then would be engaged in  
prayer.

He has left a wife and a large number of  
children and other relatives, who will soon  
follow him.

WM. QUINT.

DIED—March 8, at our home in Trimble  
County, Ky., our dear infant son, William  
Bartlett Wilson. The Lord, in his inscrutable  
wisdom, has seen cause to take our little  
child from us, for which we are deeply af-  
flicted. But the Lord will do his pleasure,  
and we are bound to submit. His age was  
5 months and 22 days. It was hard to give  
our sweet babe up, but we are well aware  
that it is at rest.

Yours in affliction,

WM H. & MARY M. WILSON.

Please publish the obituary of our dear  
brother, F. M. Clifton. He was born Feb. 4,  
1840, and died Feb. 5, 1873, aged 32 years  
and 1 day. His disease was pneumonia. He  
was taken ill, and on the eighth day, at 9:10  
p. m., he breathed his last, dying in the  
triumphs of a living faith, leaving a heart-  
broken wife and two small children, with  
numerous friends and relatives, to mourn  
their loss. I was with him from his first  
illness until his death. He told me, a few  
days before he died, that he would wish to  
die rather than live to suffer any longer. At  
length his spirit was released, and flew  
away to the house from whence no traveler  
returns. He was a pleasant member of the  
Old School Baptist Church. May the Lord  
comfort and sustain the widow in her lonely  
hours.

Yours in hope of a glorious immortality,  
W. B. CAVNAR.

Durand, Ten.

My dear father, Samuel Cox, was born Oct.  
25, 1799, and departed this life Jan 21, 1873,  
aged 73 years, 2 months and 27 days. He  
had no particular disease, but his whole sys-  
tem seemed to give way. His mind became  
somewhat impaired in 1846, and he never  
after took charge of his business. Surely  
he was one of the afflicted ones. He was  
often heard to repeat the words,

"The dying thief rejoiced to see  
That fountain in his day;  
O may I there, though vile as he,  
Wash all my sins away."

Before he died, his mind seemed to be en-  
tirely restored and composed. I had some  
talk with him, and he said his affliction was  
good to him, and that all things were right.  
He leaves a wife and nine children to  
mourn, but not without hope. I feel that  
our loss is his eternal gain.

He was born and raised in the state of  
Virginia, and spent his days in the same  
state.

JAMES A. COX.

Middleburg, Va.

DIED—Dec. 22, 1872, at Middletown, Del-  
aware Co., N. Y., sister Rachel Northrop  
aged about 72 years. Sister Northrop's  
health had been about as usual, not being  
of a very strong constitution, yet she was  
assisting in taking care of her husband,  
who was confined to his bed with rheuma-  
tism when she was taken down with con-  
sumption of the bowels, which continued  
sixteen days, the most of the time with  
great suffering, when death released her  
from her sufferings, to be forever at rest.

She was a firm believer in the doctrine of  
sovereign grace, and always tried to fill  
her place in the meetings of the church,  
having made a profession in early life, and  
was baptized in the fellowship of the Prim-  
itive order of Baptists. Her bible, hymn  
book and meetings were her chief delight.

She had been twice married, and leaves a  
number of children and relatives to mourn  
their loss, which we trust is her eternal  
gain.

ALSO,

DIED—Dec. 25, at the same place, the hus-  
band of the above named, Mr. Daniel North-  
rop, aged about 74 years, leaving a number  
of children and other relatives to mourn  
their loss.

Thus within a short space of time are the  
husband and wife borne to their long home,  
and their kindred of earth are left to mourn.

JOHN D. HUBBELL.

DIED—Jan 28, 1872, William C., infant son  
of Levi & Cornelia Stout, aged 9 months  
and 22 days.

"Suffer little children to come unto me,  
and forbid them not, for of such is the king-  
dom of heaven."

ALSO,

DIED—Levi Stout, of consumption, Dec.  
30, 1872, aged 39 years, 6 months and 22  
days. He passed away in peace, and in  
hope of a blessed immortality, leaving five  
children by his first wife, and one by his  
last, who was our dear daughter.

ALSO,

DIED—Mrs. Cornelia Stout, widow of the  
late Levi Stout, and daughter of Eld. W.  
and Ann E. Housel, on the 4th of March,  
1873, of inflammation of the bowels, aged 31  
years, 10 months and 11 days. She was con-  
fined on the 26th of February, and died on  
the 4th of March. She made a profession  
of religion about twelve years ago, and I  
baptized her, and she was received into the  
fellowship of the Warwick Baptist Church,  
from which she took a letter, when we left  
there. She died triumphing in God, and  
her last hours were such as to convince all  
those around her that God's grace was suf-  
ficient in her dying hour.

She leaves with us a little son four years  
old the day she died, and an infant daugh-  
ter aged one week. She also leaves five  
step-children, her parents, one sister and  
two brothers, together with many friends,  
to mourn our loss; but we feel that our loss  
is her gain.

We brought her to our home, the day af-  
ter her husband's burial, but her stay with  
us was brief. May God sanctify to us this  
bereavement, and watch over the helpless  
children.

Brother Beebe, you see that but three of  
our ten children are left. Lord, give us  
help in trouble; for vain is the help of  
man.

W. HOUSEL.

Milltown, N. J.

DIED—At her residence in Anderson Co.,  
Ky., on the 22d of August, 1871, Celia Odell,  
wife of John Odell, aged 84 years, 7 months  
and 6 days.

The subject of this notice had never at-  
tached herself to any church, but believed  
the doctrine of the Old School Baptists very  
firmly. Her disease was consumption, of  
which she was confined to her room several  
months, and suffered much, but bore it with  
Christian fortitude. On the evening before  
she died, she requested one of her neighbor  
women not to leave her, for she said she  
should die that night, and conversed very

freely upon the subject, saying she had a  
hope beyond the grave. After this she com-  
menced sinking, until her spirit took its  
flight, as we hope, to that world where  
sickness nor death never enter. We can  
say truly that she was a kind mother, an af-  
fectionate wife, and a good neighbor.

ALSO,

DIED—At the same place, on the 20th day  
of June, 1872, Nathaniel Odell, aged 48 years,  
8 months and 14 days.

Brother Odell has been a member of the  
Baptist Church at Goshen for about twenty-  
five years, was baptized by Eld J. H. Walk-  
er, and has been a worthy member up to the  
time of his death. He was very badly af-  
flicted with what is called Epilepsy, and of  
late years had not attended our meetings.  
The circumstances of his death were about  
these: He remarked that evening that he  
would go to the river and catch a mess of  
fish, and would be back in a short time; but  
he staid so late that his son became uneasy,  
and went to the river, and found him lying  
in the river dead. The water was so shal-  
low where he lay that it barely covered his  
head. It was very evident that he had been  
taken with one of those fits, and fell for-  
ward and drowned before he came to his  
senses.

A week or two before he died he had been  
reading his bible some time, when he came  
to his father's room and seemed much re-  
joiced, and told him that he saw his way  
clear, that he did not dread or fear death,  
but was ready to go at any moment. Well,  
the Lord has taken him from this world, I  
trust, to a far better one. He leaves a fath-  
er and one son, together with many friends  
to mourn their loss, which I verily believe  
is his eternal gain.

Brother Beebe, three of our members died  
during the month of June last; but let us  
not murmur, but be still, and know that the  
Lord is God.

Brother J. F. Johnson preached on the  
occasion from Rom. v. 21.

And now may Israel's God comfort and  
sustain the surviving family, in the prayer  
of your unworthy brother in the bonds of  
the gospel,

A. J. BICKERS.

DIED—At his residence in Prince Wm.  
Co., Va., July 7, 1870, William H. Lynn, in  
the 58th year of his age. He was a son of  
Joseph R. Lynn, and Sarah A. Nelson his  
wife. He left one son, three daughters and  
a wife, with many other dear relatives and  
friends, to mourn their loss, but we mourn  
only that we shall see his dear face no more  
on this earth. I believe he is gone to rest.  
Although he never joined any church, he  
was a firm believer in the Old School Bap-  
tist doctrine.

ALSO,

DIED—At John T. Lynn's residence, in  
Loudoun County, Va., Mrs. Augusta D. Lynn,  
wife of Luther L. Lynn, June 25, 1872, aged  
38 years. She left a dear husband and two  
sons, an aged mother, three brothers and  
three sisters, besides many other dear rela-  
tives and friends, to mourn her death. None  
knew her but to love and praise her. She  
never joined any church, but we hope she is  
gone to rest.

ALSO,

DIED—At his residence in Loudoun Co.,  
Va., Aug. 3, 1872, in the 50th year of his age,  
John T. Lynn. He leaves a wife and two  
sons and three daughters, with many other  
dear relatives and friends, to mourn their  
loss; but we have a comforting hope that  
he is gone to rest. Brother Joseph L. Pur-  
ington had some conversation with him,  
and I believe he was satisfied that he was a  
subject of grace. When we have to give  
up our dear relatives, and have a hope that  
they are at rest, what a comfort it is to  
those who are left behind.

ALSO,

DIED—At his residence, Dec. 1, 1872,  
Luther L. Lynn, my last brother. It was  
my privilege to be with him for five months  
before his death. He was the most patient  
sufferer I ever saw. His sufferings no pen  
can describe. He had been sick for eighteen  
months, but from the time of his wife's  
death he seemed to grow worse. He said he  
did not think he could live but a short time,  
and that he was glad to think his time was  
short. He said he had once feared death,  
but now he was not afraid to die. He said  
he had never seen such great wonders as

some had spoken of, but felt resigned to the will of the Lord. He had a large tumor in his right side, which some thought would weigh ten pounds, and two small ones in his left side. He could eat but little that he did not vomit up. I staid night and day in his room, and very seldom heard him groan. He had the practice of three skillful physicians, but had no faith in any of them. He said his help must come from God; that He had afflicted him, and he alone could heal him. I never saw stronger faith than he had. He had fixed all his worldly affairs, and said he had done all he could, for the preparation of the heart must come from God. He told me he was dying, and that he was going very easy, and never expected to feel so much ease in this world. He said he wanted to die. I said, You must not be impatient; you must wait the Lord's time. He said, "Yes." I repeated that verse,

"Jesus can make a dying bed  
Feel soft as downy pillows are,  
While on his breast I lean my head,  
And breathe my life out sweetly there."

And he bowed his head. When he was in much misery, I would say, How can you bear such great pain? You must have a bright hope, or you could not. He believed in election and predestination as firmly as any one could. On Saturday he took an affectionate leave of his six sons, four daughters, two sisters, and some friends, and breathed his last the next day.

Dear brother, (if one so unworthy may claim that relationship with you) I am a poor unworthy sinner at best, and I desire the prayers of the saints, and so do all the members of the family. You published the death of my dear husband last February, and two dear brothers and a dear sister-in-law. The Lord has given me strength to bear up in all these trials, and O, if I can meet death with such composure as did my dear brother. O what a happy change to leave this world of sin and sorrow and be with the redeemed! I am in my 62d year, and do not expect to be here long. O that I may be made to bow with humble submission to all the ways of providence.

REBECCA C. COLE.

JANE OSBORNE.

It is a solemn pleasure to the believer to view the triumph of the saints over the last dread enemy, death; for he has then fought the last fight, and through the risen Lord has gained the final and complete victory. It is with something of this feeling that I attempt to write this feeble tribute to the memory of the dear saint named above. In the lives of some of his followers, Jesus seems to exhibit in a pre-eminent degree the holy fruits of that spirit which is pure, peaceable, easy to be entreated, and full of good fruits. I think that all who knew this saint will join me in saying that this was the case in the unblamable life of sister Osborne. I have known her well during the past three years, and continually have I found her a pattern of that life that should adorn the profession of the religion of Christ. Grace had sanctified her natural loveliness and gentleness of character to the glory of God. To him let us join with her in giving all the praise.

For nearly two years before her decease she was unable to fill her place at our public meetings, and though she felt the privation sorely, yet she bore all with cheerful and uncomplaining resignation, saying that she was looking forward to a better meeting beyond this sorrowing vale. Often would she complain of her unworthiness, but never of her sufferings, saying, "Just think how much my Savior suffered! And shall I repine?" Often would she say, "O what a wonder, that he should save such a sinner as I!" Sometimes in speaking of her past life she would say, "O how good the Lord has been to me, in keeping me, in feeding me, in clothing me; in enabling me to be a help to my husband, instead of a burden, and now in giving me so good a home." Shortly after her first attack, which was dropsy, I called to see her, and asked

her if she recognized me. She looked at me and said, "No." Her daughter mentioned a number of persons and things, but she did not remember even the faces of her own children, nor the names of her dearest friends. At length I said, Do you remember the name of Jesus? and with an energy of manner that I cannot describe she replied, "Yes! yes! yes! How can I forget the best friend I ever had, my Savior and Lord?" I felt that here was a proof that though the outward man perish, the inward man is renewed day by day. Her natural powers had failed, but still Jesus was near, and could not be forgotten. Before she passed away, she was herself again. I called as often as I could to see her, and to my inquiries she always replied that she was "only waiting."

I send inclosed a letter from the hand of her daughter, Mrs. Street, who soothed and comforted her mother's last days, with a self-sacrificing devotion that brought to her its own reward.

Our little band in Baltimore mourn our loss, but feel cheered in the belief that she is at rest in Jesus. May the Lord sanctify her christian life and death to the good of her children, of the church, and of all who knew her, for Jesus' sake.

As ever, your brother in hope,

P. A. CHICK.

My dear mother was born in Edinburg, Scotland, Dec. 30, 1798. Her parents came to this country when she was about six years of age, and settled in the city of New York. She was reared in the Presbyterian Church, of which her parents were strict members. At a very early age she was brought to feel herself a sinner, and to feel her great need of a Savior. The ministry under which she sat afforded her no comfort, and it pleased God to direct her steps to Mr. Archibald Maclay, under whose preaching she was greatly edified and strengthened, and she joined the church of which he was pastor. She afterwards became much exercised in mind on the subject of baptism, and was one of the seventeen of this congregation, together with the pastor, who came out and were baptized, and formed what was called the Mulberry Street Church. It had been arranged that Mr. Maclay should be baptized first, that he might administer the ordinance to the others; but at the time appointed it was found that he had not yet been empowered, and they were in consequence on the Christmas day following baptized also by Mr. Williams. Of this church my dear mother remained an humble and highly esteemed member until her marriage, in 1810, by Mr. Macklay, and subsequent removal to Baltimore in 1815. It was in this church, and whilst in the act of partaking of the Lord's Supper, (June 10, 1810) that my father first saw and was so deeply impressed with my mother's humble and truly christian deportment. Reference is made to this circumstance in my father's life, page 136.

For a number of years previous to my mother's death, she was the only surviving member of the third church of this city, which was under the care of my father, having been received by letter from Mulberry Street Church, New York, in 1818. In 18— mother was received into the Ebenezer Church, of which Elder Wm. J. Purington was pastor, and all can testify to her retiring and truly peaceful and humble bearing, her purity and guilelessness of heart; and those who had the gracious privilege of being with her in her last days on earth, it will ever be a heart-comfort to know that she was never cast down nor forsaken, and when her bodily sufferings were greatest, then her faith shone brightest. And blessed be God, may this striking manifestation of his power in the trying hour of death, lead us to praise his name, for he has done wonderful things.

On the 16th of January, 1873, after ten weeks of intense suffering, my dear mother passed peacefully away. No murmurings escaped her during all those weary days and nights of suffering. Of the cup which the Lord held to her lips, she submissively drank, and in meekness bowed under the

rod. Even when her pain was greatest, her voice would be heard in prayer, and that beautiful hymn, always her favorite, has been sung with untrifling lips when all would be still at night—"Jesus sought me," &c. And she daily prayed that the one who so faithfully nursed and wept over her in her sickness and suffering, might be blessed. One night, unable to suppress my grief at seeing her struggle so for breath, she raised her eyes and quickly replied, with a peculiar emphasis, as if to check me from murmuring, "But, my child, it is only the body!"

## Associational Notices.

The Baltimore Association will be held with the Harford Church, in Harford Co., Md., commencing at 10 o'clock a.m. on Wednesday before the third Sunday in May, 1873.

The Delaware Association is to be held with the Welsh Tract Church, New Castle Co., Del., beginning on Wednesday before the fourth Sunday in May, 1873.

The Delaware River Association will be held with the church at Southampton, in Bucks Co., Pa., to commence on Wednesday before the first Sunday in June, 1873.

The Warwick Association will meet with the church at Warwick, Orange Co., N. Y., to commence on the first Wednesday in June 1873, at 10 o'clock a.m., and continue until Friday evening following.

The Chemung Association will be held with the Canton Church, Bradford Co., Pa., on Wednesday, Thursday and Friday before the third Sunday in June, 1873.

## YEARLY MEETING.

The Old School Baptist Church at Pleasant Garden, will hold her yearly meeting at her yearly meeting house, two miles east of Lone Jack, Jackson Co., Mo., to commence on Friday before the second Saturday in April, 1873.

Our nearest point on the railroad is Pleasant Hill, on the Missouri Pacific. Brethren in the ministry are cordially invited to attend. Brethren and sisters of our faith and order, come and see us. We are few in number, but we dearly love to meet all those of the household of faith.

JAMES W. CHATHAM.

## HYMN BOOKS.

We have just received from our Book Binder the Third Edition of our Baptist Hymn Book, and are now ready to supply orders for any of the various kinds of binding, viz:

First Quality, Turkey Morocco, single copy, \$2.75; per dozen, \$30.00.  
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Blue Sheep, Plain Edges, single copy, \$1.00; or per dozen, \$10.00.  
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DEVOTED TO THE

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ON THE FIRST AND FIFTEENTH

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DEVOTED TO THE OLD SCHOOL BAPTIST CAUSE.

"THE SWORD OF THE LORD AND OF GIDEON."

VOL. 41.

MIDDLETOWN, N. Y., APRIL 15, 1873.

NO. 8

## POETRY.

### PSALM LV. 6.

"O that I had wings like a dove, for then  
would I fly away and be at rest."  
I long to leave this world of sin,  
This prison-house of clay,  
And in the regions of delight  
To soar in peace away.  
My soul grows sick and faint beneath  
The galling chains that bind;  
I wander here and there, but I  
No rest nor quiet find.  
The way seems dark, and countless foes.  
Crowd mockingly around;  
They tell me that the home I seek  
Is never to be found.  
The home I seek is far beyond  
This world of sin and pain;  
The road is steep, but here and there  
A table spread I gain.  
Then he, my loving God, draws near,  
And comforts me with wine;  
And from these heights I see beyond  
The glorious city shine.  
But soon this view will melt away,  
My foes crowd nearer still;  
They drag me with resistless force  
Which ever way they will.  
But O, I strive mid all their din  
My Savior's steps to see,  
Who in this world of sin and pain  
Endured so much for me.  
For me? I ask, O dare I hope?  
It seems so vain and wild,  
That I, with all my many sins,  
Should deem myself a child.  
I scarcely do, and yet I hope,  
O, tell me is it wrong,  
That I should one day hope to join  
That great triumphant throng?  
Their paths have led through fire and flood,  
Whose robes are dazzling white;  
The palms they bear are victory,  
And God is their delight.  
Those glorious city gates of pearl,  
Their light I oft behold;  
The vital air, the trees of green,  
The streets of purest gold.  
The great white throne, the crystal stream  
That murmurs on its way,  
Rich countless flowers of love that spread  
Their petals to the day.  
God is the Sun that shines o'er all,  
Down low before his face,  
Behold those millions bow and sing  
The song of love and grace.  
LUCY C. HECKARD.  
Oregon City, Oregon.

### CHRISTIAN EXPERIENCE.

O, ye beloved of Jesus,  
Come listen while I tell  
The wonders of Jehovah,  
The great Immanuel,  
Who taught in humble accents  
My youthful lips to pray;  
Revealed to me the glories  
Of Christ, the living way.  
'Twas in my early childhood  
My heart was thus impressed,  
That sin was my companion,  
Which often me distressed.  
Sometimes I would be happy,  
And nothing did annoy;  
At other times old Satan  
Would my sweet peace destroy.

When at the age of twelve, resolved  
would religious be,  
An "ent upon an anxious-seat  
To solve the mystery.  
I prayed just as they told me,  
Became a pharisee,  
And needed now no Savior  
To save a saint like me.  
But O, this wild delusion,  
This bauble soon passed o'er;  
I viewed myself a sinner,  
Much worse than e'er before.  
I read Christ died for sinners,  
But this I could not see,  
How God, in his great justice,  
Could save a wretch like me.  
My sins arose like mountains,  
And heavy was my load;  
I sought a secret chamber,  
For mercy cried to God.  
He stripped me of self-righteousness,  
And softly whispered me,  
Dear child, thy sins, though many,  
Are all forgiven thee.  
When from my low position  
He raised me to my feet,  
I saw the great atonement  
For sinners was complete.  
My soul was overflowing,  
My heart was filled with love,  
All things on earth seemed lovely,  
And I was well beloved.  
But soon came on sore trials,  
As you will shortly see;  
The Savior, in a vision,  
One night appeared to me,  
Saying, You do not love me,  
Or my commands you'd keep.  
I then, in bitter anguish,  
Awakened out of sleep.  
I sought the dear old bible;  
My heart was agonized;  
I read in glowing letters,  
"Believe and be baptized."  
I saw my duty plainly,  
And this was now my theme,  
I want to follow Jesus  
Down in the flowing stream.  
I ne'er had heard a sermon  
Which was the gospel true;  
I did not like the workers,  
They had so much to do.  
They asked me to go with them,  
That they would do me good;  
I did not like their preaching,  
It was for me no food.

At length a dear Old Baptist,  
(O, blessed was the day),  
By God's own power and goodness  
Was sent along my way.  
He led me in the water,  
'Twas happiness untold,  
To obey my Lord and Master,  
And welcomed in the fold.  
A warfare now with Satan  
Doth me so oft annoy;  
His power, though great, is limited,  
He cannot me destroy.  
"I'll ne'er forsake," says Jesus,  
"In trials, flood nor flame;  
My blood for you on Calvary  
Was never spilt in vain."  
Come on, dear weary pilgrims,  
Redeemed by Christ's blood,  
We're traveling home to Zion,  
The city of our God,  
Where sin nor death can enter,  
Nor sorrow ever comes,  
There everlasting praises  
Surround the Savior's throne.  
AMY F. HULSE.  
Smithboro, N. Y.

## CORRESPONDENCE.

Snickersville, Va., March 11, 1873.

DEAR BROTHER BEEBE:—Having a remittance to make, I enclose with it a letter I received a few days since from brother Smoot. Its contents afforded me some comfort; and thinking it might encourage others, I submit it to you for publication, if you think it advisable. When I read the communications of brethren or sisters in the "Signs," or elsewhere, I have often felt, what I believe to be something of the meaning of Paul's declaration, when met by the brethren at "Appii Forum, and the three taverns: whom when Paul saw, he thanked God, and took courage." Especially is this the case after long abstinence, when neither sun nor stars for many days have appeared; and "no small tempest" of clouds and darkness doubts and fears has encompassed me, so that all hope of being saved (from shipwreck, or being cast away) seems gone. If not mistaken I felt encouraged, and I hope grateful, while reading the communication of brother Gunn, which appeared in No. 2 I think, for this year. The Lord certainly enabled him to tell of "all the way" in which he led him; and through him the travel of many others. Oh how wonderful are the ways and dealings of the Lord! And how sure are the words by Isaiah, where he says, "For as the rain cometh down, and the snow from heaven &c., So shall my word be that goeth out of my mouth: It shall not return unto me void; but it shall accomplish that which I please, and it shall prosper in the thing whereto I sent it." This thought occurred to me when I read it: The Lord's people do all he designs them to do; and all the opposition brought against them, from their own depravity, and by Anti-christ cannot cause them to come short of what he has purposed concerning them; neither can they by their own willingness and runnings, go beyond it. And it will be done in his time; and the Preacher says, "He hath made everything beautiful in his time.—So beautiful, that when we "see the end of the Lord" in his dealings with us, we rejoice with joy unspeakable, and full of glory."

I did not expect, when I commenced, to write as much as I have; neither to mention brother Gunn's name especially, for I derive comfort from all communications more or less

So much so, that often I feel very unprofitable not to cast in my little.

Yours in the best of bonds,

E. C. TRUSSELL.

OCCOQUAN, Va., Feb. 26, 1873.

DEAR BROTHER TRUSSELL:—Your letter of December 6, in reply to mine of March 26, was duly received. I was glad to hear from you, you wrote well on the subject embraced in your letter; one declaration you make is worthy of repetition. In speaking of being under a cloud you state: "So dark at times that I know not what I am, except that I am a sinner." There is a volume embraced in these words: "I know that I am, a sinner." How many, O how many there are in this world who have not this knowledge! Yes, and hundreds of them may be found in the so called churches of the day, rolling sin under their tongue as a sweet morsel; yet boasting of their benevolence, their piety! The expression which I have quoted from your letter, is one peculiar only to those who are alive from the dead. I well remember a similar expression used by a sister now deceased, in the presence of Quantico church last year. It was before her baptism. It appeared impossible for her to believe that she was a fit subject for baptism. She felt and realized her wretched condition because of sin. She knew herself to be unworthy of the least of God's favors, and this forced from her the exclamation: "One thing I feel the full assurance of, and that is, that I am a sinner." The expression finds an echo in my own breast. A sinner? Yes, of the deepest dye. In my feelings I am at times made to shudder in view of the evil that I see manifested in my daily thoughts. How deep is the depravity of the human heart! How often are we made to groan beneath its causing weight. Yes, and cry unto God with our whole voice in groanings which cannot be uttered. There is to me a sweetness in the words of the lxxvii. psalm.—I cried unto God with my voice." I think that I feel the force of these words. None but the living children of our God have any knowledge of the crying here brought to view. It is a cry that arises from the very depths of the soul. An inward cry not a vocal one. It may arise with power and come up before our God, and yet not a word may escape the lips. Or it may arise in the heart and our lips may give vent to it only in groanings that cannot be uttered. But it

proceeds only from one that is alive. The dead can not cry. In verse 2, the Psalmist tells authentically from what cause he cried unto God. It was not in the day of prosperity; at the time when the sun shone brightly above his pathway. No! But "In the day of my trouble," says he, "I sought the Lord." It is a time when darkness surrounds our pathway; a darkness that can be felt. The depravity of our heart is presented to our view. Our sins arise as it were, and completely block up our pathway. Stripped of pride and self confidence and realizing our utter nothingness, we now come to the Lord. In the day of peace and prosperity perhaps we had forgotten the Lord. Says the Psalmist: "Before I was afflicted I went astray." It makes no difference from what source the trouble comes. It may be the death of a near and dear relative or friend. It may be from bodily affliction or in many other ways the trouble may come. We are often led to enquire into the dealings of the Lord with us. Why do we have a "day of trouble"? Why not at all times be at peace? Why should we be called upon to undergo such heart searching trials? I think that an answer to these questions may be found in the language of the Psalmist. Our troubles drive us unto the Lord as the only source from which to look for help. Confessing our sins and our iniquities, realizing our own unworthiness of the least of God's favors, in humility and in contrition of heart we come before our God as a last resort. I think that I have experienced something of what I write of late. The presence of the Lord has been withdrawn from me at times. Enveloped in a labyrinth of darkness I have felt as though there was some fearful danger hanging over me. What it was, or is, I cannot see. It may be but an abhorrence of self which I have, knowing the many hidden evils of my heart. But I have felt a cry welling up from the very depths of my soul; an inward cry, not a vocal one. A cry unto God for deliverance, although I could not clearly see from what it was that I desired to be delivered. Perhaps it was "the body of this death." If I know my heart aright, the leading desire of my mind is that the Lord would make my duty plain before me and enable me to work out what is well pleasing in his sight. I do not think that the Lord requires of his people the performance of any work however simple and then leaves them in the dark in regard to the said duty. But it is He who works in them both to will and to do. The faith of obedience is also the faith of peace. Therefore, when in traveling among my brethren, enjoying the privileges of the church, and endeavoring to preach the word, I say when in doing this, I feel the answer of a good conscience, and experience to some

extent the presence of the Lord: I am encouraged to hope that I am acting in obedience to his command.

I have not forgotten the pleasant hours that I spent in your company when we last met at Ebenezer. Oh how I love to meet with brethren who are spiritually minded! Brethren who like to converse about the things pertaining to the salvation of our God, and his heavenly kingdom. When brethren meet thus in the spirit, how swiftly the hours speed away! How firmly it binds our hearts in christian love. How much better to employ our time in this way than in conversing to an unreasonable extent upon the unprofitable things of the world.

Remember me to the brethren at Ebenezer, and write again when convenient. I expect if the Lord will, to be at New Valley March 3, and 8. I would like very much to meet you there. May God bless you temporally and spiritually.

Yours in love,  
WM. M. SMOOT.

DES MOINES, IOWA, March 28, 1873.

ELDER BEEBE—MY WELL BELOVED BROTHER:—As you well know, I have had an interest in the object and intent of the "Signs of the Times" from the inception of the publication of that valuable medium of correspondence for the household of faith; and I have had no lack of interest in its welfare, from that day till this. I believe it has been all that ought to be expected from any publication of the kind; and I have no fears of its becoming less so. Yet there have been, from time to time, complaints about "controversies" that have, by some, been thought derogatory to the interest and well being of the saints of the household of faith; and have elicited unkindly remarks, sometimes, as I believed, without sufficient cause. It is in the course of all that is human, to expect a difference of view on many things, while, in the main, the parties are entirely agreed. We see this fact manifested in the "contentions," and strifes that arose between, even the apostles themselves; not to mention those that existed in various churches, so often reproved in the inspired epistles. If such things happened to the churches, then why should it be thought strange, if the same things happen to us now, who profess the same faith, and try to walk in the same order? It has been my lot on more than one occasion it seems, to try to stir up in the hearts of brethren, a spirit of forbearance in true charity, on all such occasions. Or, if it be not my lot, I have felt impressed that it was; and I feel so now, in calling the readers of the "Signs" to the consideration of a matter, about which, much has been said and I have thought, without a proper understanding of each other, in what they said. I say this because I have been somewhat conversant with those of both sides of the

question, and have heard discourses from both; and I am free to say that I do not believe they essentially differ, although they suppose they do. Some are willing to believe the difference is not enough to cause a bar of fellowship; and I hope these are the most numerous—while others seem to think the difference so wide they must turn away from those who differ with them, and regard them as heathen, or the doctrines of Antichrist.

I mean in what I have written, the controversy about the birth of the spirit. On the one side, it is claimed that the flesh is not born again, in the new birth, but the old man who is born of the flesh, is still flesh; and, that it will constantly war against the spirit and often bring the saints into captivity to the law of sin and death; while yet the new man, that which is born of the spirit, will grieve and be sad with the departures of the old man, that was never born of the spirit, else it would remain in the spirit, and be nourished and fed with spiritual food. This, the flesh will not receive but always eschews it, as the spirit always does, all that is carnal, and fleshly, and devilish. Indeed, the spirit eschews everything of the nature of the flesh, and responds to nothing that confesses not God in the flesh, without a why or wherefore. Even what is commonly called reason, is cast to the dogs, while the spirit exults only in the one thought, that God is all in all. This manner of communication is substantially made by both of the contending parties; and yet some of them will appear to think they are not sufficiently agreed, to entitle the fellowship of the other.

The other party, as I have said, do not deny the warfare of the flesh against the spirit, and the spirit against the flesh: but think, somehow there must be a change in the entire man in those that are born of the spirit. Believing that "old things are done away, and all things are become new" to them that, in the evil concupiscence of the heart had done all manner of uncleanness with greediness, and without compunction, there is such a marked difference in the "spirit of the mind" that certainly it must be wrong to say there is no change in the heart. But if these would be particular to note, they would find that they have misconceived, somewhat of the things expressed by those who do not believe the new birth blots out evil from those that are born again.

If the Lord would enable me to write as clearly as I think I can see, the cause of this disagreement, I would present the matter in such a shape, as to bring the concession of an actual agreement between both of the parties. It were better so than for brethren of like precious faith to contend; and especially if they know not for what they contend; as

I fear is the case with some that have seemed to be much grieved about the wrongs of their brethren.

I am disposed to believe the chief cause of the disagreement, to arise from an imperfect conception of what are really the soul and body, and spirit. That there is really a difference between the soul and body or flesh no one disbelieves. But, I apprehend, there are many that make no distinction between soul and spirit; while it is evident that such a distinction does really exist &c., is recognized in the sacred word. In 1 Thess. v. 23., we read, "and I pray God, your whole spirit, and soul, and body be preserved blameless, unto the coming of our Lord Jesus Christ." Some might conclude that the mention of both soul and spirit in this passage, was only done to make it emphatic; as is said, "The Lord Christ, or Jesus Christ, while Jesus is only mentioned in other places, meaning the same thing. There it is said "He is both Lord and Christ," only sets forth the offices of ruler, and Savior, by the same person. But I do not take that view of the terms, "soul, and spirit," because I do not think they are the same in office, nor in fact. I think so, because, in Heb. iv. 12., we read "The word of God is quick and powerful, sharper than any two edged sword, piercing even to the dividing assunder of soul and spirit, of joints and marrow, and is the discernor of the thoughts and intents of the heart." It is manifest that there is, here, a difference indicated; for, a division of them could not take place if they were the same. Yet, while everybody knows the separate existence of soul and body, and the distinctions commonly preserved between them, in the scriptures they are frequently reckoned together; as in the case of the souls that went into Egypt with Jacob; and in many instances, the numbers that went up to battle, and them that fell in battle &c. For all these general uses of the word soul, nobody believes that it means that there is no difference between soul and body and flesh and soul.

If we compare carefully the texts in which the word spirit is used, I think we shall not only find it to indicate a different office from the soul; but shall become skeptical to the theological definition of Crunden, author of the Concordance, which continues in being after the death of the body; that spiritual, reasoning, and choosing substance capable of eternal happiness." This definition of spirit is derived from such words as Stephen uttered, when stoned—"Lord Jesus, receive my spirit." Because angels are called spirits, having no bodies; that part of man which remains when his body is dead is supposed by some to be the spirit, as it is really the soul. But here, it may be said that the spirit may include both, as the soul can the body,



but, not the body, the soul; so, the spirit may include the soul; but, not the soul the spirit. Now, I begin to fear that some will accuse me of writing a disquisition on metaphysics instead of dealing soberly with the word of God in reverence and fear. But, if they will be patient with me, I think I shall be able, by the help of God, to prove that I am not metaphysical nor hair splitting; but following the word and the testimony. The field opens so widely that I fear I shall be forced beyond a reasonable length, in elucidating the matter: yet, I will be as brief as I can, and will pass over by much the greater number of scriptures that bear upon the subject, and prove the distinction between soul and spirit, declared in the two passages cited from Paul to the Thessalonians and to the Hebrews.

What kind of a distinction can we make between the soul and the spirit? Why the very same that we make between the odor of a thing, and the thing itself, as all kinds of fruit have an odor peculiar to each; so, each one may be known by the odor it imparts. If we take the apple, the most common of fruits, we readily distinguish it from all other fruits, by its odor or spirit. This property of determining the character of a thing by its odor, is all that seems manifest to me, of the use and office of the spirit, in the children of men. If I were to write out all the passages that seem to me to indicate this, that are written in the Bible, it would take more than one issue of the "Signs" to contain them to say nothing of any remarks on them. I shall, therefore, select a few of the many: But, even this I fear will take so much room that I shall have nothing left, of which to fulfill my chief object in writing viz: to harmonize brethren of like precious faith who suppose they differ without being able to tell how they differ. Perhaps I may have to reserve that part of the subject, for another article, which when the "platform" is laid may be done to better effect.

The very first passage in which the word Spirit occurs, in the bible, shows a distinction of soul and spirit. It is in Gen. i. 2.—"And the Spirit of God moved upon the face of the waters." Here is evidently a distinction between God himself, and his spirit—which is only the odor of his power "Pharaoh's spirit was troubled in the morning from his dream." His spirit had a bad odor of trouble. The spirit of Jacob, their father revived—Gen. xiv. 27.—was better in feeling. The spirit rested upon them and they prophesied.—Num. xxv. 26. In Num. xi. 16, The Lord said unto Moses, "Gather unto me seventy of the Elders of Israel and bring them unto the tabernacle of the congregation, that they may stand there with thee, and I will

come down and talk with thee there; and I will take of the spirit which is upon thee, and will put it upon them; and they shall." &c. Now, it is evident that the spirit which was upon Moses, was not his soul that was upon him; but, was an endowment from God; and the endowment that he had was promised (in kind) to the seventy Elders. In like manner, say they, "The spirit of Elijah doth rest on Elisha."—2 Kings ii. 15. It would take me too long and occupy too much space to note the many passages that go to prove the distinction of soul and spirit. While, on the one hand, the soul is derived from Adam, the Spirit of good is derived from God; and the spirit of evil is derived from the devil.

The spirit then, being regarded as the indicator of the heart, gives us a clear understanding of the many passages in the New Testament, wherein the work of the spirit is set forth: "In that hour Jesus rejoiced in spirit;" or, had the spirit of rejoicing when he thanked the Father that he had hid these things &c. Jesus said, "the Father seeketh such to worship, as worship him in spirit and in truth—such as have the truth in the heart, and who, in the spirit, or odor of truth, confess with the mouth the wonders of redemption in Christ. As God is a Spirit; so, it is the Spirit that quickeneth: the flesh profiteth nothing. No man can speak acceptably, only by speaking as the 'spirit gives him utterance.'" Paul's spirit was stirred in him, to preach Christ at Athens, when he saw the gross idolatry of the Athenians; but, when he went up to Jerusalem, he went bound in spirit, not knowing what should befall him. Jesus is the Son of God, according to the spirit of holiness; and the true gospel circumcision is of the heart, in the same spirit of holiness. Often while the flesh is weak, yea, very weak, the spirit is willing, and would gladly be conformed to the image of Christ and drink abundantly of his Spirit. The Law of the Spirit of life in Christ Jesus makes free from sin and death; but the spirit of evil, brings bondage and death, separating from God, and the love, joy and peace of the spirit. The law of the spirit of life which is in Christ Jesus is the same law of which Jeremiah declared, "I will put my law in their inward parts, and write it in their hearts." &c.

Now, it would not seem hard for one to understand what it is to be born of the Spirit, in the light of the scripture's declarations of the spirit's office work in bringing Zion's children to birth. It is the Spirit that quickeneth; gives the spirit of adoption, as an endowment. "It bloweth where it listeth." It reveals Christ to the mind, a Savior. It turns from the love of the beggarly elements of the world, to the love of holiness; and, while often the flesh

serves the law of sin, the spirit of the mind cleaves to Christ and his holiness. The change from one born again, is a great change from darkness to light: but the change is not in the flesh, but the spirit. It is not in the soul, but the spirit of the soul. The spirit of the soul once delighted in sin. But now, in holiness. It is no longer ready to render evil for evil. It wears charity in the bond of perfectness; is gentle, easy to be entreated, and vaunteth not itself, nor is easily puffed up. But it is all in the spirit not in the flesh; for the works of the flesh still send out a sickening odor, or spirit, while the spirit of adoption in us sends sweet incense to heaven.

I will now close this article, as I fear it is already too long, but should the Lord direct my mind, I may resume it hereafter.

Most affectionately, your brother in the Lord,

WM. B. SLAWSON.

DEKALB Co., Ga., March 15, 1873.

DEAR BROTHER W. L. BEEBE:—One year has expired since I commenced taking the "Signs of the Times," and I have been getting them gratuitously. I wish them continued, and will try to pay some next fall. I am highly pleased with the paper, and the pieces from the brethren and sisters whom I never saw. I will now give you a sketch of my experience.

The first serious thoughts that I recollect having, was at the baptism of one of my brothers. When he and the minister went down into the water, their feet appeared to me to be white as cotton. I felt alarmed, and viewed myself a sinner for the first time. After baptism we went to the meeting house, where I saw the separating line drawn between me and the children of God, and I felt to be one of the outcasts, for I was one of the condemned sinners. That evening I went to a secret place to try to pray, and my words seemed to fall into the earth, and I felt worse than I did before I tried to pray. I would try to pray as I was at my work, or passing about. My parents would ask me if I was sick. My answer was, No. I could not eat or sleep, my case was so bad. I was afraid I would be destroyed—that God would make an example of me for my sins. I wished to change my state with the beasts, or fowls of the air, that had no soul, so that I would not have to suffer after death; for I viewed the justice of God in my condemnation, and I saw his goodness in sparing my life so long, while I was sinning all the while. I lived in this state of feeling for some fourteen months. I desired the company of the people that I thought were christians, and wished to hear them talk on religious matters; but I did not want them to say anything to me. I desired their prayers, but was afraid to ask them,

for fear they would think I was trying to do something, or that I was a hypocrite. I could not believe it was the Lord's work, for I felt that I had sinned away the day of grace, and must be banished from the presence of that good God. How he could remain to be God and save me, I could not tell. I had sinned too much to be forgiven. I went out to pray as I thought for the last time, but when I got to the place I could not get on my knees to pray. I felt that if I did, God would sink me to eternal ruin. So I went back without trying to pray, yet I tried to pray all the way back to the house; in fact, it was my cry day and night for the Lord to have mercy on me; but still I could not see how he could. I was alone in the house one day, when these words came to me, This conviction is from the Lord. Doubt no more. I replied aloud, I will not. And when I looked out at the sunshine, it seemed to shine differently from what I ever saw it, and I felt to rejoice in my heart; but I did not have any view of the Savior at that time. The next Sunday I went to meeting. When I saw the christians that line which had separated us so long was gone, and they were the loveliest people I ever saw. I loved them so well they felt to be my people. After I went home I was reading the circumstance of Philip and the eunuch, and in reading it Christ was presented to my mind. I then viewed him to be my Savior. There was the first impression of my duty to be baptized that I ever had, and this question seemed to be put to me, What doth hinder? Doubts came to my mind, I did not feel fit to be baptized, and yet I felt I would die if I were not. I prayed the Lord that if I was deceived to let me know it in some way. So I went on hoping and doubting for some time. When the meeting time of the church where my father and mother were members came on, I asked the Lord to afflict me so that I could not go, if it was not right for me to be baptized; but I was able to go, and when the door for members was opened I went and told in substance what I have here written, and was received into their fellowship, and was baptized by brother R. Speight. After I came out of the water all my troubles were gone, and I felt to rejoice for some time, and went as on the wings of the wind. But that state of things could not last. Doubts and fears came on. I became cold, and although it has been twenty-two years, I yet remain doubting, fearing and hoping.

And now, brother Beebe, pray for me that I may live so as not to dishonor the profession I have made, but that I may live to His praise; and may we all meet on the banks of eternal deliverance beyond this vale of tears, is the prayer of your sister,

OELIA McMIKIEL.

TEXAS, W. Va., Feb. 18, 1873.

ELD. BEEBE-DEAR BROTHER:—It is with much weakness that I attempt to write a few lines for publication in the "Signs of the Times." This is the second time I have attempted to write, and laid it aside, fearing it would crowd out better matter, and feeling my weakness and unworthiness. But that does not satisfy my mind. I am a reader of the "Signs," and when I read the letters of the dear brethren and sisters, and see how they have been cast down, but not forsaken, it appears to strengthen me to some extent; for I do think I am tossed about with many doubts and fears, and oftentimes shudder with fear trembling, and am made to mourn over my leanness and weakness. But when I turn to the scriptures and read the Savior's words, it seems to revive me; for he says, "Blessed are they that mourn, for they shall be comforted." Then it comes into my mind, Are you one of the mourners that the Savior speaks of? Then doubts and fears arise in my mind, whether I am a child of grace or not. And I am made to cry out, O Lord, forgive my many transgressions. And when I take up the "Signs" and read the experiences of the brethren and sisters, it seems to cause me to rejoice. I hope I can join with the apostle and say, "But thanks be to God, who giveth us the victory through our Lord Jesus Christ."

When I commenced to write this article I thought I would just write some of the particulars of my experience; but I will just say that I once thought I was like all other free agents; that I could get religion just when I pleased; but I thought I would wait until I got older, and then I would do some good works which would bring God under obligation to pardon my sins; for I thought I was not a very bad sinner. So I went on in sin, it being my chief delight, until I was some thirty years old, when a voice seemed to ring in my ears, You must die! Then I began to ask the question, and ponder over it, Am I prepared for that solemn change? for indeed it did appear solemn to me. Now I thought I must go about the work; so I commenced the great work, thinking I could be justified by the law. But after I had done many good deeds, as I thought, I began to examine myself, and what did I see? I found myself a sinner of the deepest dye. All my righteousness was as filthy rags. Instead of being justified by the law, it condemned me. I think I was at the Red Sea. I could not pass on, for the waves were raging. I could not go back, for the host of sin was pursuing me. O, brethren and sisters, you that have been brought to this point, know what it is to die—to die to the law, die to self, and to all self-dependence. I will say right here, I lost all hope: I saw myself an awful sinner, justly condemned in

the sight of a just and holy God. Here, I think, I could say with the poet,

"And if my soul were sent to hell,  
Thy righteous law approves it well."

For I thought I must die, and that torment was my portion; for I viewed God as just and holy, and myself a poor guilty sinner, without any strength, a poor beggar at mercy's door. Then I cried, Lord, have mercy on me, a sinner. But then I could not see how God could be just and save such a wicked creature as I was. It would take too much space in your paper to relate all the trials and troubles I passed through. But when all my hopes were gone, I hope God for Christ's sake pardoned my sins. Then I could see how God could be just and save sinners—it was in and through the death of the crucified Jesus. O how I then rejoiced in the crucified Savior. I then thought my troubles were all over, and went on my way rejoicing. I thought that peace and joy would be my constant lot. It seemed that I loved every body, and especially the Old Baptists, they looked so lovely to me. I thought I must tell them my feelings; for I was at meeting, and my dear old uncle was preaching with power from on high, and he looked so happy to me. But I withheld, and said nothing to the church at that time, and by and by I began to doubt and fear that I was deceived. But I felt like following the blessed Savior into the watery grave, but O, I felt too unworthy. I prayed for my burden to return, and for a brighter evidence of a change; but those feelings never came back, and I was still in trouble, hoping my sins were pardoned, and fearing I might be deceived, and might deceive the church. Finally my troubles became so great that I promised the Lord if he would spare me until another opportunity I would go and tell the church some of the exercises of my mind, the first opportunity I had. So on Saturday after the fourth Sunday in September, 1871, I went to the Leading Creek Church, and related some of my feelings, in a weak way, and was received as a candidate for baptism, and on the next day was baptized by my dear old uncle, Eld. D. P. Murphy, and then again I was enabled to rejoice. I could see a great beauty in the ordinance, in being buried with Christ in baptism. And I now thought, Surely my troubles are all over. I could say,

"On the wings of his love I was carried  
above  
All sin and temptation and pain."

I thought Satan never could tempt me again. But alas! how ignorant I was, not knowing at that time that there were fighting without and fears within; but I soon found that I was still in this old body, and that it was sinful and contrary to the Spirit; for the things which I would do, I did not; and the things which I would

not do, them I did. But I pray God to keep me in the right way. I am bound to say, By grace are we saved, through faith, and that not of ourselves, it is the gift of God; not of works, lest any man should boast. Well, if I should boast, it would be in the Lord; for he has, I hope, done great things for me, whereof I am glad.

O, brethren and sisters, pray for me that I may live soberly, righteously and godly in this present evil world. I think I can say with the poet,

"My soul shall pray for Zion still,  
As long as life remains;  
There my best friends, my kindred dwell,  
There God my Savior reigns."

Brother Beebe, these are some of my thoughts; they came into my mind, and I have penned them down. Do with them as seemeth best to you, and all will be right with me.

I remain, I hope, your unworthy brother,

JONATHAN MURPHY.

PRATT CO., March 28, 1873.

MY DEAR BROTHER BEEBE:—After reading in the "Signs of the Times" the answer of Brother Wm. L. Beebe to Brother J. V. Dollison, dated November 30, 1872, he stated that perhaps his application of the subject may not be correct. He submitted the same in weakness and with deference to the clearer views of any of the saints who should read them. I have repeatedly thought I would write my views on the same sublime subject of salvation by grace. I now attempt it with fear and trembling, trusting what the good Lord may enable me to write as will be to his own honor and glory. The subject referred to is found in Luke x., commencing at the 25th verse, and as all the brethren and sisters who read the Bible are acquainted with this subject, I need not occupy any more time, but commence and give such views on the subject as the good Lord has given me, trusting it will be satisfactory to brother Wm. L. Beebe and also to brother J. V. Dollison.

A certain lawyer stood up and tempted Jesus by asking what he should do to inherit eternal life. Jesus said unto him, what is written in the Law, how readest thou? and he answering said: Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy strength, and with all thy mind, and thy neighbor as thyself. And Jesus said he had answered right; but the lawyer still willing to justify himself, said unto Jesus, and who is my neighbor? And Jesus answering said: (mark the language) A certain man went down from Jerusalem to Jericho, and fell among thieves, which stripped him of his raiment, and wounded him and departed, leaving him half dead. Doubts and temptations arose in his mind as he journeyed, like every awakened sinner, as to whether he is traveling in the right direction. He is no doubt trying in his helpless condition to better his

situation; the Law cannot do it; he is now stripped of his raiment—his own righteousness, which is as filthy rags. All his hope for salvation is gone; he is wounded and half dead. I will refer the reader to the office of Christ, spoken by God through Isaiah lxi., 1, 2. "The spirit of the Lord God is upon me; because he hath anointed me to preach good tidings unto the meek; he hath sent me to bind up the broken hearted; to proclaim liberty to the captives, and the opening of the prisons to them that are bound; to proclaim the acceptable year of the Lord, and the day of vengeance of our God; to comfort all that mourn." It was just such characters that Jesus came to save. Read Paul's epistle to the Romans, chapter vii. Now observe two chances came along, the Priest and the Levite; which are no more than a figure of the ceremonial and moral law, which could not help a man in his situation, half dead. If there was a law given that could have given life, verily, righteousness should have been by the Law; but there never was a law given that could give life, or Christ had died in vain. Moses died on the other side of Jordan; he was not permitted to lead the children of Israel to the promised land. But Joshua is, who is a figure of Jesus, who is the end of the law for righteousness to every one that believes. Now Jesus, the good Samaritan, as he journeyed, came where he was, and when he saw him he had compassion on him, and went to him, and bound up his wounds, which had been made, pouring in oil and wine, which to my understanding, is the oil of joy for mourning, and wine is put into the new vessel, and both are preserved, which is God's grace. And set him on his own beast; which I understand to be the promises of the gospel. Peter says they are exceeding great and precious promises. David found them so when he said in Psalms xli., "He brought me up also out of an horrible pit, out of the miry clay, and set my feet upon a rock and established my goings, and he hath put a new song in my mouth, even praises unto our God; many shall see it and fear, and shall trust in the Lord." And another beast to be set upon, Son, thy sins are all forgiven thee. And brought him to an inn, which I understand to mean the Church; and God takes care of him there. And when he was going to depart, he took out two pence, which are the ordinances of the Church instituted by Jesus Christ, baptism and the Lord's Supper, and gave them to the host, which are the ministers of Jesus Christ, and said unto him, take care of him; (not as some of our licking dogs say, take him six months on probation; the apostle Paul cautions his brethren to beware of dogs) and further says to the minister, "Whatsoever thou spendest, more when I come again I will repay thee."

Dear brethren and sisters, are these two pence or ordinances of the Church of Jesus Christ exhausted yet? No,



nor never will be in this world. I have frequently asked some of my neighbors who believed in being justified by their own good works, if they could describe the christian travel from Jerusalem to Jericho; but I have not seen the first one yet that has traveled one inch of the road. O, what a lesson also of love and charity is taught here, not to bite and devour each other, as I am sorry to say I have recently read in the "Signs." Brethren, I will not mention names; be careful that ye be not consumed, one of another.

Brother Beebe, I submit this letter to your ripper judgment. If you think it will be any comfort to God's dear children, publish it; if not, throw it aside, and you will not offend me. I remain still your humble brother in Christ Jesus,

JOHN S. BATEMAN.

ALEXANDRIA, Va., April 7, 1873.

BROTHER BEEBE:—Since finishing the business portion of my letter I have concluded to pen a few lines further, though I have but little time to write. I have had a more severe cold this past winter, than any in seventeen years, and my wife has been very sick also, and my son has had the whooping cough, yet I have been providentially favored with the privilege of attending all of my appointments, only when the weather was so bad as to hinder the meeting of the saints. The Lord is still mindful of us, not only with providential mercies, but more especially with spiritual blessings. He is still gathering into the churches, the poor, the mamed, the halt and the blind, who are heirs of the kingdom of our God, and partakers of the glory which shall be revealed. Since my return from Georgia in October last, I have baptized seven willing and obedient subjects of God's grace, two at the Upper Broad Run, three in the fellowship of the church in this city and two at Bethlehem. The Lord be praised.

I will mention a circumstance which is interesting to me. Your son, brother Wm. L. Beebe, recently baptized a colored man, who was a servant of mine in former years, at Holly Spring, Newton Co., Georgia. When I was in that State last October, he related to me his experience, his feelings, views, and exercises, and I concluded if he understood what he said, he must be a subject of God's grace. When I learned of his baptism it afforded me much satisfaction.

Whatever prejudices prepossessions may control the minds of the subjects of grace on earth to cause them to be carnally minded towards each other, when God is pleased to remove those prejudices and prepossessions, a reconciliation is brought about, a peace of mind follows, and God is glorified. But where there is a persistent stubbornness in that which is wrong and

wicked, there is a lying down in sorrow, a weeping, wailing, and gnashing of teeth, a sorer punishment than that which was inflicted upon transgressors under Moses' law. I am speaking of the subjects of God's grace who walk after the flesh and refuse the words of him who speaketh from heaven. The flesh must be destroyed that the spirit may be saved in the day of the Lord Jesus.

While those who walk after the Spirit in the obedience of faith, are cleansed of God, and experience that sweet comfort and peace which is promised them, they are subjected to many trials and tribulations for their good and God's glory. "In the world ye shall have tribulation." &c. It is called "much tribulation." Also "Great tribulation." But thanks be to God who giveth the victory to saints over all through our Lord Jesus Christ.

I do not now expect to attend any of the Associations in May and June as it does not seem reasonable for me to do so at present.

Yours affectionately in gospel fellowship,

J. L. PURINGTON.

WILLOW HILL, ILL., March 23, 1873.

ELDER BEEBE—DEAR BROTHER:—We were much pained, and not a little surprised, to see a letter in the "Signs of the Times" from G. W. Mathes, together with your remarks on the same. Now, as Eld. D. Bartley is visiting the churches in the East, and will not be at home for some time, in his absence we feel it due him, the cause of truth and the brethren generally, to make an abridged statement in favor of truth and justice. In your remarks you say it would be far better for brother Bartley, or any other brother, before bringing serious charges against others, to visit or correspond with those whom they fear are unsound, and labor to convince them of their errors, all of which Elder Bartley did with Mathes. Now as Mathes has been both publicly and privately proclaiming his (as we understand) heresies, and denouncing all other doctrines as false; and as it seems in his letter that he would have you, brother Beebe, and the brethren generally, to understand that he has never believed or preached any sentiment except what we term Old Baptist doctrine, the same as has always been sustained by the "Signs of the Times." Now we can assure you of the truth of Elder Bartley's letter as published in the "Signs" of Nov. 1, 1872. Further, last October, Elder Bartley, with several of the brethren from Hickory Creek Church, together with others from Little Bethel, were at Big Springs Church, and there made a proposition to publicly debate those points with Elder Bartley. Now if Mathes believed the doctrine he assumes in his letter as published in the "Signs," and Elder

Bartley, as you can testify, both writing and preaching the doctrines, does, why the necessity to debate? But the facts are, Mathes believes all of which he complains of being charged with, and has formed alliance with other ministers whom we could name, who preach the same doctrine that he does, which doctrine has so deranged his own church that he some time since declared his intention to quit preaching for it.

Now, brother Beebe, what we have written we have not felt to write in a spirit of revenge, but felt it due to Elder Bartley, and the many brethren from whom we are hearing, living in different localities, and more especially to the cause of truth.

Brother Beebe, we wish this inserted in the "Signs of the Times," with the following brethren's names signed thereto, who are members of Hickory Creek Church.

M. SIMS.  
I. HUME.  
I. B. PARR.  
M. BARTLEY.  
G. W. JONES.  
A. BARTLEY.  
A. P. BRODERICK.

REMARKS.—We have received numerous letters from reliable sources in vindication of brother Bartley, and from some of them we learn that Elder Dudley and ourself are understood as indorsing the charges and implications contained in Elder Mathes' letter against Elder Bartley. Brother Dudley distinctly expressed his disinclination and inability to judge as to the merits of the case; but having implicated Mathes in a former letter, he thought it but fair to forward Mathes' reply.

Our own remarks were not designed to either indorse or condemn, but rather to admonish brother Bartley and all others, against unnecessarily implicating others, as in so doing they involve us and the "Signs of the Times" in controversies and contentions which are productive of no good, but prolific of serious and widespread evil.

We are now flooded with letters from the friends of both parties; some defending Mathis, and others are in defense of Bartley. Of course these letters are in conflict and contradiction. Generally they are from persons with whom we are not personally acquainted, and of whose veracity we are not qualified to speak understandingly. We therefore deem it advisable to dismiss the subject from the "Signs," and if investigation is necessary, let it be made by brethren and churches at the West, where the parties and circumstances are known.

If what we have published on the subject, or the remarks made by us have been understood as reflecting unfavorably on brother Bartley, or as endorsing either the letter or Spirit of Eld. Mathis' charges against him, they have not been understood as we intended them. Nor did we

design to justify or condemn either party so far as this matter is concerned. Again we say, if Elder Mathis is not held in the connection and fellowship of the Old School Baptist Churches and Associations at the West, he has no claim upon our columns, and there is no good reason why our readers throughout the States should be annoyed by the unprofitable contention. [Ed.]

HALCOTTVILLE, N. Y., April 1, 1873.

BROTHER BEEBE:—I would have written to you before, but have been prevented by sickness. I have not been able to write; but my health has so far improved that I begin to visit with the brethren and friends from whom I have been secluded the past winter; for when the brethren and friends visited me, I was not able to converse much with them. It was a great trial to me; but I had a great desire to be reconciled to God in his dealings with me; but I found the same nature in me as before, and I found that none but God himself could reconcile me to his will. I find there are many profitable lessons of instruction imparted to the children of God in afflictions, in losses and disappointments, which serve to humble them, and make them feel more sensibly their dependence on God. My mind has been much exercised in contemplating the doctrine held by Old School Baptists, and I felt a great desire to be restored to health, that I might proclaim the truth as it is in Jesus, and that I might exhort the brethren and sisters to contend earnestly for the faith once delivered to the saints, and the brethren in the ministry not to shun to declare the whole counsel of God.

I have wondered why brethren should differ so much on the subject of the Eternal Union of Christ and the church. Christ the head, and the church his body. His people existed in him, were chosen in him before the foundation of the world, and were preserved in him. And John saw the holy city, New Jerusalem, coming down from God out of heaven, adorned as a bride prepared for her husband; which shows that the origin of the church was above. Hence the prophet says, "For thy Maker is thy Husband, the Lord of Hosts is his name, and thy Redeemer is the Mighty One of Israel, the God of the whole earth shall he be called." In the development or manifestation of the church her members are born again, of incorruptible seed, by the word of God which liveth and abideth forever. A seed shall serve him; it shall be counted to the Lord for a generation: the generation of Jesus Christ; a chosen generation, a royal priesthood, a holy nation, a peculiar people.

I have been much comforted by the communications recently published in the "Signs."

My best regards for yourself and family. May the Lord support you in all your trials, and enable you to continue to comfort his afflicted people with the consolation wherewith you are yourself comforted of the Lord.

ISAAC HEWITT.

OPELIKA, Ala., March 10, 1873.

ELDER W. L. BEEBE—DEARLY BELOVED BROTHER:—There is a subject that has been presented to my mind for a few days past that I desire to submit to you, and ask that you may give your views on it, either privately or through the "Signs." In making this request, understand that it is not through any vain speculative motive that prompts me, that I am aware of, nor do I forget that it is written, "If any man lack wisdom, let him ask of God." &c. I know that the Lord has his own method of imparting instruction, and has qualified and commanded his people to "edify one another."

The subject of which I speak is recorded in 1 Cor. xii. and xiii. I have often read them, but never with so much attention as within the last few days, and I confess I am blind as to their understanding.

I have, heretofore, considered that the baptism of the Holy Ghost was generally attended with the miraculous gift of tongues, as in Acts ii. 4-19—and was in that particular sense confined to the apostolic day or days of miracles. But in 1 Cor. xii. the Apostle mentions the gift of tongues as being "set in the church" by the same spirit that gives faith, prophecy, the word of wisdom, helps, governments &c.—And I would not forget here to mention that the "Interpretation of tongues" is also a gift by the Spirit as much as any other spiritual gift.

Some have supposed that the speaking with tongues, and in an "unknown tongue" as mentioned in 1 Cor. xiv. 2, 4, 18-27—is simply the scientific knowledge of different languages that may be taught in the mother tongue, or acquired by study of the natural mind. I can't admit this view of the subject, from the fact that it is classed with spiritual gifts, and the apostle says: "Wherefore let him that speaketh in an unknown tongue pray that he may interpret." And again, "I thank my God that I speak with tongues more than you all." Now, if it is a mere worldly science, natural and ungodly men could attain to it without prayer, but by study. And, even Paul would not have placed such emphasis upon it in ascribing his ability to God.—"I thank my God that I speak with tongues." Yet, after all, why does he not attach more importance to the wonderful gift. "In the church" says he, "I had rather speak five words with my understanding, than by my voice I might teach others also, than ten thousand words in an unknown tongue." Again he said, "Forbid not to speak with tongues."

I confess the subject is all confused in my mind. I do not understand it. I hope you may be able to "instruct me in the way of the Lord more perfectly."

Is the gift of tongues, and the "unknown tongues" the same with the 'new tongue' mentioned in Mark xvi. 17? What is that?

There are various descriptions of the tongue in the scriptures, as a "deceitful tongue" a "wholesome tongue" a "soft tongue" a "bridled tongue" &c.

Excuse me for troubling you; I hope to hear from you soon.

Yours most affectionately,

WM. M. MITCHELL.

#### REPLY.

To all who know our dear brother Mitchell, his disavowal of speculative motives in making this request, is entirely unnecessary, as the precious fruits of affliction in his case are so manifest as to preclude the suspicion of such lightness on his part; and knowing him so well as I do, I comply with his request, relying on his faithfulness to give me the benefit of his candid judgment as to the correctness of my views.

The gift of tongues by which the divine authority of the Apostles was attested, and which was in some instances manifested in others of the disciples in that age, was like other miraculous displays of power by which they were sustained and the Holy Spirit bore witness to their calling of God, in being peculiar to the Apostolic age. This no more interferes or clashes with the declaration that this gift is "set in the church," than does the limitation of the working of the miracles and even the office of the Apostles themselves to that age, for these are also enumerated in the same connection. These gifts were all set in their appropriate places by the Lord God; and although they were not all given in succession to the church in after ages, yet they are profitable to us on the same principle that Peter declares the prophets ministered to the saints in this gospel dispensation, though they had been buried hundreds of years before the coming of our Lord in the flesh.—1 Peter i. 10-12.

In this, as in perhaps all other passages and expressions of the Scriptures, there is a more important meaning than the mere superficial or literal wording would convey. While the gift of diversities of tongues as a sign to them that believe not, seems to have been confined to the apostolic age, and even then it was only manifest as the Spirit gave them utterance, there is a sense in which all who are born of the Spirit speak with other tongues, as was the case of Paul himself, whose speech, breathing, threatenings and slaughter, was changed to humility and prayer. This was another tongue indeed. So in the case of all the subjects of grace, their language is completely changed; they speak with new tongues; and this new language, confessing their own sinfulness and trusting alone in the sovereign grace of God for salvation, is the sign by which they are mani-

festated to the saints having obtained like precious faith with us. A persecuting Saul could not speak this heavenly language, but after the Lord had changed him to the humble Paul it was his continual breathing.

A spirit of carnality seems to have invaded the Corinthian church, and under its influence their judgment was perverted to such a degree that they were distracted by strife and disorder among themselves. In this condition they had overestimated the gift of speaking in an unknown tongue literally, and giving it precedence over prophesying, and perhaps even over the apostolic office; since the natural mind could apprehend the mystery of the mere natural miracle while the mystery of godliness was hidden from human sight, except as revealed to such as are led by the Spirit of God. To correct his error, the true relation of the various gifts is stated to them in their proper order.—1 Cor. xii. 28. Brother Mitchell is evidently correct in rejecting the supposition that the mere natural ability to speak various languages is meant by the gift under consideration. That ability would necessarily imply the ability to interpret, whereas the apostle directs him who speaks in an unknown tongue, to pray that he may interpret; according to natural science the direction should have been to study rather than to pray for that end.

As now we see and know only in part the glorious truth of the salvation which God has revealed, it may be that we sometimes misunderstand or misconstrue the expression of each other, and in such cases we speak in an unknown tongue to each other, and when bitterness and vain-jangling result from this failure to understand each other the distress of all concerned is just in proportion to their love to the cause of truth. How desirable then, that the disagreement be harmonized! But since this can only be brought about by correctly apprehending each other's meaning, the importance of praying for ability to interpret is clearly seen.

The Apostle doubtless was favored as highly with natural and acquired abilities as any of his cotemporaries, yet it was not to this that he referred when he thanked God that he spake with tongues more than all those whom he reproved; but while he had been blessed with a greater measure of this gift than they all, for which he was grateful to God, he accounted the ability to teach his hearers of vastly more value than simply to speak of his own profit. While he authorized the saints to "covet to prophesy," as being the more extensively useful gift, he says "forbid not to speak with tongues." All the gifts of God to the church are given by the same Spirit; and while each is of importance in its appropriate place, the order of precedence is expressly declared by apostle.

From what I have written brother Mitchell will see what is the general idea of the subject as it appears to me, though perhaps it may need an interpreter to make it clear to those who read. I would unite with brother M—— in requesting the views of any brother who sees more fully the true meaning of the subject, as these few remarks have been penned in much darkness, simply because I was more willing to expose my own ignorance than to refuse to comply with the request of my brother.

My object in answering through the "Signs," instead of privately, is that the request may be extended to other brethren, hoping that some one may be able to write upon it more clearly than I have done.

I hope, if the Lord will, to be permitted to attend the Spring Associations this year commencing with the Baltimore. Brother D. W. Patman has given me some encouragement to hope for his company on the journey if he should be sufficiently recovered from his recent injuries.

Praying for the peace of Jerusalem, and that all things may be done to the edification of the body of Christ, I am as ever in weakness,

WM. L. BEEBE.

Covington, Ga., March 31, 1873.

CYNTHIANA, Ind., March 26, 1873.

DEAR BROTHER BEEBE:—Having to write to you on business, I have concluded to drop a few lines for the consideration of the dear family of God. The times in which we live are yet very portentous, clearly showing the further fulfillment of divine revelation, as I have before shown in my former letters; and I am still firmly of the opinion that what relates to the destiny of this world, and every thing connected therewith, will eventually be fulfilled or carried out. The scriptures abound with warnings to the saints respecting the times that clearly to my mind are now upon us, and it surely is important that the children should be continually upon their watch-tower. While the pharisees of old could discern the signs of the weather, still they could not discern the signs of the times; nor do I suppose that the case is altered down to the present time. We now behold the spectacle that the most awful state of corruption pervades not only the civil, but likewise the religious world, so called. Now, in the midst of all these direful calamities which are upon us, what is the duty of the children of the Most High? Surely it is to be found in the scriptures of divine truth, that unerring guide to the children of God in all ages. I am aware that in a short epistle I can only glance at these things. I hear the inspired apostle Jude exhort the brethren that they "earnestly contend for the faith once delivered to the saints." Would it not be better for the comfort and edification of the saints that this admonition were



more strictly adhered to? But alas! the Baptist Churches, in many instances, have been wedded to the opinions of their leaders. This accounts for the many different sentiments now found among them. For my part I am bound to believe that a perfect uniformity is required of the churches of our Redeemer, both in faith and practice, and any departure therefrom ought not to be tolerated. In tracing the history of the church from the apostolic day, I find that the different innovations made upon her ancient order were in most instances by men who had professed to be of their communion, proving the words of the apostle Paul, "Also of your own selves shall men arise speaking perverse things, to draw away disciples after them." As it regards my ministry, I have never received the testimony of any preacher, no matter how *smart* he was, unless it was supported by divine truth. I have often thought that I ought to feel thankful to the Lord that in my younger days I was raised under the ministry of one of the excellent of the earth, who shunned all the isms of the day, whether they proceeded from the enemy or from professed friends. I allude to the late Eld. John Bobbitt, of Kentucky. And now that I am beginning to get in years, I still feel to try to contend for that blessed faith. It is true it has never made me popular, either in the world nor by some that bear our name; but I desire to say with the apostle, "None of these things move me; neither count I my life dear unto myself, so that I might finish my course with joy, and the ministry that I have received of the Lord Jesus, to testify the gospel of the grace of God." I feel sometimes that but a few more days are left to me here, and if I am not deceived, I have realized the fact that "There remaineth therefore a rest to the people of God."

I have not space to speak of some of the isms that have troubled, and are still troubling the church of God. If spared, I may revert to this subject again.

To all who love the precious doctrine of sovereign grace, untrammelled with the isms of the day, I remain their friend and brother in tribulation,

JOHN H. GAMMON.

KINGSTON, N. Y., Feb. 24, 1873.

DEAR FATHER IN ISRAEL; and as I hope, beloved brother in Christ; it is with much fear and trembling I claim the relation of brethren and sisters with the children of God, lest I should deceive them; but I hope I do love them who love God.

While reading the precious communications in the "Signs" I have felt to rejoice that we have such a medium of correspondence through which the scattered brethren and sisters can communicate with each other, and speak of the love and fel-

lowship they have in Christ Jesus one for another. In reading the letters of the distant saints, I have felt a strong inclination to write and tell them all how much I love them, and although we are strangers in the flesh, I trust we are one in the Spirit. I was reading a letter in the "Signs" this morning from a sister whose name I do not remember to have seen before in the "Signs," sister Toye W. Green; and I remarked to my husband, that she was a dear sister; and although I have never seen her, I love her dearly; and I felt a strong desire to see and converse with her.

Dear brother, the love which I feel for the children of God, is what I cling to as the greatest evidence I have that I am born of God. How many, many times I have thought of sister Green's words: "My present desire is to be found walking and living in the fear of the Lord, and thus showing to the world that there is a reality in the religion of Jesus." We are commanded to avoid every appearance of evil; and as we have received Christ Jesus the Lord, so to walk in him. I often think, if I could write like others of the flock, or could describe my feelings as well as they can and do describe them for me, they could have more fellowship for me. But I sometimes think if the brethren and sisters could see me as I do see myself, they could have no fellowship for me. Surely, if there are any *least* among God's children, I am less than the least of all; but, if I know my own heart, I do prefer Jerusalem above my chief joy.

"My times of sorrow and of joy,  
Great God, are in thy hands;  
My choicest comforts come from thee,  
And go at thy command.  
What is the world with all its store?  
'Tis but a bitter sweet;  
When I attempt to pluck the rose,  
A pricking thorn I meet."

I know the good Lord will not lay upon me one more affliction than I need, and I desire to be reconciled to his chastening rod. We are assured that "Whom the Lord loveth he chastens, and scourges every son he receiveth." Well, then if it be in love he chastens me, let him do unto me as seemeth him good; let him take from me what he will; I desire to say, "Not my will, but thy will be done." But how forgetful I am when my fleshly nature prevails, then I murmur and enquire, Can any of the precious promises be mine? I am so prone to sin surely in my flesh there is no good thing; for when I would do good, evil is present with me. I am often filled with amazement, and ask, "Is it possible the Lord can have mercy on one so vile? Surely it is not for any goodness in me!"

"Raised upon Christ, the cornerstone,  
Secure as God's eternal throne."

He is my Refuge, my Shield, my Counsellor and my guide. But in my darkest hours, surrounded with doubts and fears, and my way is

hedged up on every side, how sweetly comes the word, "Be still and know that I am God."

Brother Beebe, I would continue to talk thus with you all day; but fear that I shall weary you.

May the Lord be ever with you my dear brother, and sustain you in your arduous labors, and strengthen you to speak and write for the edification of the dear saints, is the prayer of the least of all.

MRS. WALTER R. EMORY.

#### SUFFERING IN BEHALF OF CHRIST.

"For unto you it is given in the behalf of Christ, not only to believe on him, but also to suffer for his sake."—Phil. i. 29.

"Unto you it is given." Who are they that are partakers of this heavenly gift? None other than the people of God; the saints in Christ Jesus. They have the gift of God which is eternal life through Jesus Christ our Lord. Through this gift they are enabled to believe—as it is written "As many as were ordained to eternal life believed."—Acts xiii. 48. In the new birth, they have the gift of God's Holy Spirit, by which they are enabled to know the "things which are freely given them of God, which things they speak not in the words which man's wisdom teacheth but which the Holy Ghost teacheth, comparing Spiritual things with Spiritual."—1 Cor. ii. 12. The words which man's wisdom teacheth, are so combined and thrown together as to set forth the wisdom power, merit and ability of man in point of salvation; but when the Holy Ghost is the teacher, Christ alone is presented as the wisdom of God and the power of God. This is a heavenly gift; it cannot be inherited, by virtue of our natural birth, or by virtue of any attainments that the natural man is capable of. As a natural man he is not capable of receiving it. It is a relation made to faith, and faith is the gift of God, the evidence of things which the natural mind hath not, or cannot see. This faith or evidence, is the witnessing testimony of God's Holy Spirit to the child of God, enabling him in the behalf of Christ, to believe on him as the only name given under heaven or among men whereby he must be saved. If our belief is in whole or in part our own act or our own effort, whether mental or physical, then it is not a gift in the behalf of Christ, but is rather a work in our own behalf, in testimony of our own power, merit and ability.

But I designed chiefly in this article to speak of the gift of suffering in the behalf of Christ.

The Apostle would have his brethren know that to suffer for Christ's sake was as much a gift of God in behalf of Christ as faith, hope, or any other spiritual gift. It is written that, "Every good and perfect gift cometh down from above from the Father of lights with whom is

no variableness or shadow of turning." Without this gift of suffering in the behalf of Christ, we can never be brought experimentally into fellowship with Christ. This gift does not consist simply in the power of enduring pain of body or mind, but it is to have the Spirit of Christ in us and to suffer from a principle of holiness and to live in conformity with that Spirit. That which is in the behalf of another is in 'his stead,' and in vindication of his character, his power, his wisdom, his government, his laws—it is bearing faithful testimony to that character which he claims for himself and in identifying ourselves with him in whose behalf we speak or suffer that we become manifestly one with him. All therefore to whom it is given of God to suffer in the behalf of Christ, are one with Christ and he is one with them. "In all their afflictions he was afflicted."—Isa. "Both he that sanctifieth and they who are sanctified are all of one, for which cause he is not ashamed to call them brethren."—Heb. ii. 11. This oneness and identity with Christ is the ground of their brotherhood. Without this oneness he would not call them brethren. Let none therefore of those little ones that suffer in the behalf of Christ be ashamed, for it is through this suffering that their greatest consolation must come. "For as the sufferings of Christ abound in us, so our consolation aboundeth by Christ."—2 Cor. i. 5.

The hope of the Apostle was firm, unwavering and "steadfast" upon this doctrine of identity of Christ and his dear people. Hence he says to his brethren at Corinth, Our hope of you is steadfast, *knowing* that as ye are partakers of the sufferings, *so shall ye be also* of the consolation. Seeing such are the glorious results, we should highly appreciate the gift of suffering in "the behalf of Christ." All our gospel knowledge and consolation must come through that channel. "If we be dead with him, we shall also live with him."—"If we suffer we shall also reign with him." 2 Tim. ii. 11.

It is this heavenly gift that caused the primitive saints to rejoice that they were "Counted worthy to suffer shame for Jesus' sake." It caused some to take joyfully the spoiling and confiscation of their earthly goods, knowing in themselves that they had in heaven a better and enduring substance. This gift has caused many poor feeble ministers to endure hardness as good soldiers of Christ. To be reproached, scoffed and ridiculed by the world, to be neglected by some whom they had esteemed as brethren; and by others traduced by cold formal indifference. Yet they had been enabled through the heavenly gift in behalf of Christ to endure all this, "As seeing him who is invisible, esteeming the reproach of Christ greater riches than the treasures in Egypt."—Heb. xi. 26.

OLUSTEE CREEK, Ala., March 4.

There is much glory in suffering even the "reproach of Christ" but it is by faith, which is also a gift of the spirit, that we are enabled to see greater wealth in suffering this reproach than the treasures of earth can afford. We must not therefore consider that this gift of God to suffer in "behalf of Christ" is a separate and distinct gift from other spiritual gifts and graces of the spirit, but rather it is the embodiment and open development of them all. Hence the Apostle says "Unto you it is given not only to believe, but also to suffer for his sake. Faith without works is dead being alone, and as God worketh in his people both to will and to do of his own good pleasure" their works are "works of faith" and their labors are "labors of love." The gift of suffering in the behalf of Christ is but the manifestation of their faith and love. Sometimes this suffering is ascribed to faith as in Heb. xi. There is something that should be very consoling to each little trembling believer in the consideration of the gift of suffering "in the behalf of Christ." Many of the little ones that believe in Jesus are often repining and writing many bitter things against themselves because they have no spiritual gifts to the edification of the church or the glory of God. But here is a gift of God which every believer and lover of the truth may participate, in the behalf of Christ. A very profitable gift to the church and glorifying to God. Without this gift we could not long have a name and place among the people of God. We would soon deny the faith and walk after the flesh lest we should suffer persecution. "All who will live Godly in Christ Jesus, shall suffer persecution—reproach and shame for his sake." This is the evidence of their godly standing. And though they may feel very poor and worthless in themselves this very sense of poverty will tend to make them more steadfast in the faith of Christ, and willing if need be, to suffer for his sake. May the Lord grant unto all his dear children in the "behalf of Christ; not only to believe on his name, but also to suffer for his sake."

Brother Beebe, My late heavy afflictions and excruciating sufferings have so enfeebled me in body and mind as to almost entirely disqualify me for anything but to suffer.

For want of health and strength this letter has been written a little at a time, and perhaps the last I shall ever write for the "Signs."

Much of the time for the last too months I have felt a longing desire to "depart and be with Jesus." But I know that if the Lord has got a work for me, or a little more suffering to undergo, I shall abide till all is accomplished.

May the Lord bless you and family and all who love our Lord Jesus.

WM. M. MITCHELL.

BLOVED BRETHREN AND SISTERS, patrons and contributors of our much valued medium of correspondence, the "Signs of the Times."—For several years I have felt a desire to say something to the beloved readers of our paper, but knowing the extent of its circulation, the vast corps of its able and regular contributors, I have ever felt that anything from me would be likely to crowd out better matter, as I have seen no piece appear in its columns that I would willingly displace to give room for anything that I feel able to pen. In reading the "Signs," I am constrained to pause frequently and ejaculate, "that is so; that is truth; that is my feelings precisely; these are my views and opinions exactly; thank the Lord my poor soul receives many crumbs from our Father's table through the Signs of the Times." Bless the Lord, O my soul, and forget not all his benefits. The Lord has done great things for us, whereof we are glad." O brethren, is it not strengthening to read the experience of old veterans of the cross who have gone before, and can witness the fact within ourselves that

"We are traveling home to God,  
In the way the fathers trod.  
They are happy now, and we  
Soon their happiness shall see."

Also, how soul comforting it is after twenty, forty or sixty years' service in the cause of our Master, to hear or read the christian experience of some dear brother or sister, dated 1871 or '72, who was born in this world after the flesh, long since Christ revealed himself to us in the pardon of our sins, bringing it forcibly to our view that the Lord ever has, does yet, and we believe, ever will use the power in translating the heirs of promise from the reign of darkness to the marvellous light of the Kingdom of God's dear Son, viz., eternal life imparted by the Holy Spirit. "My sheep hear my voice, and I know them, and they follow me; and I give unto them eternal life," &c. "The hour is coming, and now is, when the dead shall hear the voice of the Son of God, and they that hear shall live." Beloved, though we have dark hours, cold seasons, and go mourning on account of our own corruption, weeping on account of our short comings, we should take it as the best evidence that we have received life; for the dead weep not, neither do they mourn; therefore we see that ye are lively stones, built up a spiritual house, to offer spiritual sacrifices, acceptable to God.

Blessed are they that hunger and thirst after righteousness, for they shall be filled. O blessed assurance! If any man thirst, let him come unto me and drink. What soul cheering words! We know that we have passed from death unto life because we love the brethren. What a soul transpiring knowledge! Let us give God all the glory our poor souls desire to do so, while contemplating

the height, the depth of the grace of our divine Master.

O for a thousand tongues to sing  
My great Redeemer's praise.

Beloved brethren and sisters, I feel somehow as though I was addressing my father's family, and wish to tell the brethren a few secrets of my feelings. I have been an unworthy member of the Old School Baptists nearly twenty-two years. I have never had a charge preferred against me in church during my life. Yet I have preferred many against myself, that none knows of except myself and my God. I have, of late years, been charging myself of being no Primitive Baptist, not that I disagree with them in the doctrine they preach and teach; for that is all the spiritual food that I can receive; but our brethren generally preach, speak and write against those religious excitements so prevalent at camp meetings. I must say that I have been to several protracted meetings of different denominations and witnessed their order, though I never have felt any inclination to partake with them in their shoutings, from the fact that I never could see or feel anything to shout about. But when at our own places of worship, in hearing God's word preached as I believe in its purity, seeing young converts coming forward, relating what the Lord has done for their souls, seeing the brethren bound together in christian love and affection; I often feel were I to give vent to my feelings, no shouting Methodist could compete with me. Human language is too poor, human lungs too weak to express my feelings. I look around on the brethren and sisters, they appear calm and unaffected; they can behave decently, remain in order, while I cannot even behave myself decently; and more, I love those better who I see similarly affected. Now brethren, you have my secret. The reason I call it my secret, is because I try my best to conceal my feelings. I wish you, brother Beebe, at some convenient time to yourself, to tell me candidly through the "Signs of the Times," or otherwise, what you think of a poor sinner's case like mine.

Is it right for one to struggle so hard to hide their emotions? If not why is it wrong to give full vent to one's feelings on such occasions. A word from any dear brother or sister would be acceptable on the above subject. Remember, brethren, I write not for controversy, but for information. I myself cannot approve of fleshly excitement, and at the same time I would not disapprove of the workings of the spirit; or is it all fleshly? If so, all is wrong. If some excitements are of the Lord, how shall we discriminate? It really seems to me that some excitements are of the Lord, and to hold our peace on such occasions, the very stones would cry out. Dear brethren, do not neglect to impart some light

on the above subject. I think there are others as well as myself who might receive instruction, and perhaps consolation by the investigation.

Beloved patrons of the "Signs of the Times," I would not speak to you in the spirit of dictation, but I for one would be glad to undertake the improvement of our paper. The "Signs" differs from all other newspapers, inasmuch as the contents are always new. An old number of 1867 is as new and soul refreshing as one of 1873. This being the fact, I would like to preserve them for binding. I have some of them bound; but it is a very unhandy volume. Could we not solicit brother Beebe to print it in a smaller form, containing the same amount of matter on more pages? I dislike to receive an agricultural magazine with its fifty-six pages, on white book paper, finely illustrated, neatly trimmed and stitched, with tint cover, filled with trash, compared with the contents of the "Signs of the Times," calculated to make so neat a volume for the library, and then receive the "Signs" in its present large and unhandy form. I find no fault with the contents of the "Signs," but to the reverse, I admire the contents to such an extent that I would take more pains in the external workmanship, and preserve each number for library binding. Doubtless it would cost more, but I would prefer to pay three dollars per annum for it in a neat magazine form, than one and a half or two dollars in its present form. What say you, brethren and sisters, patrons, to the proposed improvement? Brother Beebe, what say you?

Yours in hope of a blessed immortality,

WM. E. FREEMAN.

MILTON, April 5, 1873.

ELDER BEEBE:—I would say to the readers of the "Signs," that the impulse of my mind is to pen a few thoughts as they occur, and submit wholly to your judgment. Something over four years ago, I hope it pleased God to reveal to me, a poor sinner, the glorious news that my many and grievous sins were pardoned, not because of worth or merit in or of myself, but because of the mercy of Him that is infinite in mercy. And I therefore feel that I can truly say, that if I am saved it is not by works of righteousness that I have done, but according to His mercy he saved me; it was at a time when great revivals were being carried on by the mighty power of men. And as I am one among the many in this vicinity who make a profession of religion, it often causes me doubts and fears. I have engaged with professed religionists, that is, in their forms and ceremonies and have attended their religious gatherings as they called them. I felt a desire to follow the example of the Savior and submitted myself



to one of their teachers, to be as I then thought baptized. And now let me say to all who may chose to read this, that I believed truly that I was doing right. And if I ever saw a duty plainly pointed out without the teachings of men I saw that, and for some length of time afterward remained satisfied with what I had done. But in due time I hope that God showed me that there was no baptism in what I had done. But I did see, when it was as I trust shown by the teachings of the Spirit, that a legal administrator is as necessary to a valid baptism as a legal candidate; and that both are necessary to constitute a valid baptism. From these considerations I was the following September baptized, by one that I believed to be qualified as God's servant.

And now dear brethren, bear with me while I tell you a few thoughts that I then had. I thought in going to them I was going to a people that saw eye to eye, and all spake the same things; that they were truly brethren, that an Old School or Primitive Baptist in one part of the earth was the same in any other; that they all spake the same language. Alas, how I was deceived! I soon learned to my great sorrow there was divisions among them, contention and strife. And now I ask why is this? Is Christ divided? have all been taught of God? And does God teach you my brethren one thing, and me the reverse of that? Surely not! Whence then comes these things, are they not of the flesh which warreth against the Spirit? O brethren! flee fleshly lusts which war against the soul.

If I know my own heart, sinful and unworthy though I feel myself to be, I desire to be with that people whose God is the Lord, that people who acknowledge salvation wholly of the Lord, without means or instrumentalities based in the works of poor finite men; and I think that the lesson that all his manifest children have been taught teaches them that when they were without strength, Christ died for the ungodly; that when there was no eye to pity, and no created arm to save, help was laid upon one that was mighty. And therefore we must confess that there is none other name given under heaven among men whereby we must be saved. And thus prepared to ascribe all praise, all honor and all glory to Him, and to him alone, because all is due to him.

And now in conclusion, I would say that my prayer to God is, that all professing and calling themselves Old School Baptists, (which I believe to be the chosen heirs of salvation) might be of one mind, live in fear, walk worthy of the vocation wherewith they are called, looking steadfastly unto Jesus who is the author and finisher of their faith, for bearing one another in love, watch-

ing one another for good, adorn the doctrine of our Lord and Savior by a well ordered life and Godly conversation. By doing thus, you manifest the principles of the new man, which, after God is created in righteousness and true holiness.

Brethren, pray for us; farewell. Your unworthy brother if brother at all,

L. L. DELONO.

Carrollton, Miss., Feb. 1873.

ELDER G. BEEBE—BELOVED FATHER IN ISRAEL:—As I have finished the business part of my letter, I must write a little more, and tell you that I do love to read the "Signs" so well that I cannot feel satisfied to do without them, for the precious doctrine of salvation by free and sovereign grace is the theme which delights my poor soul; for it gives all the glory to God and the Lamb. In your editorials and in the writings of the dear brethren and sisters generally, I see so much of the love of God manifested that I can but love you all most fervently; for I feel so united to you that I humbly hope and believe that your God is my God. I want to tell you that the dear brethren and sisters do often speak words of instruction and comfort to me, as unto one who feels less than the least, and the most unworthy of all the little ones whose hope and trust is in the Lord above, and who rely alone upon the virtue of the blood of him who suffered and died upon Calvary, for sinners of whom I am chief. I am far off from you in body, but not in heart and spirit. My lot is in the midst of enemies, Campbellites or Christian Baptists, as they are called, and Methodists, and Missionary Baptists, and Presbyterians. Three preachers of these denominations live within a few miles. I often mourn and grieve because I cannot meet with the dear people of God and join with them in worship, and in hearing his servants preach Christ and him crucified: for it affords me no satisfaction to hear such as preach. I have quit going to hear them. But O how I long to hear the truth preached in its purity. Is there none who will come and preach for us? O that our God would put it in the heart of some of his servants to come and preach, and prepare the hearts of this people to hear.

I was glad to read brother W. M. Mitchell and brother Wm. L. Beebe's letters in the "Signs" in which they speak so plainly of the duty of the church to their ministers. I wholly concur with them and hope that all will profit who read. My papers are loaned out, so I cannot refer to the numbers.

I do hope our beloved father, T. P. Dudley's request will be responded to concerning the Minutes of all our Associations being sent to you, and a correct history of the Primitive Baptists thereby obtained.

Do with this as you think best. Dear brethren and sisters, remember me and mine at the throne of grace.

Your sister in tribulation, and in hope of eternal life,

JANE Y. HARMAN.

April 3, 1873.

BROTHER BEEBE:—There is a doctrine taught by Old Baptist preachers of this character, viz: An eternal and self-existent devil, and his having a separate seed according to the creation (natural) of God Almighty, and also all that fell in Adam will be saved in Christ. When I was over in Kentucky last fall, there was some excitement on this subject, some contending that you held the above doctrines, which I for you denied, having many years ago read your views upon these things; but as many of your readers who are now taking the "Signs" have never seen them, they request me to write to you, to let them know your views upon this subject. By doing so you will confer a great favor.

May the Lord preserve us from the errors of the day. Yours in the love of the truth,

JOHN H. GAMMON.

REPLY.—We are aware of the humiliating fact of the existence of some who claim to be Old School or Primitive Baptists, who hold or contend for some or all of the wild speculations named by brother Gammon. Although we have no personal knowledge of, or acquaintance with them, but we have occasionally seen some of their writings, and have often heard of them from others. But that any should charge us with holding such wild theories seems passing strange to us. Many years ago, as brother Gammon recollects, we published a pamphlet in refutation of what was at that time known as the "Two Seed" doctrine, in which many of the absurdities alluded to were exposed. We do most emphatically deny that we have ever held or advocated the heresies mentioned by our brother, and that we have constantly opposed all such pernicious speculations, will fully appear by reference to the forty-one volumes of the "Signs of the Times." [ED.]

ROCKFORD, Ala., March 19, 1873.

ELDER GILBERT BEEBE—DEAR SIR: I have been a reader of religious journals, periodicals and books for a number of years, and it is only now and then I find one, and sometimes only an article or two in one, that I consider profitable in any way. The fault may be in me; but it seems to me that nineteen-twentieths of the reading matter with which our mails are loaded, proceeds from a fountain of fanaticism and is spurious. I have seen an occasional number of the "Signs of the Times,"

and finding in it some articles which have been interesting and profitable to me, I feel inclined to cultivate a further acquaintance. I don't know that it would be amiss for me here to say, that in subscribing for your paper, I have overcome a prejudice against you, from having heard that you held, or once held, the doctrine preached by Arius, a Presbyter of the church of Alexandria—that the Son was the first of God's creatures, distinct from the Father, and inferior to the Father both in nature and dignity; but from what I have seen of your writings, I have discovered *nothing of the sort*. I make mention of this in no unfriendly spirit, but merely, if you have held such ideas, that you may say something on that subject, at any time you see proper.

Yours very respectfully,

THOS. S. BENTLEY.

REPLY.—We are aware of the calumnious charges which have been circulated by our enemies for many years, which reports have been constantly denied by us. We have never denied, or for one moment doubted the eternal self-existent Godhead of our Lord Jesus Christ, but have constantly affirmed our full conviction that if he is not God, absolutely, and equally with the Father, we could not rely on him as a Savior. Those who have read our paper for more than forty years, will bear witness to the truth of our protestation.

FARMDALE, Ky., March 25, 1873.

ELD. G. BEEBE—DEAR BROTHER:—Doubtless you have seen in the newspapers an account of the destruction of the town of Lawrenceburg, Ky., by fire on the 15th inst. By said fire Eld. J. F. Johnson lost his houses and their contents, leaving him and his two little boys only the clothes they had on—not a change of any kind of clothing. At the time of the fire brother Johnson was from home attending one of the churches under his care. He had his horse and buggy with him, or perhaps they too would have shared the fate of the rest of his property, as his stable and contents were swept away by the fire. His household goods, together with the furniture, &c., of the citizens, were burned after being removed from their houses. It seems to me that, comparatively speaking, it was a more destructive fire than that of Chicago. Brother Johnson not only lost his houses and their contents, in the way of clothing, furniture, &c., but a considerable amount of money collected by him as subscriptions to the "Signs," was consumed with his house. He and his two little boys are staying around with the brethren.

I will close by wishing grace, mercy and peace to the household of faith.

B. FARMER.

GARDINER, N. Y., March 31, 1873.

ELDER G. BEEBE—DEAR BROTHER AND FATHER IN ISRAEL:—According to promise, I inclose you a copy of a letter written by our dear sister, Mrs. H. M. Stimpson, daughter of Eld. J. A. Badger, who died at Warwick, N. Y., Jan. 21, 1873.

It was not my privilege to see her during her last illness, which I much regretted. Rarely do we meet with one possessing so lovely and amiable a disposition as she, kind and obliging to all, ever ready to administer to the comfort of those around her, and by her christian walk and conversation endearing herself to all who love the truth. She was indeed a living christian; but in the bloom of life, God has seen fit to take her to himself, and we have no doubt but that she is now at rest in the arms of her dear Redeemer.

May God comfort and sustain the dear family, and cause them to "Be still and know that he is God," is the prayer of your most unworthy little sister,

S. A. F. CONKLIN.

BRUNSWICK, Maine, Nov. 4, 1869.

MY DEAR SISTER:—It is with a feeling of great unworthiness, and yet of pleasure, too, that I take my pen, to turn for a few moments from the busy cares of life, to commune with you, and try in my very poor way to answer your precious letter so joyfully received.

It indeed seemed a very long time after we separated at North Berwick ere I received that promised letter, but I felt sure it would come, and I feel amply repaid for waiting; for the comfort and joy your dear words gave me. I almost tremble when I read your thoughts, that it requires worthiness on your part to claim the endearing relation of sister to me. O, my sister, could you know my own feelings as regards that one thing, of ever calling a dear child of God brother or sister—it seems such presumption for me, who am all sin and pollution, who cannot think one good thought, who am constantly going astray, and am less than the least of all, to name myself with the family of God. But, my sister, at times at least, I can look far from self, and I trust I am enabled to see One who became sin for us, and who bore even my sins in his own body, and in his righteousness alone I am permitted to feel that I can claim a relationship with the dear children of God. But O, what love was this which rolled in the bosom of our God, for such sin-polluted creatures, that he should give himself for us; that he should ever have thoughts of mercy for me; that I am permitted to hope, yes, even permitted to hope in the mercy and love of my God! O, my sister, my heart is full, at times, of such love, such joy, as I view the glorious plan of salvation, that I can say, "I know that my Redeemer liveth." But alas! these times are very, very

rare. They now and then appear as a bright star in my almost always clouded sky, and oh, sometimes the clouds are so dark and thick that I almost believe not even a light spot will ever again appear. But my God knows what is best for me, if indeed I am his; and if I am not altogether deceived, it is my desire to say, His will be done. O that I might ever be submissive to his will, and walk humbly before my God.

I was very glad to hear of your safe arrival home. What a comfort to feel that the same loving, watchful eye is ever upon us; we have the same protection everywhere. There are no accidents with him; all our steps are marked out. There is no thwarting his plans. All his pleasure will be done in heaven and on earth. Yes, my sister, even every child of God will be called to reign forever and ever with their God. Is there not something cheering, something comforting and consoling to the weak and trembling child in this great thought? Ah, my sister, here is where my hope lies; and could I only be freed from sin, all would be brightness and joy. Since the meetings, I have been reading the first volume of the "Editorials." Some times I would feel like flying to Elder Beebe, and calling him my brother and father, so cheering to my poor heart have been some of his words. Yes, we did have a good meeting, and O that I could often enjoy such precious seasons.

I would be grateful to the giver of all my many blessings, for the privilege of meeting with you and your sister again, and I trust it may be thus ordered that we may meet again, perhaps many times yet; but the future is only known to the one Being who holds all things in his almighty grasp, and knew the end from the beginning. The love of God for his children, his great and glorious plan of salvation, his almighty power that none can withstand, is the theme that delights my soul to dwell upon. But I have written much more than I intended. I am well aware it is a very poor reply to your dear letter, but I believe the loving eyes of my precious sister will excuse all, and when convenient grant me another treat by writing again. Remember me when it is well with you, my sister.

Yours in christian love,

M. H. S.

Extracts from a letter dated June 29th, 1870.

MY DEAR SISTER:—I am alone to-day, and my mind was drawn to write a few words to you. But I am a poor correspondent. I cannot express in words nor with the pen the thoughts and feelings that I experience day by day. I should be most happy to receive another letter from you, therefore I will try to say a few words.

It is through the mercy and goodness of our God that I am still liv-

ing, and permitted to hope in that mercy. It is a wonder to myself that I still hope, yes, that I have ever hoped. A wonder of wonders, that a being who is all sin, all defiled and so unlike that pure and holy Being whom I sometimes call Father, can and do hope—that I have a right through the atoning blood of Jesus to call him Father. O, my sister, what a privilege, what a mercy, that a poor helpless and unworthy sinner can claim an heirship with Jesus, the Savior of sinners! This question I often ask myself, Why do I hope that I have an interest in that Savior? I cannot help hoping. I feel at times it must be the power of God that keeps and gives me this hope, and will not let me fall; for surely, could I have had my own way, long ere this I should have thrown my hope aside, and tried for another, a brighter, better hope. But O, were I left to myself, I should destroy myself. So I can but feel that the sovereign power of God is upon me and around me, keeping and guiding my wayward feet, chastening and scourging as he sees I have need. O the goodness and mercy of God! Every day I am thus led to exclaim, and of late more particularly, as year after year passes, and I experience so much of his mercy and long-suffering. I feel my own unworthiness and ungratefulness so severely, I am made to cry out in wonder and astonishment. But what a theme for contemplation, to view him as the great I Am; that he will do his will and pleasure; that none have any right to say, Why, or what doest thou? That he saw from the beginning the end, and ere time began his plans were all fixed; and shall frail man attempt to change them? In that plan was the salvation of every child of God, and that salvation is as irrevocable as the whole plan. It is one unbroken link, and if one little child could be lost, the link would be broken, and it follows, so might all, and the great Sovereign Lord of all be defeated, his glory be tarnished, and he left to mourn over defeated plans. Is not this thought amominable? I tremble as I write it, to think of so many in this world who are trusting in such a god as that. And were it not for this very plan of salvation, this purpose of Jehovah, every son and daughter of Adam would be in the same blind state. Therefore how can it be otherwise with one of his children than to meekly bow, and give him all the praise and glory, and crown him Lord of all

When in his eternal presence bleat, I at his feet my crown immortal cast; Himself hath done it all, from first to last.

I can ever find comfort in these thoughts. All the trouble I have is, Am I one of his children? Was my name written in the book of life before time began? If not, there is no hope for me. It seems almost too much for me to hope it was. One thing is sure—God knows. I cannot

deceive him! O happy thought! Although I may be deceived myself, and may deceive others, him I cannot deceive. It is a comforting thought that God searches the heart, and not one sin can be hid from his all-seeing eye.

But I have written much more than I expected, my mind and pen run so rapidly. Dear sister, when you bow in prayer to our God, will you remember me, the least of all his children, if indeed I am one at all?

Yours in affection,

H. M. STIMPSON.

## ORDINATIONS.

ELD. G. BEEBE:—I send you for publication the ordination of brother L. B. Sheffield, which took place on Thursday before the fourth Sunday in November, 1872, at Empire Church of Primitive Baptists, Sumpter County, Florida, of Mt. Enon Association.

The church called for a presbytery which was the choice of brother Sheffield, to wit: Eld. Job E. W. Smith, from Suwannee Association, Eld. H. Kicklighter, from Mt. Enon Association. Elder Kicklighter failed to attend, and Eld. Isaac S. Coon, from Suwannee, and Eld. J. M. Mott and J. W. Swain, from Mount Enon, together with W. R. W. Albritton and Solomon D. Johnson, from Bethlehem Church, and Dea. Jesse Blanton and brother Asa Gaskins, from New Hope Church, met with Empire Church.

After the examination of brother Sheffield in regard to his christian experience and call to the ministry, in which he gave entire satisfaction, the presbytery proceeded to ordain him to the work of the ministry.

Laying on of hands by all the Elders present.

Prayer by Eld. J. E. W. Smith.

Charge by Eld. I. S. Coon.

Right hand of fellowship by the Elders and brethren.

JOEL W. SWAIN.

## Inquires After Truth.

Will Elder Wm. J. Purington, whose able communications have not appeared in the "Signs" for a long time, please give his views on John vi. 35, 36, and oblige a poor weakling of the flock?

AMY F. HULSE.

FAIR VIEW, Ark., March 3, 1873.

EELDER G. BEEBE:—Please give your views on 1 John iii. 8, 9. "He that committeth sin is of the devil; for the devil sinneth from the beginning. For this purpose the Son of God was manifested, that he might destroy the works of the devil. Whosoever is born of God doth not commit sin; for his seed remaineth in him: and he cannot sin, because he is born of God."

J. B. VADEN.



## EDITORIAL.

MIDDLETOWN, N. Y., April 15, 1873.

## RISE AND PROGRESS OF THE CHURCH OF GOD.

Eighteen hundred and forty years ago the Baptist church was set up and duly organized at Jerusalem. When the great Redeemer had finished transgression and made an end of sin, when he had put away the sins of his people by the sacrifice of himself, and in his resurrection brought our immortality to light, having redeemed his people from the curse and dominion of the law, and when the day of Pentecost had fully come, that which had been predicted by Joel was fulfilled in the out-pouring of the Spirit, and in the quickening and conversion of those who were to be organized in church relation in the order of the gospel. These constituents of the primitive church under the immediate power of the Holy Spirit gladly received instructions of the inspired apostles, and were baptized, and continued steadfastly in the doctrine and fellowship of the apostles, and in breaking of bread and in prayer; and the Lord added unto them daily of such as should be saved. Here we have a true description of the true church of Christ, as the kingdom set up by God of heaven, over which God has set his King, whom he has raised up from the dead, and given to be the head over all things to his church which is his body, and the fullness of him which filleth all in all.

This church constituted by the holy apostles under the immediate direction and supervision of the Holy Ghost must be regarded throughout all time as the only true church of the Living God, and as in her primitive state she was perfect and true, no organization in after ages can be lawfully recognized or identified as this very church of Christ only so far as they are found continuing steadfastly in the apostles' doctrine and in the apostles' fellowship, and bearing the characteristic marks which are given in this original pattern. No changes of times or circumstances can change the identity of the church, none of her stakes shall ever be removed, none of her cords shall ever be broken: being an everlasting kingdom, time cannot make any impression upon it. For any who have been identified with this spiritual organization to depart from the apostles' doctrine, is to depart from the apostles' fellowship, to make any innovation by adding to or diminishing from this pattern, which God by his Holy Spirit and by his inspired apostles has established and approved, is apostasy. Only so far as we stand in the order, doctrine, ordinances and faith once (and but once) delivered to the saints, are we the church of God, the pillar and ground of the truth. Unto the apostle John, in his vision, was given

en a reed like unto a rod, and he was commanded to rise and measure the temple (or church) of God, and the altar, and them that worship therein.—Rev. xi. 1. That reed or rule for measuring the church and her members is the New Testament, and must be used at the present as in times past, in order to prove the identity of the church which is the body of Christ. The church measured by the divine rule, and answering to the pattern given in the word, presents a Baptist church, or a church composed exclusively of Baptized believers, all of whom had received the outpouring of the Spirit, and by it been convinced of their guilt, and of their lost and helpless state, and in bitterness of soul have cried out, "Men and brethren, What shall we do? Those who had listened to the preaching of the apostles, had heard of the promise which was unto them, and to their children, and to all that are afar off, even as many as the Lord their God should call—who had gladly received the word, and in obedience to it, and only they who had gladly received the word, were baptized, and those baptized believers were organized by the apostles, and recognized as the church of Christ, established firmly in the apostles' doctrine and fellowship. In this Baptist church as thus organized, nothing was admitted but that which measured in height, depth, length and breadth with the rule given. The Lord, not man, added to the church, of such as should be saved. None could see this spiritual kingdom except they were born again, and therefore none but such as the Lord added entered into it.

All the laws, ordinances, rites and practices in which this Baptist church was commanded to walk were given by her king, and written in the New Testament, never to be enlarged or contracted, revised or amended, supplemented or in the least degree changed; but to be observed precisely as they were given till time shall be no more. Whosoever shall add to the words of the book of this prophecy, to him shall be added the plagues written in the book, and from him who shall take from the words of this book shall be taken the fellowship of the saints, and his name shall be taken from the registry of the saints who continue steadfast in the apostles' doctrine and fellowship. In the Primitive church, which was established in the beauty of holiness, and having the dew of her youth, there were no Sabbath Schools, Bible Classes, or Theological colleges, as nurseries to the church, or as means for supplying the church with ministers or members. If there were, in what part of the sacred record are they spoken of? No religious or irreligious appendages were allowed as auxiliary to the church, for any purpose, or under any circumstances what-

ever. No religious fairs, Sociables, Picknics, Oyster Suppers; pious gambling or any other humanly devised modern inventions, were allowed in the Apostolic church; and the laws and institutions, precepts and examples given by Christ and his apostles were to be regarded as amply sufficient; nothing more could ever be required either for helps or for ornaments throughout all ages.

Now, to the law, and to the testimony of the scriptures we appeal. If anything can be found in the laws if Christ or in the usage of the church in the apostolic age, to warrant, authorize, or allow all or any of the modern popular institutions to which we allude, let it be produced. But if not, may we not demand of those who advocate and practice them, "Who hath required them at your hands?"

If it be admitted that the scriptures are to the saints a perfect rule, why depart from it? Does it not clearly imply that man would be wiser than God, when he attempts to improve upon that on which God has himself enstamped the seal of absolute perfection?

Indeed, it is asserted by some, that the doctrine of the bible, though true, is unprofitable to be preached; and the doctrine of men, though untrue, much better adapted to the conversion of sinners; and that the solemn ordinances of the house of God, which Christ has commanded all who love him to keep, are non-essentials. Because they are not the price of eternal salvation, or are only enjoined on those who are already saved, it is inferred that they may be dispensed with, or so changed as to make void the law of Christ by the traditions of men. Baptism, which Christ has commanded, and for which he has given an example, is with them a nonessential; but their darling pets or idols, which have "come newly up," are indispensable as nurseries to the church, and as means of grace, and fraught with salvation, only requiring more energy and money to save the heathen and to evangelize the world.

## Marriages.

March 27, 1873, at the residence of Mr. W. E. King, near Howell's Depot, N. Y., by Eld. Gilbert Beebe, Mr. Samuel D. Hoyt and Mrs. Adeline King.

Feb. 27, at the residence of Mr. Stephen Blackwell, by Eld. P. Hartwell, Mr. Willis B. Everett and Miss Delia L. Foley, all of Hopewell, N. J.

March 16, at the bride's residence, near Willow Grove, Kent Co., Del., by Elder E. Rittenhouse, Mr. John Gooden to Miss Susan, daughter of the late Dea. John Grubwell, all of Kent Co.

Feb. 16, by Eld. Elias Moss, at Sulphur Spring Church, Eld. Samuel C. Johnson and Miss Rosie A. Howell, both of Monroe Co., Miss.

March 12, by Eld. F. A. Chick, at the residence of the bride's father, Mr. John W. Parsons and Miss Sarah E. Hasting, both of Wicomico Co., Md.

## Obituary Notices.

Stephen Mahurin, of Grayson County, Ky., was born Aug. 28, 1813, and received into the fellowship of the Concord Church of Regular Baptists in March, 1834, where he remained an orderly and worthy member till his death, which occurred Jan. 12, 1873, after a severe and protracted illness of over two years, of paralysis and other diseases, which he bore with christian fortitude and resignation. Those who knew him have a hope of his great gain, while his family, a wife and eleven living children, with many warm friends, mourn his departure and their loss.

ISAAC H. DEWEES.

DIED—In Chariton County, Mo., on the 6th of January, 1873, James Morgan Settle, of typhoid pneumonia, aged 71 years and 9 days.

The subject of this notice has been with the Regular or Old School Baptists ever since their separation from the Missionists, and has been a consistent and firm believer in the doctrine of the absolute predestination of all things, as set forth by Daniel in his interpretation of the "hand-writing" to Belshazzar. "In whose hand thy breath is, and whose are all thy ways." He greatly admired the "Signs," and considered them next to the bible. But he sleeps, and rests from his labors.

ALSO,

DIED—In Henry County, Mo., on the 7th of January, 1873, of pneumonia, May Hancock, my fourth sister, aged about 75 years. She joined the United Baptists several years before the Mission system troubled the church in Franklin County, Ky., and was a Predestinarian, but marrying a man belonging to the Reformers, she united with that congregation, and remained with them till her death.

"The righteous is taken from the evil to come."

ALSO,

DIED—Malinda Medley, daughter of the above named brother, and wife of Benjamin F. Medley, of Chariton County, Mo., on the 22d of December, 1872, of pneumonia. She was between 41 and 42 years old. She had not made a public profession of religion, but was a firm believer in the doctrine of the Old School Baptists. She has left her husband, several children and many friends to mourn their loss.

May God bless, sustain and comfort the survivors of the dead.

JOS. E. SETTLE.

New Hope, Ky.

At the request of brother John Varnes, of Harford County, Md., please publish the obituary of his oldest daughter, Mary L. Varnes, who died March 8, 1873, aged 19 years, 10 months and 11 days. Her disease was typhoid fever, with hemorrhage. She was sick about three weeks. Although greatly prostrated from the first, we still hoped she would get well, until a few days before she died, when she began to sink very rapidly, and notwithstanding all that the physician and kind friends could do, we could no longer keep her from death's icy fetters.

Since the death of her mother, about twelve years ago, she has lived in company with the unworthy writer, with our dear aged uncle and aunt Shitz. We were much attached to her, and feel our loss greatly; yet we feel to bow in humble submission to the will of God, knowing he will do all his pleasure. She seemed to suffer but little, except from weakness, and was never heard to murmur, but seemed to bear her sickness with patience. She never made any profession of religion, yet her last moments seemed to be peaceful.

May the Lord sanctify this sore affliction to the good and comfort of her dear surviving parent, brother and sisters, and enable them each to say, "Not my will, but thine, O Lord, be done."

KATE ARNOLD.

DEAR BROTHER BEEBE:—The Lord has laid his hand upon us, deeply afflicting us, by the removal by death of our darling little boy, **Robert Middleton Francis**, aged 21 months and 19 days. It is hard to give up an only child on which seemingly depends so much of our comfort in this world. But he who gave has taken away; blessed be his name.

Our beloved brother, Eld. P. Hartwell, was with us on the occasion of the funeral, and spoke comfortable words from 2 Kings iv. 26, and Isa. xlv. 8.

Your brother in deep affliction,  
A. B. FRANCIS.

DIED—At West Milford, Passaic Co., N. J., March 2, 1873, **Mrs. Catharine Payne**, wife of brother James Payne, aged 73 years and 18 days. I believe Mrs. Payne never made a public profession of religion, but from many years acquaintance with her I am fully assured that she had long enjoyed an experimental knowledge of divine things. She evidently loved the truth as it is in Jesus, was of a meek and quiet disposition, and affectionate in all the relations of wife, mother and friend. Our aged brother and his children and grand-children mourn her departure, but not as those who have no hope. Her last words were, "Now lay me down, for I am going to my heavenly home."

This brief notice is written by the request of our bereaved and afflicted brother, whom may God support.

W. L. BENEDICT.

Written in memory of **Dea. David Sherwood**, and **Elizabeth Sherwood**, his daughter-in-law, who departed this life in February, 1873, leaving many relatives and friends to mourn their departure.

Called to their mansions in the skies,  
From earth's affections riven,  
Their spirits then from bondage flies,  
To join the hosts in heaven.

Far from a world of toil and care,  
They're free from every sin.  
Although we mourn in sorrow here,  
'Tis their eternal gain.

O what eternal prospects rise,  
Beyond this fleeting breath,  
Within the gates of Paradise,  
Beyond the power of death.

Why should we mourn to see them go,  
And pass beyond this vale,  
Where joys supreme and blessings flow,  
When mortal powers must fail.

To that bright world of light and love  
They quickly passed away;  
O may we meet them both above,  
In that eternal day.

J. W. ROUSE.

Polo, Ill.

By request of the bereaved husband, **Gilbert Griffin**, I send for publication the obituary of sister **Kesiah Griffin**, who died Dec. 17, 1872, aged 72 years, 10 months and 17 days.

Sister Griffin joined the Old School Baptist Church at Lexington, Green Co., N. Y., at the age 16 years, and was baptized by Eld. Hezekiah Pettit, in 1816, together with sixteen other converts of God's grace. And now the Lord has called her from this world of sin and sorrow, to that heavenly rest which remains for all the saints of God.

She has left an aged husband and several children, together with many other relatives and friends, to mourn our loss, but not as they who have no hope, for our loss, we believe, is her eternal gain.

JAMES T. STREETER.

Griffin's Corner, N. Y.

We are again called to mourn the death of another of our number, the fifth since January, 1872. Sister **Mary F. Carter**, formerly Miss Arrington, a daughter the late John R. Arrington, died March 1, 1873, in the 30th year of her age. She was baptized in the fellowship of Quantico Church, Sept. 1, 1871, by Eld. J. L. Purington, and was married by the same to Andrew J. Carter,

Sept. 28, 1871. At the time of her baptism she gave evidence of becoming a useful member, and of enjoying a bright future. But a few short months have swiftly passed away, and we are called to mourn her death. Truly the works of our God are wonderful, and his ways past finding out. She suffered considerably during her last sickness, but endured it with becoming patience and resignation to the will of God. It was her delight in her sickness to meet the brethren and converse with them upon the daily exercises of her mind, and of the things pertaining to the salvation and kingdom of our God. We have beheld her for the last time in a mortal state, her voice in our midst is heard no more, and her sufferings have forever ceased. May a heavenly feeling of resignation to the will of God rest upon the brethren of her acquaintance, and her death be sanctified to the good of her surviving relatives, as far as is embraced in the purpose of God.

Yours in hope,  
W. M. SMOOT.

It becomes our duty to record the death of another old soldier of the cross, brother **George Zion**, who died March 2, 1873, after a lingering illness of dropsy of the heart. He was born in Washington County, Va., in 1791, in 1820 moved to Rush County, Ind., where he was born again in 1821, and received into the Regular Baptist Church called Ben Davis Creek, by which church he was licensed to preach. He afterwards moved to another part of the county, and united with the Little Blue River Church, in which he lived a worthy member until released by death, being in his 82d year. We can say he has fought the good fight and kept the faith. Though never ordained to the work of the ministry, the brethren and sisters will not soon forget his soul-stirring exhortations and his faithfulness in his calling, for his great delight was to be with and serve his brethren, and he has left an example which we would all do well to follow. His last hours were as his life had been, calm and serene. We mourn that he has left us, but rejoice that he is forever at rest from sorrow and pain.

Your brother in tribulation,  
HARVEY WRIGHT.  
Knightstown, Ind.

DIED—At the residence of her son-in-law, in Washington, D. C., Dec. 5, 1872, **Mrs. Hannah Barnes**, in the 75th year of her age. She was the relict of the late Samuel Barnes, formerly of England, and for the last forty years a resident of Alexandria, Va. Shortly after her arrival in this country, our sister was baptized, and from that time she remained a steadfast believer in the faith of the Primitive Baptists. For eighteen months before her death her sufferings were very severe, but she murmured not. She had a realizing sense of the Lord's presence much of her time, and would speak of his kind protection over her all the days of her life. For several days before her death she felt that her departure was near at hand, but was perfectly resigned, trusting alone in the Savior, she quietly and peacefully fell asleep.

I tried to present some of the comforts of the gospel, at her funeral, from 2 Tim. iv. 8. "Henceforth there is laid up for me a crown of righteousness," &c.

I visited her often during the last year of her life, and always found her patiently waiting her change.

Thus another saint is gone home. Our sadness is relieved by the knowledge that "Saints on earth and saints in heaven But one communion make."

We have not lost her, she is only gone before.

May the Lord bless this trial to the good of all the friends, and of the little church of which she was a member, is my prayer.

As ever yours,

F. A. CHICK.  
Reisterstown, Md.

## Associational Notices.

The Baltimore Association will be held with the Harford Church, in Harford Co., Md., commencing at 10 o'clock a.m. on Wednesday before the third Sunday in May, 1873.

The Delaware Association is to be held with the Welsh Tract Church, New Castle Co., Del., beginning on Wednesday before the fourth Sunday in May, 1873.

The Delaware River Association will be held with the church at Southampton, in Bucks Co., Pa., to commence on Wednesday before the first Sunday in June, 1873.

The Warwick Association will meet with the church at Warwick, Orange Co., N. Y., to commence on the first Wednesday in June 1873, at 10 o'clock a.m., and continue until Friday evening following.

The Chemung Association will be held with the Canton Church, Bradford Co., Pa., on Wednesday, Thursday and Friday before the third Sunday in June, 1873.

## YEARLY MEETING.

The Old School Baptist Church at Pleasant Garden, will hold her yearly meeting at her yearly meeting house, two miles east of Lone Jack, Jackson Co., Mo., to commence on Friday before the second Saturday in April, 1873.

Our nearest point on the railroad is Pleasant Hill, on the Missouri Pacific. Brethren in the ministry are cordially invited to attend. Brethren and sisters of our faith and order, come and see us. We are few in number, but we dearly love to meet all those of the household of faith.

JAMES W. CHATHAM.

Post-Office Money Orders, where our subscribers can procure them, afford the safest way of making remittances, but when sent in payment for the "Banner of Liberty," should invariably be made payable at Middletown, Orange Co., N. Y., Post-office. We do not wish them drawn on New York City Post-office, nor on any other than Middletown. As many post-offices in the country are not authorized to issue Post-office Money Orders, where they cannot be procured letters containing money should be registered. Drafts on Banks in the City of New York are also perfectly safe and acceptable to us, as we can always get them cashed at Banks in this place. But Post office Orders can only be collected from the offices on which they are drawn.

## HYMN BOOKS.

We have just received from our Book Binder the Third Edition of our Baptist Hymn Book, and are now ready to supply orders for any of the various kinds of binding, viz:

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At these prices we will send (postage or expressage pre-paid) any quality or quantity that may be ordered. But at these low prices cash must come with the orders, as we need the funds to pay the heavy expenses.

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DEVOTED TO THE

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IS PUBLISHED

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To whom all communications must be addressed, and directed, Middletown, Orange County, N. Y.

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DEVOTED TO THE OLD SCHOOL BAPTIST CAUSE.

"THE SWORD OF THE LORD AND OF GIDEON."

VOL. 41.

MIDDLETOWN, N. Y., MAY 1, 1873.

NO. 9.

D. L. Blackwell, Nov. 7,  
HOPEWELL,  
MERCER CO. N. J.

## POETRY.

### JUSTIFICATION.

When on the cross the Savior died,  
God's holy law he satisfied;  
My debts he paid, my sins he bore,  
And justice now demands no more.  
A healing balm his hand bestows,  
To cure my wounds and ease my woes;  
And a rich fountain still remains,  
To wash away my guilty stains.  
Here will I bathe my guilty soul,  
Here blessings without number roll;  
My hopes and joys I hence derive,  
For Jesus died that I might live.

### TEMPEST AND TIDE.

How oft in doubt we're made to mourn,  
As o'er life's surging billows borne,  
When darkness comes and shuts from sight  
Almost the last sweet ray of light.

Within a bark, the soul does seem  
Launched out upon the surging stream,  
And must approach the fearful fall,  
Where carnal men do perish all.

This bark of life, unclean with sin,  
Which keeps the soul confined within,  
Is toss'd by Satan o'er the tide,  
And evil thoughts my hope deride.

When I would from its portals gaze  
Beyond the tide, where treasure lays,  
In heaven's clime of glory bright,  
The veil of sin obscures my sight.

How oft a mist hangs o'er my way,  
And turns to night the light of day;  
The soul is chill'd with unbelief,  
And nigh o'erwhelmed with pain and grief.

But then fond hope that dwells within  
Bursts forth, though fettered down with sin,  
When in the heart a glimmering light  
Drives back the gloom of fearful night.

If I do meet the sons of grace,  
Where God reveals his smiling face,  
Then oft my thoughts revert within—  
I feel condemned, unclean with sin.

Sometimes I look within His word  
For promises methinks I've heard,  
And oft I fear I am deceived,  
For wicked devils have believed.

I oft times have such peace of mind  
As worldlings sure can never find;  
Yet oft, through doubt and deep distress,  
All is despair and bitterness.

My mind is filled with hopes and fears,  
My path beset with many snares;  
My faith at times so very small,  
My heart inclines to give up all.

Oft, like the sun's sweet lingering rays,  
Through rifts in clouds so hap'ly plays,  
A light of bliss does dazzling shine  
Within this guilty heart of mine.

I feel assurance sometimes near,  
In accents sweet doth whisper here,  
I could not feel this grief and woe  
If I my God did never know.

O can it be that I am one  
That e'er can meet around the throne,  
Those purchased by the dying blood  
Of the redeeming Son of God?

Could I but always gaze beyond  
This narrow stream of dark despond,  
The glories of such visions bright  
Would banish all this chill of night.

I. T. FLINT.

## CORRESPONDENCE.

BOURNEVILLE, Ross Co., Ohio, Mar. 31, 1873.

DEAR BROTHER BEEBE:—While reading the words contained in Psalms lxxxix., 15, 16. My mind was impressed with the glorious blessings therein expressed. I pondered in my mind whether I had a true knowledge of the privileges that they impart to the people of God. In former years of my christian life, I professed to have known the voice of the Son of God, the vibration of which made my heart to rejoice in my Savior. My faith is the same now, as my knowledge was then, of him who spake, saying, Follow me; but my unbelieving heart prevented me from obeying; and the consequence was, I had to walk in fear and in darkness, instead of walking in the light of the Lord's countenance, and if it had not been for a little light, at times, arising from a glimmering hope within me that kept me only from sinking into helpless despair. There are many that hear the sound of the gospel of God; but, do they know the sound thereof? Many are satisfying themselves with hearing gospel preached and assenting to its truths, while they are strangers to the power of its effects which it describes, for therein is the righteousness of God revealed from faith to faith: As it is written the just shall live by faith. From whence doth this blessedness spring? From the sound of glad tidings of great joy to the ungodly sinner when under the sentence of death in his corrupt cell, ready to perish, having no hope, and without God in the world. He had found all the efforts that his mind could invent to deliver himself from his awful condition, were abortive; and he concludes there is no mercy for him, but die he must under the just sentence of God's law. At this juncture of despair, it may be, he hears a sound of words from the Lord Jesus, saying, Fear not, for I have redeemed thee, I have called thee by thy name; thou art mine. This is the sound of salvation from God, in the name of Jesus; it imparts all grace and glory to those whose names are written in heaven. The sinner now is delivered from all guilt, being pardoned through the vicarious sufferings and death of his Redeemer, and not only pardoned but justified in righteousness by the obedience of his Savior, who went to the end of the law for righteousness to be imputed unto him. He hath received

now a new name denoting to whom he belongs; and for whose service he is bound in love to obey; not as a servant, but as a son of God with joint interest with his risen Redeemer to the possessions of grace and glory. There are no blessings so great, nor so lasting, as those which God hath promised to them that obey him. Yet how unmindful are we, who believe in his holy name, to walk in the light of his countenance. But inspiration says, they shall walk. How? By faith in the light of the beauty of his holiness that shines in us from the Lord Jesus Christ. Brother Beebe, I am an old man; I was born in August, 1795, and have been connected with the visible Church of God over fifty years; during that time I have seen many changes! My path of life has been so crooked, and so diversified, that I am a wonder to myself that my life should be spared to write at this time of the goodness of God. Yet, my soul is grieved in beholding the sad condition of his church and people. God is faithful to his promises, therefore, there is a cause for such apathy and indifference by his people in neglecting what the Lord hath enjoined on both his church and ministers. What more could the Lord have done than he hath done for the church? He hath made ample provision for her in her Head and Husband, that her dignity should be maintained. Hosea ii., 18-20, and iv., 6. A faithful wife will confide in the will of her husband, knowing that he has ample means to maintain, to defend, and to provide, both for her person and character. If his business calls him from home, she does not sit down; nor go gadding about complaining that she is fearful she has no interest in her husband's affections, because he has left home. But she will act otherwise, by being diligently engaged in tastefully preparing her apartments for the reception of her husband, that when he returns with a smile on his countenance, they embrace each other with the affections of peace. It appears, in some places, that the church of God hath lost confidence in her Lord by questioning his fidelity; or, why absent herself from the station in which her Lord had placed her? Is she giving all diligence to ascertain her interest in her Lord and Husband? By hearing, reading, meditating on the word of his promise, that she may enjoy the sweet communion with him that her soul desires. Should she

neglect these things through inattention, in any degree, she destroys her peace and debars herself from walking with fellowship in the light of her Lord's countenance.

The salvation of God is only true, while the salvation of man is only false. Which should we obey? The former can justify us, the latter can only condemn us. If we are the children of God, we are known by character that is formed from an inwrought principle implanted in our souls by the Holy Ghost, which only produces love, joy and peace. These fruits must be maintained in their original beauty by him, who had planted the root in our souls. Psalm lxvi., 16; Rev. v., 5. According to God's purpose, which he purposed in his first born Son, not only for his own glory, but that his adopted children shall be the subjects of his glorious grace as it shines in his countenance. In thy name shall they rejoice all the day.

The eternal Father of our Lord and Savior, not only eternally purposes the salvation of his chosen people through the mediation of his son, Christ Jesus, but the manner also in which they should possess and rejoice in the same. The Lord of glory is described by various names in the scriptures. Each has its own signification denoting the character derived from the several functions that he sustained as the Mediator of the New Covenant. In thy name, said the Psalmist, shall they rejoice all the day. It certainly is expedient for those who rejoice in his name, to know the reasons why they do so rejoice. The names he bears, the power he possesses, and the authority by which he rules, these were all given to our Lord in distinction from that of his Father, or the Holy Ghost; these three are but one, the eternal God. Paul said, For none of us liveth to himself, and no man dieth to himself. For whether we live, we live unto the Lord; whether we die, we die unto the Lord. Whether we live, therefore, or die, we are the Lord's. For to this end Christ hath died, and rose, and revived, that he might be Lord of both the dead and living; who being in the form of God, thought it not robbery to be equal with God; but made himself of no reputation, and took upon him the form of a servant, and was made in the likeness of men; being found in fashion as a man, he humbled himself and became obedient unto death, even the death of the cross. Where-

fore God also hath highly exalted him, and given him a name which is above every name; that at the name of Jesus every knee should bow, of things in heaven, and things in earth, and things under the earth: that every tongue should confess that Jesus Christ is Lord, to the glory of God the Father. Rom. xiv., 7-9. Phil. ii., 6-10. This name was given our Lord on the consideration of the completion of his work, which his Father gave him to do in this world. He said to his heavenly Father, I have glorified thee on the earth; I have finished the work which thou gavest me to do, and now, Father, glorify me with thine ownself, with the glory which I had with thee before the world was. Peter says, Him hath God exalted with his right hand to be a Prince and a Savior, to give repentance to Israel, and forgiveness of sins; and we are his witnesses of these things, and so is also the Holy Ghost, whom God hath given to them that obey him. Neither is there salvation in any other, for there is none other name given under heaven, among men, whereby we must be saved. These scriptures are sufficient to show why this glorious name was given to the Son of God that he only should be Lord of all, though it is subordinate to the name, Jehovah. Yet it is no denial of his infinite perfection as God over all forever blessed. This name given to our Lord, was a pledge from his Father, who being so perfectly satisfied with his mediation that was so perfectly completed by him, that his Father gave him power over all flesh, that he should give eternal life to as many as his Father had given him; not one more, nor one less of the given number. If Jesus had not been the mighty God as well as the mighty Man (Psa. lxxx., 17, 18,) he could not have been the Savior of his people. Being man, he could suffer and die; being God, he could merit the deliverance of his people from all their sins, and from the wrath to come. In our Lord, we can perceive where the mystery of God's love centers; for in our Immanuel dwells two distinct natures, united in one person, God with us. The same Jesus who died on Calvary, is the same Jesus whom God raised from the dead, and exalted him, after he had put away our sins by the sacrifice of himself, to set on his throne as a priest, and as a king in his kingdom. As our priest he intercedes for us before his heavenly Father, advocating our cause in his own name.

As our king, he reigns within us to control our internal enemies that would destroy our peace, if they had permission. By faith in his glorious name, we possess all things with him that pertain to his kingdom, the elements of which are righteousness and peace, and joy, in the holy Ghost. Then, as Jesus reigns, why are the children of God so fearful, so desponding, and so despairing, while

dwelling in a body of sin and death? Are they not delivered from it? Rom. vi., 18. Hath not God confirmed our salvation by an oath? Should his confirmation be doubted? Most assuredly, and while Jesus lives, it cannot be revoked, for God's word abideth forever. "In thy name shall they rejoice all the day." In this sentence sadness is excluded, and corresponds with Paul's experience, he says, We rejoice in tribulation by faith in the name of our Lord Jesus Christ. Faith and sense are from different principles. The former is from the spirit of life in Christ Jesus; the latter is from the spirit of sinful man. Peter explains what faith is, by its effects on those who had denied the holy one and the just, and desired a murderer to be granted unto them. The miracle on the lame man at the gate of the temple was by the power of Jesus, and not by the holiness of either Peter or John. But their faith in the name of the Prince of life, whom ye killed, said Peter, the same God hath raised from the dead whereof we are witnesses. By the same Jesus, through faith in his name, hath made this man strong, whom you see and know; yea, the faith which is by Jesus hath given him this perfect soundness in the presence of you all. Acts iii., 16.

We read how faith was exemplified in the case of those Jews, Shadrack, Meshach, and Abednego, who refused to obey the command of the king, for which they were cast into the midst of the burning fiery furnace, heated seven times more than usual, because they would not worship the king's golden image, which he had set up. By faith in the God of Abraham, they replied: Be it known unto you, O King, that we will not serve thy gods. Our God, whom we serve, is able to deliver us from the burning fiery furnace, and he will deliver us out of thy hand, O king. We perceive, by this example, how faith wrought their deliverance by the object of their faith being with them, even the Son of God. Dan. iii. In the case of Daniel, who had such honor conferred upon him by the king, which honor created such jealousies in the minds of his subordinates as to cause them to devise a plan to destroy him. They knew that Daniel was a man of prayer, in supplicating the mercies of his God. Therefore, they prevailed on the king to sign a decree that whosoever shall ask a petition of any God or man for thirty days, save of thee, O King, he shall be cast into the den of lions. But this decree had no effect on Daniel, to turn him from worshiping the only true and living God, though it served the purpose of those who had designed to carry out their wickedness, but it proved to be their own destruction. They informed the king that Daniel had violated his decree, and urged him to execute the penalty, which the king was bound to do, by his signature being annexed to the

decree; yet to have it executed he was reluctant. The king was anxious for the welfare of Daniel. Early in the morning he went, in haste, unto the den of lions, to ascertain whether Daniel were destroyed, and with a lamentable voice, cried, O Daniel, has thy God been able to deliver thee from the lions? Daniel said, My God hath sent his angel and hath shut the lions' mouths, that they have not hurt me, for as much as before him innocency was found in me; and also before thee, O King, have I done no hurt. In the case of Paul and Silas, who were beaten with stripes, and cast into prison, their feet made fast in the stocks; at midnight they prayed and sang praises unto God; and the prisoners heard them, and their God delivered them from prison.

These godly men were placed in circumstances which were horrible to the human mind, and cause it to shudder at the extreme torments which appeared before their senses. Their cruel enemies had designed they should suffer. But they had faith in God's ability to deliver them from the impending danger which was before them. The godly men had no means to deliver themselves from their enemies, except by forsaking the true God and his salvation, and serving a false god, with its delusions. But their faith in God wrought their deliverance and glorified him, who exalted them to honor and dignity in the midst of their enemies. By observing the sad declensions from the true worship of God by his people, has caused me much sorrow. I have seen in former days of my christian life the order and beauty of holiness in the church of God; but she has now fallen from her dignity by neglecting her privileges, in forsaking her God and Savior. Brother Beebe, I have with my pen and tongue, both public and privately, cautioned and warned my brethren of the dangers to which they were exposing themselves, but I fear to no advantage. One brother, whose mind is so engaged in business for the riches of this world, that he is prevented attending to his duty in the church of God. If he is asked the reason why he so neglects, he will reply: "Any man that provides not for his own, and especially for those of his own house, he hath denied the faith, and is worse than an infidel." Another brother will indulge his family with his carriages and horses to go to some religious gathering, that prevents him meeting with the saints in the worship of God, as the Lord directs. Some sisters of the church will indulge their children, and themselves also, to attend religious frolics, such as Sunday school celebrations, picnics, camp meetings, &c., and from their talk, they appear to be as much interested with the addresses of the preachers, yea, more so, than they are with the sayings of the Lord, and appear to

take more interest in preparing their children for such gatherings than they do to bring them with themselves to the house of God. A person may be called under the ministry of the gospel of Christ, and assent to its truths, for which to do is not sinful; yet, to be only so called, without being chosen of God through sanctification of the spirit and belief of the truth, the faith of God's elect is not manifest, by no fruit being produced by the spirit of faith. For a believer to have a name as a member of the body of Christ, but labors not for the maintaining of its visibility in this world, how dwells the love of God in such? He is like unto a man who assumes to be a husband and attends his home for food and rest, but neglects to provide for the same, he laying all the burden on his wife to provide for the necessities of life, while he is indulging himself to gratify his own selfish pleasure. Then, if a man who does not provide for his own house be an infidel, what must that member of the household of God be who does not aid for the order and peace of the same? An infidel? Yea, the chiefest of the class. Parsimony and prodigality are terms quite different in meaning; God has forbidden his children to be governed by their baneful influence. What he does require of his children is equity, according to their several ability, that righteousness may be manifested in his house. If they neglect his requirements, they are unjust stewards, and by so doing they deprive themselves of the honor and dignity of God's house. Some of God's children are much afflicted in this world, either in their bodies, or minds, or in their circumstances; others are aged and infirm, and require the attention of the church; some walk in darkness, and seldom have but little light of consolation, and are cast down by reason of the way. David said, "Reproach hath broken my heart, and I am full of heaviness. I looked for some to take pity, but there was none: and for comforters, but I found none. I looked on my right hand, and beheld, but there was no man that would know me: refuge failed me: no man cared for my soul."—Psa. lxxix. 20; cxlii. 4. There are special reasons why we should be thus taught to know what is tribulation. In the world, said Jesus ye shall have tribulation. Yes, and we must go through it to enter the kingdom. God intends to teach us by tribulation how to walk by faith. Faith is not a theory, but an experience derived from knowledge of him, who can save us unto the uttermost extent of our tribulations. Therefore there is a need be why we should be in heaviness through manifold temptations. But if the believer is confiding in the promises of God, his deliverance under the trial of temptation will far exceed his expectations, and he will rejoice in trib-



ulation, by faith in God, who had revealed to him by the Holy Spirit in the name of Christ Jesus to "Fear not, for I have redeemed thee; I have called thee by thy name thou art mine. When thou passest through the waters, I will be with thee, and through the rivers, they shall not overflow thee: when thou walkest through the fire, thou shalt not be burned, neither shall the flames kindle upon thee: for I have given my Son for thee; thou art mine." The Lord has not informed us what manner of affliction we must endure, neither its duration, yet he has positively affirmed that he will be with us, and that is sufficient for faith to live on, for his word can never fail. Our senses tremble at the aspect of trials in affliction, and shudder at their appearance, and self will devise some plan to avoid their consequences. But what does God say? "Behold, my people have forsaken me, and have kindled a fire of their own devising, and compassed themselves about with sparks of their own kindling, to escape the consequences they so much dread: therefore by forsaking me, the fountain of living waters, to serve their own inventions to deliver themselves, this shall they have at my hands, they shall lie down in sorrow."

In this day, God's ministers are not incarcerated in a prison, nor their feet fastened in the stocks as Paul's and Silas' were in their day. Notwithstanding this, they have to suffer mental agony of mind, and anguish of soul from the enemies of God's truth. It appears by those who have formed themselves into a confederacy to worship their golden image set up by them for the conversion of the world, the true worshipers of God who object to go at the sound of their music, whether it be vocal or instrumental, to worship their golden image, is deemed by them an enemy of righteousness, and an opposer of all means for the salvation of mankind. A minister, if he would only concede to unite with them, it would not matter what his religious sentiments were; if he would only aid them in their folly and wickedness. God says of such, by his prophets, "Why should they be stricken more? They will revolt more from me in their wickedness; the whole head is sick, and the whole heart faint; from the sole of the foot even unto the head there is no soundness in it; but wounds, bruises, and putrifying sores. For the heart is deceitful above all things and desperately wicked. Who can know it?" Therefore the malady of the fleshy body is incurable, and the mental powers of the mind dead in sin. Can the saints of God praise him too much for their deliverance from sin? But if we yield our members of the body to serve ourselves instead of serving God, we are not then, the servants of righteousness, but the servants of sin.

Paul said to the elders of Ephesus,

"Take heed unto yourselves, and to all the flock over which the Holy Ghost hath made you overseers, to feed the church of God which he hath purchased with his own blood." To Timothy he says, "Take heed unto thyself, and unto the doctrine, continue in them; for in doing this thou shalt both save thyself and them that hear thee. Be cautious how thou preachest the word; and caution them that hear thee to abstain from all appearance of evil. For the time will come, when they will not endure sound doctrine; but after their own lust shall they heap to themselves teachers, having itching ears, and they shall turn away their ears from the truth, and shall be turned unto fables. But watch thou in all things, endure afflictions, do the work of an evangelist, make full proof of thy ministry."

The ministry of the Spirit was for a special purpose. For the perfecting of the saints, for the work of the ministry, for the edifying of the body of Christ, till we all come in the unity of the faith, and of the knowledge of the Son of God, unto a perfect man, unto the measure of the stature of the fullness of Christ; for in his name shall they rejoice all the day; and in his righteousness shall they be exalted. There are two righteousnesses presented to the saints in the Kingdom of God. One is the righteousness of God; the other is the righteousness of saints. The first is the foundation on which the Kingdom is based; the second is by which the Kingdom is formed. The former was ordained in purpose by the eternal Father of our Lord; the latter by the work of the eternal Spirit of our Lord. Therefore, what was ordained in secret by God, the Father of our Lord Jesus Christ before the world was, is now openly made known in the Kingdom of our exalted Lord by the work of the Holy Spirit in the saints; through the mediation of the Son of God, which now is made manifest, and by the scriptures of the prophets, according to the commandment of the everlasting God, made known to all nations of people for the obedience of faith in the Kingdom of our Lord. The inspired prophets predicted that God would set up a kingdom in conformity with his eternal perfections for the glory of his grace; whose kingdom is an everlasting kingdom, and all dominions shall serve and obey it. When our Lord introduced himself, by his ministry, to the people, he declared that the time is fulfilled, and the Kingdom of God is at hand, repent ye, and believe the gospel. Before he began his ministry he went to John to be baptized, but John forbade him knowing from whence he came; but Jesus said, "Suffer it to be so now, for thus it becometh us to fulfill all righteousness;" then John submitted and baptized him. John saw the glory of the heavenly Kingdom opened by the Spirit of God descending upon his

Savior, and heard a voice from heaven saying, "this is my beloved Son, in whom I am well pleased." Such an incidence as this should engage our attention to consider the glorious perfection of the Kingdom of God, ushered into this world by its divine Author. The characters of the subjects of the Kingdom, the Lord distinctly described, by saying, "Blessed are such as the poor in spirit; such as mourn; such as the meek; such as hunger and thirst after righteousness; such as are merciful; such as are pure in heart; such as are peacemakers; also all those who are persecuted for righteousness' sake, and reviled by all manner of evil falsely, for my sake." Such are all blessed, and after suffering awhile, will be made perfect, stablished, strengthened, settled, and shall be with Christ in glory. These characters are evidences of being new creatures in Christ Jesus; their minds being formed by the Holy Spirit from the new principle of life in their living head in glory. They are the salt of the earth, and the light of the world, a city that cannot be hid. Now, believers in the Lord, have no cause for complaining from what circumstances soever may befall them, because their life is secured in Christ who hath power and wisdom to deliver from all evil. Then, why should we complain or mistrust the wisdom or the oath of God's promise? If we do so, we dishonor him; such unbelief is no evidence of our interest in his love. Jesus said, "Whosoever shall break one of these least commandments, and shall teach men so, he shall be called the least in the Kingdom of heaven; but whosoever shall do, and teach them, the same shall be called great in the Kingdom of heaven. For I say unto you, that except your righteousness shall exceed the righteousness of the Scribes and Pharisees, ye shall in no case enter into the Kingdom of heaven; for without are dogs and sorcerers, whoremongers and murderers, idolators and whosoever loveth and maketh a lie. Such can never enter, but those only whose names are written in the Lamb's book of life."

Having therefore these assurances, let us cleanse ourselves from all filthiness of the flesh and spirit, perfecting holiness in the fear of God; presenting our bodies a living sacrifice, holy and acceptable unto God, which is our reasonable service for the benefits received. Not conforming to this world, but transformed, by the renewing of our mind, that we may prove what is that good and acceptable and perfect will of God. Let us be glad and rejoice in our Redeemer, and give him honor, who hath granted unto us to be arrayed in fine linen clean and white; for the fine linen is the righteousness of the saints: yet theirs cannot be compared with that of God's, for his righteousness far exceeds in value and beauty and value. Then, what is the righteousness of God? That which justifies the un-

godly sinner. Justification is a forensic term. In the word of truth God says, he will in no wise clear the guilty, nor justify the wicked. The ungodly sinner who is justified through the righteousness of Christ is declared innocent: there is no condemnation by the law of God against him, because Christ has fulfilled all requirements that the law demanded, and suffered and died to remove the penalty for guilt away from him forever. Those who hunger and thirst after righteousness, if they have received pardon through the name of the Savior, have also received a warrant of discharge from all claims of the law, by the gift of faith. Then why should they be sad, and so fearful of their rights, when they have the title bond in their possession. Cast not away therefore your confidence, which hath great recompense of reward; for ye have need of patience, that after ye have done the will of God ye might receive the promise. Faith does not merit any thing, but receives all that its Author has merited for his people, and his righteousness is always ready for those who desire to enjoy the gift. For in his righteousness shall they be exalted.

If you think it advisable for this to appear in the "Signs," please give it a place therein. May God Almighty bless you with his Holy Spirit, and all who love our Lord Jesus Christ.

Your brother in tribulation,  
JAMES JANEWAY.

ELLAVILLE, Schley Co., Ga., March 19, 1873.

ELDER BEEBE:—My dear brother, please find five dollars inclosed, to pay for notice of "Naaman the Syrian" in the "Signs."

The readers of the "Signs" are about all who have sent for the discourse. Please let me say that I did not publish that sermon to make money, as I have got about as much money as I want—not a vast amount at that; and that I did not do it because I thought it to be such an excellent one—far from it. And though I believe if I had to re-write it I could improve it a good deal, and whilst it is probably as good as the best I have to offer, I know it is but a turtle-dove in comparison with the kids and bullocks bestowed upon my brethren in the ministry, many of them, for my whole harvest would not be as much as the gleanings of some others. There have been but few of my brethren in the ministry who have accepted the offer I made them, of a copy gratis; but I would say that I offered it honestly, not expecting or desiring them to send a dime for it. I would be glad to send a copy to any of the poor of the household who do not, for lack of ability, take any of our papers, if I could get their address.

Please, my dear brother, give the above a place in your very valuable paper, and oblige your brother and fellow-laborer, J. R. RESPES.

OCOQUAN, Va., April 14, 1873.

DEAR ELDER BEEBE:—The accompanying communication contains the experience of brother E. Swann, I send to you for publication, if you think proper so to do. Believing it would be of comfort, and probably of instruction, to some of the readers of the "Signs," I have prevailed upon him to allow me the privilege of writing it and of forwarding it to you.

Yours in the cause of truth,  
W. M. SMOOT.

OCOQUAN, Va., April, 1873.

DEAR BRETHREN IN CHRIST:—While it is not my desire to appear in public print, yet if my experience will be conducive of comfort or instruction to any of the dear saints, I feel that I have no right to withhold it. I will endeavor to be brief in its relation.

I was born in St. Mary's County, Maryland, in 1801. From my earliest recollection I had serious impressions. Often, when a child, I was led to reflect upon religion, and in those days a horrible fear of death abode upon me. These impressions continued until I had attained my seventeenth year. They were at times very forcible, a feeling of sorrow, gloom and sadness. What it was I could not tell, yet I could not throw such feelings from me. There were times when they would apparently wear off, and leave me for the time perfectly free. In my seventeenth year I was attending a Methodist conference meeting, in the city of Alexandria. I had no belief in their doctrine, and was not present at this meeting expecting that their preaching would be of any service to me. There was considerable excitement in the meeting, and the congregation were upon their knees engaged in a form of prayer. I knelt with them, feeling in a very distressed and wretched condition. While I was kneeling, however, this feeling left me, a light broke into my soul, as it were, and a feeling of peace, joy and love rested upon me. So great was the change, and such was the frame of mind in which I found myself at this time, that I could hardly contain myself. But then and there I gave vent to my feelings to such an extent that a small group gathered around me, and rather insisted on my joining their church, so called. But I did not see my way clear to do this at that time. Shortly after this, however, I yielded to their persuasions, joined them, and remained with them two years. My two years' acquaintance with them in church fellowship convinced me that there was a radical difference between them and myself. They were generally speaking of their piety, so called, of how much they were doing for God, thus presenting their own righteousness. Now I felt to be directly the reverse of this. I knew myself to be a great sinner, incapa-

ble of performing a single thing meritorious in the sight of God. Yet I did not see at the time that all the righteousness they boasted of was as filthy rags. On the contrary, I regarded them as good christians, and felt myself to be such a miserable sinner that I was not fit to remain among such good people; consequently I left them. This was in my nineteenth year. A portion of my relatives and friends were Methodists. This may account, to some extent, for the regard I had for them. I was prejudiced against the Old Baptists, believed them to preach a very hard doctrine, and in my feelings had little if any use for them. After leaving the Methodists, I began to lead a roving life, wandering around from place to place. I followed the water a portion of the time. In this part of my experience several incidents occurred which left lasting impressions upon my mind. One of these incidents I will mention. I had shipped in New Orleans aboard of a schooner hailing from Alexandria, and bound to the West Indies. I had not shipped as a cook, but the Captain being without one desired that I should perform the work of a cook until he could procure one. I consented. He then desired me to perform this work in a way that I felt I could not, consistent with my duty to the crew. I lost my situation on account of this refusal, and left his service. His ship left port, and I have never heard any thing from her or any of the crew since. The impression upon my mind is that the ship and all her crew were lost. This I feel to be a signal deliverance from death, through the interposing hand of Providence. This portion of my experience, from about the time I left the Methodists, up to the day on which I was baptized, is a very dark part of my experience, to me. A portion of it is particularly so. Even now I look back to it with pangs of regret, remorse, and heartfelt sorrow. I feel to hope that few, if any, of the followers of Christ may experience what I experienced during this time. I wandered from the precepts of Christ, became dissipated in my habits, and thus did that which was calculated to bring a reproach upon the name of Christ. Thus for some years I wandered. But I was far from being happy. Oh, the misery and wretchedness I felt at times! Death appeared to be preferable. Though all of this time I felt to be in an unsettled state, I did not feel to be at rest, nor did I feel satisfied in mind. The all seeing eye of God, however, was upon me; he had set my bounds that I could not pass. Gradually I was brought into a condition in which I was brought to realize how far I had wandered from the commandments of Christ. Can it be, thought I, that God will ever again look in mercy upon me who have strayed so far from the right path? A horrible fear that he never would have mercy possessed me, and

I sank down in a state of lethargy and despair. I now began to attend the preaching of the Old Baptists. As I have said, in past years I was prejudiced against them; but it was not the case now. Under the preaching of the word I felt to rejoice; but I thought if it were possible for a man to sin beyond the reach of God's mercy, I had surely done it. The ordinance of baptism now came up before me. At the age of twenty-five I had thought something of this ordinance, and it occurred to me then that immersion was the only scriptural method of practicing baptism. The ordinance now began to rest heavily upon my mind, yet I felt my unworthiness to such an extent that I did not see how I could walk in it. I attended the preaching of the word quite frequently, and took delight in nothing save in the comforts embraced therein. During all this time I had never been present at a church meeting of the Old Baptists, and I desired very much to be present at one of their meetings. The meeting house of the nearest church was that of Quantico Church, which was about thirteen miles distant. Many obstacles appeared to intervene and prevent my attending a meeting there, and thus time passed on. Finally Eld. J. L. Purington preached again at Occoquan, near where I live, at which place I had heard him preach several times previous. This was in November, 1871. After preaching, an opportunity was presented for me to converse with Elder Purington, and some of the members of Quantico Church. I related some of the exercises of my mind, and an invitation was extended to me to visit the church at Quantico. Also one of the brethren present offered to take me to his house that evening, and to Quantico the next day, which was the day of their regular church meeting. With emotions of joy I accepted his kind offer. Although my wife was absent from home at the time, and no one there to take care of the place, except my son, living near by. Yet I felt that I must attend this meeting if possible. I had been for some time endeavoring to arrange so as to leave home, but now I felt that I must leave without having any thing arranged. Consequently, leaving my place in charge of my son, I attended the meeting at Quantico next day, and then and there for the first time I saw a church meeting of Primitive Baptists, and when the door was opened for the reception of members I went forward. I do not think that under such a sense of my unworthiness I could have went forward, had I not been strengthened and encouraged by the brethren so to do. Seeing my weakness, in the kindness of their heart they strengthened me. In a broken and feeble manner I tried to tell the church of the love and mercy of God toward me. I was received by them, and the next day

was baptized by Eld. J. L. Purington. This was in November, 1872. For a time I went on my way rejoicing. A great cloud had been lifted from my mind, and I felt the answer of a good conscience. I have been called to pass through seasons of darkness and trouble since, yet I do not regret my action in coming to the church and declaring what God has done for me. I do not feel to be worthy of a name and place among the people of God, yet I love to be with them, and enjoy the privileges of the visible church.

Thus, brethren, I have endeavored to give you a brief account of the dealings of my God with me. It is indeed but a brief account, for had I the power to tell the fourth part of what I have experienced during the seventy-one years of my life, it would fill a volume. But by the help of God I continue unto this day, and am as a brand plucked from the burning.

Yours in gospel bonds,

E. SWANN.

KEILEY'S CORNERS, N. Y. Mar. 27, 1833.

DEAR FATHER IN ISRAEL:—Having a few leisure moments, I will employ them in penning a few thoughts for publication in the "Signs," if you see fit to give them a place in that valuable paper. It is valuable as a medium through which many receive all the preaching they have, and in which they read from many that which responds to their own feelings in regard to their lonely condition, while they trust in the mighty God of Jacob, although deprived of the privileges which others enjoy. In looking over the "Signs of the Times," for some time past, I think the anxiety peculiar to the children of God has been manifested in the writings of those who have contributed to its columns, so that while I have been reading, I have felt a responsive exercise, which has afforded me a little strength and hope, that I have been born of, and taught by the same spirit, and that the same God is not only over, but also through and in all of his people. What a sensation is made among all the children of the same family, when words of comfort are spoken by the head of the family, and what oneness of heart and sentiment is manifested, showing that they have received an unction from the Holy One, and know all things. Their divine teacher leads them about and instructs them and keeps them as the apple of his eye. For it is written, "They shall all be taught of the Lord," who is the Holy One, and by the Holy Comforter which is sent, and who shall take of the things of Jesus, and shew them unto them. This is light that makes manifest, for "Whatsoever maketh manifest is light." This true light is in Jesus. This light shineth in darkness, but the darkness comprehendeth it not. Darkness covereth the earth, and gross darkness the people. In this



darkness are involved by nature, all who are of the election of grace, and in that situation they were sometimes darkness, and until the time appointed of the Father, were under tutors and governors. But when the fullness of that time is come, they are delivered from the power of darkness, and translated into the marvelous light and liberty of the gospel, and they who were darkness, are now light in the Lord. Sometimes in their first experience, they can only, like the blind man, to whom Christ gave light, see men as trees walking. Yet he who opens the eyes of the blind will perfect the work, and they shall all see clearly. How perfect is the work of the Redeemer; he knows his sheep, and he goes before them; he gives them eternal life, and says that they shall never perish, and because he lives they shall live also. He is able to save unto the uttermost all who come unto God by him; seeing that he ever lives to make intercession for them. Well might the prophet say, Who is like unto thee, O people saved by the Lord. The eternal God is thy Refuge. The trial of their faith is very precious and they need not think it strange they encounter fiery trials; for when they are tried they shall come forth as gold. Some of the tried ones may say, My trials are greater than I can bear. I am pressed down with doubts and fears, desiring greater evidence that they are the children of God; but these very trials are an evidence, and the furnace of affliction shall thoroughly purge out the dross, and when fully tried they shall come forth as gold. The process of purging may be slow, you may find your prayers for deliverance are unanswered. Was it not so with the Savior, when he prayed, if it were possible, the cup might be removed? But in submission to his Father's will. For that very hour came he forth into the world; and have not his children to drink of the cup which he drank? And through much tribulation they enter the kingdom. It is not chance work, it is a part of their legacy, given them in the behalf of Christ, not only to believe on him, but also to suffer for his sake. Then let patience have her perfect work. Be patient in tribulation. And let us pray, as did the ancient saints, saying, Lord, increase our faith; and possessing that true faith which relies implicitly on the word and promises of God, may we and all who are of the household of God rest in him, is the desire of the least of all.

JOHN D. HUBBELL.

RANDOLPH CO., W. Va., March 20, 1873

DEAR BROTHER BEEBE:—Although we are strangers in the flesh, I hope we are not strangers in spiritual things. I have been a reader of the "Signs" about twenty years. It is a great pleasure to me to read them, as they contain the doctrine which I so firmly believe.

At the request of Eld. Joshua S. Corder, I wrote my experience for publication; but did not satisfy my mind, for I had not sufficient room on my sheet; and I have felt a desire to write more on the subject. I stopped where I first rejoiced in an evidence of the forgiveness of my sins. That was a blessed hour to me. I had just before seen myself a poor, lost, helpless sinner, and thought there was no help for me, and when all hope of being forgiven was gone, even then my blessed Savior was revealed to me. I shall never forget what peace flowed into my inmost soul, when I had a view of my blessed Savior on the cross, and when his words came to me, saying, "Ask, and it shall be given you; seek, and ye shall find; knock, and it shall be opened unto you. O, then I poured out my very soul in prayer and praise to him who had died for poor sinners like me. But my peace of mind did not continue long, before I began to doubt, and ask, can it be that my sins are forgiven? Just then something seemed to say to me, You are deceived, and I sank down in total darkness, and oh the anguish of my poor soul for some days. I prayed that my burden might be returned to me; but it did not come back. This trial continued from Wednesday until the next Sunday; then myself and my husband were singing some good old hymns, when suddenly my darkness of mind was gone, and I rejoiced with joy unspeakable and full of glory.

"Tongue cannot express,  
The sweet comfort and peace  
Of a soul in its earliest love."

This sweet peace continued for some time. Three weeks after I was relieved I went to hear brother J. S. Corder preach; his text was Psa. xl. 2. "He brought me up also out of an horrible pit, out of the miry clay, and set my feet upon a rock, and established my goings; and he hath put a new song into my mouth, even praises to our God." That was the first sermon I ever heard to understand, and it was a delightful feast to me. He described my feelings much better than I could. I was enabled that day to relate to the church what I hoped the Lord had done for my soul, and on the next day I was baptized, which was the first Sunday in April, 1849. These were happy days to me; but I have had many doubts and fears since then, but the Lord has been with me, and I can now say,

"The Lord my Shepherd is,  
I shall be well supplied;  
Since he is mine and I am his  
What can I want beside?"

I know I am a poor unworthy sinful creature. In me, that is, in my flesh, dwells no good thing. The desire of my heart is that I may be free from sin; but that I do not expect while here in the flesh, for the older I grow the more plainly I see my imperfections. I often feel to cry out as Paul did, "O wretched man that

I am, who shall deliver me from the body of this death?" If we look to ourselves, all is dark and gloomy; but when we look by faith unto Jesus, the Author and Finisher of our faith, and behold him as the chiefest among ten thousand, and altogether lovely, then we can rejoice, and feel assured that he is all in all to us. All my hope is in the Lord, and in his righteousness, for I have no merit of my own. My trust is in the crucified and risen Redeemer; for there is no other name under heaven given, whereby we must be saved. I can say with the poet,

"My Jesus did the law fulfill,  
His works are all my plea;  
My Jesus and his righteousness  
Is all the way I see."

I used to hear old christians tell how they loved Jesus, and it sometimes made me doubt whether I was what I professed to be; for I thought that if I was, I too would feel more of the love of God in my heart; and these thoughts were a grief to me. But I have of late been brought through the furnace of affliction, and when I was suffering all the pains that mortal flesh can endure, I felt the presence of my blessed Lord supporting me through all my sufferings. I felt that it was good for me to be afflicted, and "though I walked through the valley of the shadow of death, I would fear no evil," for the Lord was my Strength. How sweetly was the promise applied to me, "As thy days, so shall thy strength be." And although the outward man may perish, the inward man is renewed day by day. My mind has been weaned from earth and earthly things, and drawn to heaven and heavenly things. How I love to meet with the dear saints of God, and to hear the glorious gospel of Jesus Christ, and him crucified preached, as the way, the truth and the life; and to see the ministers of Christ contending earnestly for the faith which was once delivered to the saints. I often think of the words,

"Could I joy the saints to meet,  
Choose the ways I once abhor'd;  
Find at times the promise sweet  
If I did not love the Lord?"

Your unworthy sister,  
EMELINE FINDLEY.

LAWRENCEBURG, Ky., April 21, 1873.

BROTHER BEEBE:—About the middle of November last I got my right arm broken just above the wrist, and therefore have not been able to write since then, until very recently, and quite clumsy now. I had nearly finished a communication written for the "Signs," on the 7th chapter of Daniel. It therefore remained unfinished until the 15th of March, when the terrible fire of which you have heard broke out in our town, destroying sixty odd buildings, or near four-fifths of the entire town. One house belonging to me, and one-half of the one in which my son-in-law, Mr. Thomas, and self lived, also belonging to me, were both con-

sumed, with all my clothing except what I wore from home, (being absent at the time) together with my furniture, books, and nearly every thing else that I had in the house, were destroyed by the flames, and also my stable, carriage and wood-houses, with about forty dollars in money that I had collected for the "Signs." I cannot recollect the names of all by whom the money was paid, as my memorandum was consumed, and as soon as I can ascertain I will either send or bring to you the money.

I had concluded after the calamity, that I would have to deny myself the privilege of being at the Eastern associations, but have since concluded that if the Lord will permit me, to visit them. This may inform sister Dudley, of Missouri, that when convenient, I hope to be able to comply with her request, but wish her to let patience have its perfect work. As my hand and wrist are paining me, I cannot write more now.

Your brother I hope, in indissoluble bonds.

J. F. JOHNSON.

REMARKS.—We rejoice to learn that our dear brother Johnson intends to visit our associations this spring. He will receive a hearty greeting by all the associations and churches.

As to the money paid into his hands for the "Signs," as he had no interest except to aid us by gratuitously collecting for us, we cannot consent for him to lose the money which was destroyed by the fire. If brethren who paid the money are able and willing to pay a part of it over again, well; if not, we will bear the loss, rather than allow brother Johnson to lose it. [ED.]

#### NAAMAN THE SYRIAN.

DEAR BROTHER BEEBE:—I have read the sermon published by brother J. R. Respass, of Georgia, upon the above subject, and I want to say to the brethren and friends, through the "Signs," that I was deeply interested in it, and that I think it calculated to be comforting and profitable to the spiritual reader. Those who were present at the Delaware Association last year, will not soon forget the power that attended his preaching upon that subject. Writing and reading are not preaching, and nothing can take the place of the public administration of the word; but the truth may be as clearly presented through writing. In this pamphlet the travel of the Child of God out of nature's darkness, and from the dominion of sin into gospel light and liberty, is beautifully presented through the unfolding of the scripture that relates how Naaman came from Syria, found the Prophet in Israel, and was finally humbled and cleansed.

SILAS H. DURAND.

NEW CHURCH, Va., Feb. 19, 1873.

DEAR BROTHER BEEBE, and readers of the "Signs of the Times" generally:—It has, ever since I have had a standing in the church of God, and in the ministry, been my desire to cast in my mite with the children of God for the edification of the saints; but from a consciousness of my inability I have declined from time to time, although urged by my brethren to write, and by them encouraged to make the attempt. For their gratification I will, relying on the help of God, offer a few thoughts on Matt. v. 3. "Blessed are the poor in spirit; for theirs is the kingdom of heaven." The kingdom which the Savior came to set up was not of this world, even as he is not of this world. He often spake of the foundation, and the characteristics of the subjects of this kingdom. And in the introduction of his great sermon on the mount, he gives a description of his disciples, unto whom it is the good pleasure of God to give the kingdom, showing that they are they in whose hearts his kingdom is established. A kingdom only visible to those spiritual subjects which are born of the Spirit; for he said to Nicodemus, "Except a man be born again he cannot see the kingdom of God." It is only by the quickening power of the Spirit that any can possess the nine peculiar characteristic marks which are given in this connection by our Lord, the first of which is the one named as the theme of this article. The Spirit which gives these spiritual qualifications is the same that calls, qualifies and sends forth the ministers of Christ to teach and proclaim the same glorious truth, and this truth is to bear witness of the work of grace where ever it has been wrought. And it is said to be a savor of life unto life; not as some represent, a savor of life unto death. No other preaching but the former is preaching the gospel of Christ; for there is no witness to establish any other, either in the bible or in the hearts of God's children. The great work of preaching Jesus is not to the dead, but to preach Jesus to the quickened, as Philip preached him to the eunuch. The Savior's charge to Peter was, Feed my sheep, and feed my lambs. The voice which said to Isaiah, Cry, instructed him what to cry. "Comfort ye, comfort ye my people, saith your God; speak ye comfortably to Jerusalem," &c. The ministers of Christ are to bear witness to the work of God, but not to do it. It is the Spirit that quickeneth, and the ministers of Jesus are to feed the quickened. "You hath he quickened who were dead in trespasses and sins." So we see it is the work of God to prepare his children to receive his kingdom, and the truth on which it rests. When the Spirit has made them teachable, then the preaching of the gospel comes to them, in power and much assurance. Paul was not ashamed of the gospel

of Christ, for it is the power of God unto salvation to every one that believeth; but to no others. When the Savior said, "Blessed are poor in spirit," he knew his word would fall into good soil, prepared by his quickening spirit to receive it, causing his doctrine to drop as the rain, and distil as the dew, as the small rain upon the tender herb, and as showers upon the grass. Thus on the day of pentecost when the great truth was preached, they that had been pricked in their hearts, and had experienced this work of the Spirit, gladly received the word, and joyfully received the kingdom, and showed the distinguishing evidences that to them it belonged. The preaching of John was not to prepare, but to make ready a people already prepared of the Lord. So I hope, as the Lord may enable me, in this communication, to not only build up those who have already embraced the kingdom with all its privileges, that they may rest quietly, but also to encourage those who love the society of the saints, and feed upon the glorious gospel of our Lord Jesus Christ. Having one of the best evidences that the kingdom belongs to them, yet because they are poor in spirit they stand without the gates of Zion. To such I ask, What makes you feel so poor? When in your natural state you were incapable of seeing or feeling this poverty, and if you come under the description of our text, it is because the spirit of life has been given you; and this is not only life, but it is light, and it makes manifest what was before unseen. John says, "The light shineth in darkness;" and it shines in the dark cell of our flesh, and makes manifest the deep depravity of our carnal nature, so that after searching this dark castle from foundation to attic, by the light given us, we find nothing but pollution and sin, and all opposed to that which delights in the law of Christ; and then you will feel poor in spirit. I do not know as I can draw a better comparison than one dwelling with a family of his nearest kindred, and every one of them trying to rob him of what he most desires, and opposed to all he loves. How very poor he would feel. So the life which God has implanted in his children dwells in an earthly tabernacle infested with the whole brood of the corruptions of a carnal nature, which prevents them from doing the things which they would; and thus they are made to feel poor in spirit, unable to raise a desire after holiness. A man cannot so fully appreciate riches unless he is first made poor. So it is with God's children; the Lord first makes them poor, that they may appreciate the true riches which comes to them through faith. And you, my dear friends, who feel so poor in spirit that you fear you have received the kingdom without any right to it, are there not times with you, when in the very depths of pov-

erty, when writing bitter things against yourself, that in some way you are permitted to see that Christ is your Strength and your Righteousness? Then you feel rich; for though poor in spirit, you are rich in faith. I ask those who stand trembling without, Do you not love the people of God, and the name of our Lord Jesus Christ? Have you not at some time seen a beauty in the order of God's house, which seems to have attraction for you? Do you not love the doctrine that abases the creature and exalts the Savior as the head over all things to the church? Do you not feel thankful that your eternal salvation does not depend upon the puny arm of flesh? Do you not say in your mind as Ruth said to Naomi, Entreat me not to go back from following after thee? If these are your feelings and exercises, you are entitled to the kingdom of heaven; and let me say to you, "And now why tarriest thou? Arise and be baptized;" for in obedience there is great reward. If you were rich in spirit, you would not be entitled to the kingdom; for, "Blessed are the poor in spirit; for theirs is the kingdom of heaven."

I have tried in my poor weak way to point out some of the evidences by which the heirs of the kingdom may be assured of their title, and now I will endeavor to show how to find and enter into the possession of the kingdom of heaven.

First, That kingdom is the church of our Lord Jesus Christ; and as he is not of this world, but is from heaven, so neither is his kingdom of this world; for he has said, "My kingdom is not of this world." If it were, then would his disciples fight. But it is of heaven, and is pure and spiritual. There are many kingdoms set up in this world, and their builders are crying, Lo here is Christ, and lo there is Christ; but go ye not after them. They are divided against themselves, being built upon man's wisdom, and sustained by man's power; but the kingdom that belongs to God's poor and afflicted people is founded upon the Rock of Ages, and built up according to the eternal purpose which was purposed in Christ Jesus before the world began, and by his wisdom and power it is sustained. Now the inquiry of the weak and feeble ones may be, Where is the kingdom of heaven? And those who have entered it, Is this the kingdom of Christ? Christ, the King, said to his disciples, Whom do men say that I, the Son of man, am? They answered, Some say thou art John the Baptist, &c. But he appealed to the apostles, "Whom say ye that I am?" Peter answered and said, "Thou art the Christ, the Son of the living God." Just so the kingdom of Christ is guessed at by all natural men; for it is just as impossible for natural men to see or understand the kingdom of Christ, as it was for those men to know that

Christ was the Son of God. Jesus said to Peter, "Blessed art thou, for flesh and blood hath not revealed this to thee, but my Father which is in heaven." Jesus also said to Peter, "Thou art Peter, and upon this rock will I build my church, and the gates of hell not prevail against it." Upon this revelation from heaven. Now where do you hear this truth advocated or received? The apostle says to the saints, "Ye also, as lively stones, are built up a spiritual house, a holy priesthood, to offer up spiritual sacrifices, acceptable to God by Jesus Christ." These stones were once dead in sins, but are now born of incorruptible seed by the word of God which liveth and abideth forever. The experience of those who are born of God will lead them to the church, for the kingdom is first established in their hearts, and the leading of the spirit of Christ in them will not lead them to any of the synagogues of Satan. But it is to be feared that some of these dear ones lose sight of their experience, and confer with flesh and blood, and become ensnared and led astray. It is important for the child of God to observe the instructions of the King; for he is the Way, the Truth and the Life; no man cometh unto the Father but by him. He has marked out the entrance, and given the example, and commanded all who love him to follow him. In the example he was baptized by John in the river Jordan. Also when he died upon the cross, was buried in the tomb, and arose the third day, the entrance into his kingdom was set forth. A death, burial and resurrection are indispensable in entering into the kingdom; and all this is set forth in the gospel ordinance of christian baptism. There is an established order laid down in the scriptures for entering through the gates into the city of our God. They must give evidence of a spiritual birth, and a desire to follow Jesus, then by being baptized in his name, according to his precept and example, they take his yoke and follow him. They thus enter into the order, privileges and fellowship of the church and kingdom of Christ. Those who enter must give evidence of repentance toward God and of faith in our Lord Jesus Christ, and on profession of their faith be immersed in water, showing that they are dead to sin and alive to holiness. None dare deny that this kingdom was at first composed exclusively of baptized believers; but great efforts are made by the wise and prudent of the world to pervert it. They generally admit that immersion is valid baptism, but contend that sprinkling or pouring is full as good if not better than the pattern given by our Lord Jesus Christ. Many other scriptures may be cited to prove that gospel baptism is the immersion of an humble believer who has given satisfactory evidence of a heavenly birth, in water, in the name of the



Father, and of the Son, and of the Holy Ghost, administered by a recognized minister of the gospel, who at the time is held in the fellowship of a true gospel church, and is acting as the servant of the church at the time of administering the ordinance. "Blessed are they that do his commandments, that they may have right to the tree of life, and may enter in through the gates into the city."

Brother Beebe, I leave this poor scribble to your better judgment, whether to publish it or not. If anything I have written shall be profitable to any of the least of the flock, I shall be doubly paid.

T. M. POULSON.

MT. PROSPECT, Ind., March 7, 1873.

DEAR BROTHER BEEBE:—I have now finished the business part of my letter, and I have thought for a long time that I would write my experience for publication in the "Signs;" but knowing my inability to write for publication, I begin with fear and much weakness.

I was born in sin, as all of Adam's race are, and of Baptist parents. I was a wicked boy, still I thought I would be a christian when I got old. I tried to hide all my bad practices from my parents. One day, when I was about sixteen years old, I, with my father and brother, were moving an old fence that had grown up with brush and briars. I was getting a rail out of the old fence, when a brush struck me and hurt me a little, and I cursed the brush. At the time my father was close by me, but I had not seen him until after I had cursed the brush. To deceive him, I said, Sam, and muttered something more. He paid no attention to me, and I was gratified to think I had deceived him. I went on to the new fence, which was but a short distance, and while placing my rail on the fence these thoughts struck my mind: You have deceived your father, but God knows your secrets; you cannot hide from him. This brought serious thoughts into my mind. I began to see I was a sinner, and my sins began to grow greater and greater, till they grieved me day after day, so that I knew not what to do. I tried to wear it off, to get rid of it, but all in vain. A deep sense of guilt lingered in my mind, a heavy burden of sin was pressing me down, my appetite began to fail, and I could not sleep. Something was the matter, I could not tell what, and thought an impending judgment was awaiting me. I thought the brute creation were better off than I; yea, I would have exchanged places with the most hateful bird or reptile. I did not want any one to know my situation. I was afraid to ask the Lord to have mercy on me, still my inward groanings were, Turn away my punishment. Sometimes my trouble would leave me for a while, and then return again. Sometimes I would seek gay company, and sometimes I would

shun all company. In this way I staggered along for two or three years. Sometimes I would try to find some lonesome place where I could ask the Lord to forgive my sins. Sometimes I would think that every body knew what a sinner I was. Sometimes I would read the bible, and could find promises, but none for me. I was a little relieved one time while reading the bible. I thought I would set it on its back and let it fall open, and what I should first see I would take as my portion. I did so, and the first words that I saw were these: "Because thou hast kept the words of my patience, I also will keep thee from the hour of temptation which shall come upon all the world to try them that dwell upon the earth." I cannot tell all that happened, but in the fall of 1827 or 1828 I was taken sick of a fever, and was reduced to a mere skeleton. All my reason was gone, and every one that saw me said I would die. I lay about three months without reason or strength. I was a miracle to every one that saw me. But the Lord raised me up, and as my body improved, my mind also improved, and when my mind became strong enough my old burden returned. Still I did not want any one to know my case—it was an outside case; but I could not help craving mercy from the Lord. I would go to the most lonesome places, and try to pray, but could find no help. When in company I did not feel much burdened, but when alone my burden was heaviest. In the fall of 1829 I went to school. There were several of the family who commonly went, but it was that day that none went with me, and the distance was about three miles, through a thin settlement. I had company part of the way home, about one mile, and the balance of the way I was by myself, and as I walked along my burden was so heavy that I stopped in the little path. I thought my case was sealed, and I was sealed to swift destruction. My cry then was, Lord, if I go to hell, suffer me to pray. I do not know as I heard any voice, or whisper, but it did appear to me that my sins were pardoned. I felt happy, and very thing looked sweet; even the trees appeared to be praising the Lord, and the light was of a more beautiful appearance. I felt like I could almost fly, I felt so light and happy. I wanted every body to know how good I felt. I loved every body and every thing. I thought I would go home and tell my father and mother that I was a christian. I felt that I would never sin any more. I had about one mile to go, and before I got home my good feelings were all gone. I thought I was deceived, and did not tell any one anything about how I had felt. Then I wanted my burden back again; but it would not come. I remained in this condition several years. I thought a christian ought to feel good all the time. During this time I was married, and one

Saturday evening I went to my father's. He had been to meeting, and several of the old brethren had come to put up with him, and I heard them talk. One said, in telling his experience, that he could have pulled his old burden out if he could have got it, and it surprised me. And the rest all joined in with him. After that I went to meeting, and heard a preacher in his sermon tell my experience. I did not know how he knew it, for I had not told any one. At another time there was another one who told it, and then another, until I found they all had learned it as I had, and I loved them, and wanted to be among them; so I still attended meeting, until I was satisfied they were God's people, and then I thought I would go and see if they would have me. I related some of my exercises, was received, and baptized in the fellowship of the Providence Church, from which I have withdrawn, because I believe they have departed from the Regular Baptist faith and order.

Now, brother Beebe, I have written this, and if you think it worthy of a place in the "Signs" you are at liberty to publish it; if not, cast it aside, and all will be well.

Your brother in hope of eternal life.

ELIAS NEWKIRK.

NEAR HILLSBORO, Iowa, Feb. 27, 1873.

DEAR BROTHER BEEBE:—I have received your valuable paper, the "Signs of the Times," regularly, and I cannot think of doing without it. I am highly pleased with the editorials, and also the communications of the dear brethren and sisters who write for it. I would encourage them to write on, and not be weary in well doing. The Lord only knows how many you are preaching to when you are seated at your one fireside writing your communications for the "Signs." You are handing forth the precious truths of the Lord Jesus Christ to the poor feeble lambs of the fold, who are hungering and thirsting after righteousness, and who are scattered all over this continent. And, my dear brethren and sisters, when the great Shepherd of the flock gives you a sheaf of the grace of God to give the poor feeble, hungry lambs of the fold of God, how thankful they ought to be; for it is through the mercy and goodness of God that we live, move, and have our existence. Free grace is what will feed the children of our heavenly Father, and none are able to eat that strong meat except those who have been made to see the corruption of their hearts, by the power of almighty God.

Dear brother Beebe, (if I dare use that appellation) I did not think when I commenced to write this letter to you that I would write more than a dozen lines, concerning my remittance. I know my inability, my weakness, and my nothingness, to write anything for the comfort or in-

struction of the weakest one of God's dear children; but for some cause known unto God, after I commenced writing my mind was drawn out, and I have imperfectly written what I have. Do with it as you think best, but by no means publish it and leave out better matter.

Finally, brother Beebe, may you long be spared, if it is the will of God, to proclaim the unsearchable riches of the Lord Jesus Christ.

Yours in hope of eternal life,

WM. WATSON.

LEXA, Coles Co., Ill., April, 8, 1873.

DEAR BROTHER BEEBE:—When I was in Delaware last February, I promised a number of the kind brethren and friends that I would try to write a few lines for publication in the "Signs," but a sense of my unfitness for such things has kept me from so doing until the present time, and even now I cannot see that I am any better prepared to do so than when I first reached my home from the east. My mind seems so barren and unproductive that

"When I read the scriptures, instruction to gain,

'Tis but a small portion that I can retain; They seem so mysterious, so dark to my view,

I can't understand them as I wish to do."

How strange and mysterious, and yet how unquestionably true, that when we are passing through a season of darkness and gloom, and exert all our energies; to the extent of our ability, and our mental faculties, and struggle with all the powers of the soul to extricate ourselves from the lashing billows of the deep, we are forced to learn, by experience, what we have so often read and heard of, that, "Vain is the help of man," and "Without me ye can do nothing." We can just as easily drive away the clouds that obscure the literal heavens, as we can remove the sorrow and gloom that fills our spiritual sky. The more we struggle, the deeper we sink, and the more deplorable our situation becomes. This I think I have learned by sad, and yet, I trust, profitable experience. I will here copy some thoughts that I penned down last winter, after I had passed through one of those seasons of darkness, and was for a short time permitted to rest in the quiet and peaceful mansions of God's unchanging love.

Oftentimes the trials, struggles and discomforts of the christian, while passing through this world of affliction, sorrow and death, are very great. David compares them to billows that almost went over his head. Oppression and violence from the enemy, who, in secret counsel, plotted mischief against the man of God, caused him, also, to say in that hour of trial, "Reproach hath broken my heart, and I am full of heaviness; and I looked for some to take pity, but there was none; and for comforters, but I found none." Under the weight of these severe trials, we grow weary, tired and restive; and our

disquietude frequently becomes so great that we are compelled to ask, "Why art thou cast down, O my soul, and why art thou disquieted within me? Perhaps we have sinned against our God, trusted too much to our own works for spiritual blessings, ran after the flesh instead of the spirit, and placed too much confidence in chariots and horses. If so, we must be punished, must realize the sad and certain failure of our works, and must of the flesh reap corruption, and learn, too, that the swiftness of the chariot wheels cannot carry us beyond the reach of the judgments of Him who created, controls and governs the universe, from the rising of the sun unto the going down thereof. But these seasons of grief have their legitimate fruits, however much it may grieve us to hear they. They "yield the peaceable fruits of righteousness," and though bitter for a time, they ultimately become sweet to the taste. When, after the literal sun has been hidden under the clouds for days, and a mantle of gloom rested on all the works of nature for a season, then in a moment, with the suddenness of electricity, the sun leaps from behind the frowning clouds in all its meridian glory, O how delightful the change! and we are very apt to say, Why, I never saw the sun shine so brightly, and with such dazzling splendor, when, perhaps, in truth it did not shine any more brilliantly than it had done a thousand times before. It was the sudden contrast between the darkness and gloom that preceded the light that made us regard its seeming superior lustre with so much delight. When the soul travels in sorrow, and our Sun of Righteousness is hid for a season; when all the elements and powers of darkness exert their united forces in making the night of gloom more and more hideous; when the flesh with its lusts, the mind with its enmity, the heart with its unbelief, and the soul with its burden of transgression, all engage in doing violence; and when the very earth seems to groan and tremble under the weight of iniquity, violence, and "spiritual wickedness in high places;" then, even when our sorrow is greatest, when the darkness is most intense, and when the wild lashing waves almost go over us, and sure destruction seems to await us, we hear the sweet, yet trumpet-like, and authoritative voice of the Beloved calling us out of the deep gloom of night, saying, "Rise up, my love, my fair one, and come away." How great the effect! And how sudden the change that brings us such deliverance, comfort and joy. The Sun, joy, light and life of our spiritual delights instantly emerges from behind the frowning clouds, the darkness flies away as on the wings of the morning, the cheerless rains are over, the long dreary winter is past, and the joyful time of the singing of

birds is come. The deliverance is all the more glorious because the hand of God has wrought it. He, in his love and pity, did to our rescue come; and how securely can we now rest upon the sure word of promise. We can then adopt the language of David, when, after he had been similarly delivered, he said, "I will praise thee with my whole heart: before the gods will I sing praise unto thee." "The Lord is my shepherd, I shall not want. He maketh me to lie down in green pastures, he restoreth my soul, and leadeth me in paths of righteousness for his name's sake," &c. "And now I will add, that though the conflicts and trials of the poor, weary and burdened saint be great, yet Jesus, who was hated, reviled, persecuted and slain, but was revived again the third day, and in due time ascended upon high, will amply supply all the grace needed to make the burden light, lessen the pains of affliction, and raise them up, that they may sit together in heavenly places in Christ. He will never leave nor forsake them. His voice they will hear, and him they will follow. Eternal life he gives unto them, and they shall never perish. And how full of truth the lines—

"Not as the world, the Savior gives,  
He's an unchanging friend;  
Whom once he loves, he never leaves,  
But loves unto the end.

Else Satan might full victory boast,  
The church might wholly fall;  
If one believer may be lost,  
Then, surely, so may all."

To all the dear saints, and especially those with whom I had the privilege of meeting during my late tour among the churches east, this epistle of love is addressed. The Lord, in his kindness, love and power, be with you, brother Beebe, in your labors for the advancement of the truth, is my prayer.

Yours in the bonds of christian love, unity and friendship,

JOHN G. SAWIN.

MACOMB, Ill., April 16, 1873.

BROTHER BEEBE:—Brother John Byler, of this state, requested me, some time ago, by letter, to give my views through the "Signs" on John ii. 13-17, concerning the circumstance of Christ's driving the money changers and dumb brutes out of the temple; and I propose to do so briefly, by your permission. I wish, however, in the first place, to apologize to you, and to the readers of the "Signs," for intruding so often upon the columns of this medium of our correspondence. It has seemed to me for some time past that my name has appeared too often on its pages for one no more able to instruct and edify its readers than I am; but I do not know how to do otherwise, consistently with duty, and the wishes of brethren and sisters who write to me. I answer many such requests by private letter, and many are sent me which I feel unable to elucidate, and hence I let them alone; but some of

them I venture on the best I can. I hope that others who have made similar requests of me will have patience with me.

All four of the evangelists record this remarkable circumstance in the public ministry of Christ. Compare John ii. 13, Matt. xxi. 12, Mark xi. 15, Luke xix. 45. They all agree substantially, though some of them are more full than others.

It was the time of the feast of the passover that Jesus went to Jerusalem. He came to fulfill the law, and must therefore, as a man, and of the tribe of Judah, obey all its ritual, as well as all its holy and divine precepts, in the spirit of it, in behalf of his people. I shall not, I need not, explain the nature of the feast of the passover, in this brief notice of what Jesus did in the temple on this occasion; the reader can find a particular description of it in the 12th chapter of Exodus, and elsewhere. Jesus went into the temple; that is, perhaps, into that court or apartment wherein they paid in the half shekel tax or offering into the treasury.—Exodus xxx. 13. This tax was required by the law, and was appointed to be contributed annually by all that were numbered, and God himself ordained it; hence these contributions were legal and right, and neither Christ nor any one else could have found, nor did find any fault in this legitimate handling of money in the temple. But there was an illegal and dishonest handling and changing of money in the temple when Jesus entered it, by a class of avaricious and dishonest sharpers who were making money for themselves by defrauding the people, and robbing them of their cash. This is said to have been done by "selling oxen, sheep and doves, and by changing of money." Even the selling of oxen, &c., at this feast was lawful and necessary, when it was done fairly and honestly, and the law provided that an Israelite who lived too far off to carry or drive his offering to the distant temple, might turn his lamb or ox into money, carry it to the place of holding the feast, and there purchase such things as he desired. See Deut. xiv. 24-26. Selling those oxen, &c., to these citizens from a distance, at a fair and reasonable price, and at a proper place on the temple grounds, was not wrong or criminal; but the abuse of the practice, the defrauding and extortion upon the innocent and needy purchasers, was provocation that called forth the holy indignation of the Son of God. A practice which, when carried on for the accommodation and convenience of such distant worshippers, in a just and equitable manner, was right and honorable; when carried on for gain, and by robbing them of their hard earned labor, was called by the holy Jesus robbery and theft. The "changers of money" were a class of men who exchanged the currency of the Jews for that of

the Romans, to enable the former to pay their tribute to the government of Rome; and to exchange the Roman for the Spanish currency, to enable them to pay their legal tithe into the Jewish treasury. To keep such an exchange, or broker's office, in a proper place, and to deal justly and fairly, for the convenience of the people, could not be, and certainly was not objectionable, being a legitimate and secular business with which Christ did not meddle; but for a parcel of dishonest financial sharpers to avail themselves of one of the courts of the temple, the house of God, to open an exchange office, where they could take advantage of the throngs of Israelites and strangers resorting thither, taking advantage of and cheating them out of their living, was in the highest degree repugnant to the holy Redeemer's heart, and he charges them with making his Father's house a den of thieves, a house of merchandise. The holy place where God had placed his name, the house built for a house of prayer for all nations, (Isa. lvi. 7) had been polluted and debased by being used as a place of trade in oxen, sheep and doves, and made a house of merchandising for filthy lucre! Near the altar where the holy incense rose evening and morning unto God, are the greedy and avaricious money changers, as a den of thieves, robbing the honest worshippers of their living! No wonder that the holy soul of Jesus was provoked to righteous indignation, and his sacred heart to burn with divine zeal for his Father's house. In the heat of that burning zeal, and holy jealousy for the sacred place, enshrining so many emblems of the glory of God, he makes a scourge and drives them all out, men and beasts, and without ceremony or apology overturns the tables, saying, "Take these things hence: make not my Father's house a house of merchandise." "My house shall be called the house of prayer; but ye have made it a den of thieves."—Matt. xxi. 13.

About six hundred years before this, and a few years before the destruction of the first temple, Israel was guilty of similar abuses of the holy place, and the prophet charges them with making it "a den of robbers," and it was ere long destroyed. See Jer. vii. 11. I have thought that if the Savior had not exercised an overawing power over these guilty wretches, same how, and caused their guilty consciences to smite them, they would have attempted to resist him by their united force; but from the record they did not, but skulked out with shame, guilt and confusion. I do not presume, brother Byler, that Jesus struck any of the men, but likely he did the oxen, with the scourge; but his holy presence, his authoritative command, their shame and guilt and fear, caused them to leave the holy place. When Jesus was questioned afterward by



what authority he thus acted, he gave them no satisfaction, made no apology, and begged no favors. Israel had been solemnly warned of the righteous displeasure and indignation that would be provoked, provided they profaned and polluted the holy place; and the prophets from time to time had foretold the overthrow of both the temple and nation because of their transgressions, and it came to pass. Now Jesus, finding both this holy place and the nation polluted, foretells their dreadful overthrow by and by.

The above remarks on the literal circumstances and facts in the case as recorded by the evangelists, are perhaps sufficient to set forth my views of them in that respect; but as Israel after the flesh, their temple and their worship, were typical of gospel times and ordinances, I deem it to be more important to us to understand their application to our own times. The temple was erected by the order of, and according to the pattern given by Jehovah himself; and the gospel church was organized and her ordinances and practices established by Christ, her Head, King and Lawgiver. It was not only right, but a bounden duty for Israel to pay their tithes as required by law, and to contribute of their substance as the Lord required; but it was wrong for their rulers or officers to exact more from the people than the law required, and provoking to God for them to adopt modes of collection contrary to the law. So with the gospel church. It is a duty, by the command of Christ and the apostles, for members to contribute of their substance for the poor, and for the support of the ministry, and other church purposes, according as the Lord has "prospered them," and as every man shall "determine or purpose in his heart." He is to sow liberally, to give cheerfully, but unostentatiously and humbly. But for such members, or for any one professing to be a follower of Christ, to contribute for religious purposes contrary to the above rules, is wrong; and if he do so to be seen of men, or to secure their applause, or to attain to some honorable station in life, he not only fails to honor God, and to reap a disciple's reward, but provokes his righteous displeasure, and brings reproach upon the cause of religion. It was right, being required by law, for the Hebrews to meet annually at their temple at the feast of the passover to make their offerings to God; but it was not right for them to go there to hold a frolic, to sit down to eat and to drink, and to rise up to play. So it is right for the saints to meet at the houses they have built for the public worship of God; but it is a reproach, a mockery, an insult to Almighty God, to turn his sanctuary into a church fair! (The Lord pardon such a misnomer.) To mix prayers with amusements and festivity! It is right and commendable

for a man to contribute liberally to every call made upon him by the laws of Christ, in a proper way, and for a proper end; but it is reproachful and disparaging to the name and cause of christianity to contribute money, or any thing else, to aid in religious festivals. It is right to meet in the house of God to hear and join in the worship of God, who is a Spirit; to join in praise, prayer and thanksgiving in the spirit; to hear with solemn awe, reverence and delight the proclamation of his eternal truth; but it is derogatory to, and a burlesque upon the name of the sacred cause of religion, to go there to hear a political harangue, a total lecture, a tune on the organ, &c., to say nothing of the strawberry, ice cream and oyster festivals; the sacred (!) fishing ponds, church tableaux, church lotteries, ladies' fairs, church post-offices, grab-bags, pound cake auctions, ladies' elections, and— and—excuse me, reader, I cannot enumerate them all, for there are the sacred exhibitions in the church, (house) of the sublime scene of Jacob's ladder, of the great red dragon, of the mother of harlots, &c., displayed in gaudy colors, all brought into the house of God for the purpose, ostensibly, of raising money to aid in the salvation of sinners, and to push forth the Redeemer's kingdom! Reader, let us pause, and suppose a case, for a moment. Suppose that the Lord Jesus, who once bore the contradiction of sinners, the contempt of the worldly wise, who commanded seas and storms and legions of devils, and they obeyed him; who, with holy indignation, drove the profane out of his temple; who wore a crown of thorns, was nailed to the shameful cross, and there grappled in awful agony of soul and body with the tremendous load of our black crimes, with the powers of darkness, and with the incensed vengeance of offended justice and the wrath of God, but who is now exalted to a throne of such dazzling glory that the highest seraphim veil their faces and cast their crowns before him, thrones and dominions and principalities and powers being made subject unto him, and ten thousand times ten thousand and thousands of thousands of angels minister unto him. I say, suppose, dear reader, this exalted Redeemer, Lord of lords, and King of kings, should suddenly intrude his presence into one of these modern temples of worship, in the very midst of their gay and festive religious mockeries! Suppose he should! What then? Oh, my God! Have pity, have mercy upon the well meaning but deluded youth who are present! I have thought, brother Beebe, that the preacher in charge, and the leaders of the congregation, would only have to glance a look at him whom they were so shamefully mocking, to quake in his presence, and he would have but to turn one awful gaze of fiery indignation upon

them, one frown of holy wrath, to blanch their cheeks with fear and terror, and cause them to skulk, yea, to fly his presence! Instead of their exclaiming, in holy ecstasy, "Come, Lord Jesus," I venture to say that their cry would rather be, "Mountains and rocks, fall on us, and hide us from the face of him that sitteth upon the throne, and from the wrath of the Lamb." I have thought of late, in view of such abominations, that nothing less than the long-suffering patience of the God of grace prevents his severest judgments from falling upon our nation. May he withhold them for the elect's sake!

I did not expect to write half so much, but the subject might still be enlarged with profit.

In affliction, I am yours to serve,  
I. N. VALMEMER.

DENTON, Texas, April 5, 1873.

BROTHER BEEBE:—I have been reading your valuable paper, and am so well pleased with the doctrine for which it contends, that I desire to become a subscriber to it. I was born in Perry Co., Tennessee, March 19, 1842. My father moved when I was small to Arkansas, and my parents were Old School Baptists soon afterward. But I was unconcerned about the salvation of my soul until I was in my seventeenth year. Until that time I thought myself as good as anybody, and better than some who professed to be christians. But when it pleased the Lord to show me my true condition, I began to try to get religion, as I had been told I could. But I was compelled to doubt it; for it appeared to me that if there had ever been a time that my sins might have been forgiven, that that time had passed. I searched the bible, hoping to find something to rest upon, but soon would lay it down and retire to some lonely place, with the words pressing me down, Guilty, guilty. The soul that sinneth, it shall die. I felt unfit to be company for anybody, and would gladly have exchanged places with the beasts, which were not under the sentence of the law. But I could see the justice of the law, and a beauty in the government of God; but for me, hell was my portion. Still every breath I breathed when awake (and but precious little did I sleep) was in prayer, God, be merciful to me, a sinner. I thought I should soon die and sink down to hell. But I desired even in that case, to go praying. While thus exercised, I attended a Methodist meeting, and they called on all who wished to be prayed for to come forward and kneel. I went, but while there it seemed that the moment had come in which I must sink down to hell, and really I felt as though I was sinking, and that the blame was all my own. But I hope it pleased the Lord to catch me as I fell. Then followed a season of joy in which I thought I could see the beau-

ties of God's way of salvation by grace alone; and I undertook to tell them all about it. I cannot tell how long I talked, nor what I said. When I got through, a call was made for members to join the church, and I joined. The parson desired me to go with him after meeting, for he wished to talk with me. I went with him, and he said he desired that I should enter the ministry at once; but I told him to wait, and I would read the bible, and try to be reconciled to the will of my Savior. But the more I read the less I believed that I was ever to preach the Methodist doctrine, for it did not agree either with the scriptures, or with my own experience.

I suppose about twelve years passed, in which we at the South suffered our share of the war, that was raging. I have been a member of the Old order of Baptists for the last six years, and until last May I rested easy in regard to preaching the gospel. It appeared to me, that, ignorant and unworthy as I am, there is a work for me to do. But there are times when I conclude that I get further into the dark than the Lord suffers his ministers to go; but of this one thing I am satisfied, that salvation is of the Lord. But I seldom hear it preached by those who preach around me. The Campbellites, Mission Baptists, Methodists and Presbyterians, and I don't know what other kinds, are numerous, and there are a few Old Baptists here; these with my bible, and an old volume of the "Signs of the Times," afford me much comfort. The "Signs" sets forth the doctrine which I believe and love. I wish you to enroll my name as a regular subscriber.

Please give me your views on Isaiah lxvi., but if you are too much crowded to write your views, please extend the request to brother J. F. Johnson, of Ky., if he is still living, or to any one of your able writers. May God grant that in his Light, we may have light, is the prayer of your unworthy brother.

SAMUEL TURNER.

## APPOINTMENTS.

Eld. A. Cottrel desires us to publish the following appointments:

On Saturday before 1st Sunday in May, at 3 p. m., at Timber Creek Church, Marshall Co., Iowa.

At brother Wm. Rolls, on the funeral occasion of his wife, on the first Sunday in May, at 11 a. m. At Monona Co., Iowa, the third Sunday. At brother Antles, in Jasper Co., Iowa, on the fourth Sunday, at Green's Grove, where my membership is. Then the first Sunday in June with the Mt. Pleasant church, Henry Co., Iowa. On Wednesday night at brother Dewey's. On the second Sunday, at West Liberty church. On Tuesday night with the Sugar Creek church. On Thursday evening with Little Cedar church. On Saturday before the third Sunday at Round Prairie church. I request the brethren at West Liberty to convey me from place to place.

## EDITORIAL.

MIDDLETOWN, N. Y., MARCH 1, 1873.

## THE POWER OF AN ENDLESS LIFE.

The life which we derive from the earthly Adam, which animates our fleshly nature, began when man became a living soul, an animated being; but the sentence of death was passed upon it in the day that man became a transgressor of the law of God. By an irrevocable decree from the immutable God the stern sentence of the law was pronounced upon Adam, and as all his undeveloped posterity were in him when he sinned, by his offence they were all made sinners, and all were embraced in the sentence of death which was passed. The holy apostle says, "Wherefore, as by the offence of one man sin entered into the world, and death by sin; and so death passed upon all men, for that all have sinned."—Rom. v. 12. The life therefore which animates the sons of Adam, as his fleshly posterity, is not an endless life, and cannot exert the power of an endless life. It has no power to resist death, or to attain unto immortality. "In the day thou eatest thereof thou shalt surely die." And lest the man should put forth his hand and take also of the tree of life, and eat, and live forever, therefore the Lord God sent him forth from the garden of Eden, to till the ground from whence he was taken. So he drove out the man; and he placed at the east of the garden of Eden cherubim, and a flaming sword which turned every way, to keep the way of the tree of life.—Gen. iii. 22-24. The power of our mortal life is very limited. Death reigns over it, and death is passed upon it. Man in all his boasted ability cannot put forth his hand and take the fruit of the tree of endless life, for the flaming sword meets and repels him at every approach. This mortal life has not the power to shield the man from the infirmities, the pains, the groans and mortal strife attendant on our fallen and guilty state, much less to resist the reigning power of death and the grave. In contrasting the priesthood of Aaron with that of our Lord Jesus Christ, the former is said to be after the law of a carnal (fleshly) commandment, and the priests of that order could not continue long in the priesthood by reason of death. Men of infirmities were eligible to that office; but they had no power to give to those of their priesthood a life which they did not themselves possess. Ceremonially they offered gifts and sacrifices according to the law of a carnal (fleshly) commandment. But the law made nothing perfect; it was only typical of the bringing in of a better hope, by the which we draw nigh unto God. "For what the law could not do, in that it was weak through the flesh, God sending his own Son in the likeness

of sinful flesh, and for sin, condemned sin in the flesh; that the righteousness of the law might be fulfilled in us, who walk not after the flesh but after the spirit."—Rom. viii. 2-4. "For [says Paul in the same connection] the law of the spirit of life in Christ Jesus hath made me free from the law of sin and death." This law of the spirit of life in Christ Jesus is the same power of an endless life spoken of in Heb. vii. 16, compared with which all earthly power fades into vanity and nothingness. The law of a carnal commandment could make nothing perfect: by its deeds no flesh could be justified in the sight of God. For if a law had been given that could have given life, verily righteousness should have been by the law. There would have been no necessity for the bringing in of a better hope. "For there is verily a disannulling of the commandment going before, for the weakness and unprofitableness thereof." The powers of our natural life can only extend to natural things, to till the ground out of which man was taken, and that only to a very limited extent. Although, before sin entered, man was crowned with glory and honor, and held dominion over the whole animal creation, yet now we see not all things put under, or in subjection to him. "Man being in honor abideth not: he is like the beasts that perish."—Psa. xlix. 12. Man by reason of mortality has no more power to perpetuate his existence than have the beasts that perish. "Is there not an appointed time to man upon the earth? Are not his days also like the days of an hireling?"—Job. vii. 1. "Seeing his days are determined, the number of his months are with thee, [with, or in the hands of God] thou hast appointed his bounds that he cannot pass." "If a man die, shall he live? All the days of my appointed time will I wait till my change come."—Job xiv. 5 & 14. In view of the impotence of mortal life, may we not with the psalmist pray, "Lord, make me to know mine end, and the measure of my days, what it is, that I may know how frail I am. Behold thou hast made my days as a handbreadth, and my age is as nothing before thee: verily every man at his best estate is altogether vanity."—xxxix. 4, 5. If then all that is born of the flesh is flesh, and all flesh is grass, and all the goodliness thereof is as the flower of the field, which withereth and fadeth, how great must be his infatuation to believe that he can control his eternal destiny, when he has no power at all to perpetuate his mortal existence! Yet men will feel insulted and offended if we tell them that only the Spirit of God can quicken them and make them spiritually alive. They will generally admit that diseases and death are beyond their control, but they still imagine themselves able to quicken themselves into spiritual life,

and secure for themselves crowns of immortal glory.

"But we see Jesus, who was made a little lower than the angels for the sufferings of death." We see him as "God manifest in the flesh," partaking of the same flesh and blood of which his people are partakers, in a body of flesh, under the law, bearing the sins of his people in his own body, and suffering for them; while he held his unchangeable priesthood by the power of an endless life; yet the body he offered up was subject to death, a mortal offering, yet an immortal Priest. His priesthood is not after the order of Aaron, but after the order of Melchisedec, without beginning of days or end of life, abiding forever in his priesthood. But the offering which our immortal Priest laid upon the altar, and offered without spot unto God, was the body of his flesh, in which body of flesh all the seed of Abraham were embodied; so that in dying he died their death, expiating all their guilt, and bearing their sins in his own body on the tree. "Surely he hath borne our griefs and carried our sorrows;" "But he was wounded for our transgressions, he was bruised for our iniquities; the chastisement of our peace was upon him; and with his stripes we are healed."—Isa. liii. 4, 5.

If he had not taken our flesh, and the transgressions of his people, death could have had no power on him; but he took on him the seed of Abraham, and the iniquities of all his people were laid on him, and under the law which his members had transgressed he was put to death in the flesh; but his immortality did not, could not die, or it would not be immortal. The offering was prepared for the suffering of death; but the Priest, by the power of an endless life, had power to lay down his life, and power to take it up again. The power of death could seize the offering, when laid upon the altar by the immortal Priest; but death could do no more; the Priest possessing the power of an endless life was able to destroy and utterly abolish death, and bring immortality to light through the gospel. An endless life is an immortal life; a life over which death has no dominion; and this life is found alone in our Lord Jesus Christ. "He asked life of thee, and thou gavest it him, even length of days forever and ever."—Psa. xxi. 4. "But unto the Son he saith, Thy throne, O God, is forever; the sceptre of righteousness is the sceptre of thy kingdom: thou hast loved righteousness and hated iniquity; therefore God, even thy God, hath anointed thee with the oil of gladness above thy fellows. And thou, Lord, in the beginning hast laid the foundation of the earth, and the heavens are the works of thy hands. They shall perish, but thou remainest; and they shall wax old as doth a garment; and as a vesture shalt thou fold them

up, and they shall be changed: but thou art the same, and thy years shall not fail."—Heb. i. 9-12. These are some of the peculiar glories of the Son of God. "Which in his times he shall shew, who is the blessed and only Potentate, the King of kings and Lord of lords; who only hath immortality dwelling in the light, which no man approach unto: whom no man hath seen, nor can see; to whom be honor and power everlasting. Amen."—1 Tim. vi. 15, 16. "Now unto the King eternal, immortal, invisible, the only wise God, be honor and glory forever and ever. Amen." 1 Tim. i. 17. This life which is ascribed to Christ our blessed and only Potentate, we conceive to be the life and immortality of God himself. This life, the apostle John testifies, was with the Father, and was manifested." 1 John i. 2. It is hid with Christ in God. Col. iii. 3. And this life as exemplified in the resurrection of Christ from the dead, and is called the glory of God.—Rom. iv. 4, and in Eph. i. 19-23, it is called the "Exceeding greatness of his power to usward who believe according to the working of his mighty power, which be wrought in Christ, when he raised him from the dead, and set him at his own right hand in the heavenly places, far above all, principality, and power, and might, and dominion, and every name that is named, not only in this world, but also in that which is to come, and hath put all things under his feet, and gave him to be the head over all things to the church, which is his body, the fulness of him that filleth all in all." Such is the power of an endless life, as demonstrated in the resurrection of the crucified body of our Lord Jesus Christ, not only in his triumph over sin, death and the grave, but in his exaltation to the right hand of the Majesty on high. The power of his resurrection is the power of his endless life. In the "exceeding greatness of his mighty power," "God is gone up with a shout, the Lord with the sound of a trumpet."—Psa. xlv. 5. He has destroyed death, and him that had the power of death, and delivered them who through fear of death were all their lifetime subject to bondage. By the power of an endless life he has unbarred the doors of death, and spoiled principalities and powers, he has led captivity captive, and by this power he has opened the portals of eternal glory to all his members. The power of his endless life extends over all flesh, that he should give eternal life to as many as the Father has given him: it embraces all power in heaven and earth, and puts all things under his feet. It puts in his hands the keys of hell and death. It sets him upon his holy hill of Zion, seats him upon his Mediatorial throne, and crowns him with all the glory of the Father, and commands all the angels of God to worship him.

This power of an endless life through him is given to his body

and all his members, of whom he says, "I give unto them eternal life, and they shall never perish;" and because he lives they shall live also. "The sting of death is sin, and the strength of sin is the law; but thanks be to God who giveth us the victory through our Lord Jesus Christ." The same power of an endless life which quickened and raised from the dead the crucified Jesus, is that by which all the redeemed believe in God, as we have shown. Paul testifies that the exceeding greatness of God's power to usward who believe, is according to the working of his mighty power which he wrought in Christ when he raised him from the dead. It takes the same power to quicken us who were dead in sins, that was employed in the resurrection of Christ. "God, who is rich in mercy, for the great love wherewith he loved us, even when we were dead in sins, hath quickened us together with Christ, and hath raised us up together, and made us sit together in heavenly places in Christ Jesus our Lord." It is the power of Christ's resurrection and endless life that quickens and raises up all the members of his spiritual body; hence the assurance of their ultimate resurrection. "For if the Spirit of him that raised up Jesus from the dead dwell in you, he that raised up Christ from the dead shall also quicken your mortal bodies by his Spirit that dwelleth in you."—Rom. viii. 11. Christ alone hath this immortality to which no man can approach, and it is only by vital identity with him that the church which is his body are quickened by it. The life of the head and that of the body of Christ must be the same life; therefore Christ is the life of all his body and members. Paul says, "I live, yet not I, but Christ liveth in me." And John says, "Beloved, now are we the sons of God; and it doth not yet appear what we shall be; but we know that when he shall appear we shall be like him." And again, "If ye then be risen with Christ, seek those things which are above, where Christ sitteth on the right hand of God. Set your affections on things above, not on things on the earth; for ye are dead, and your life is hid with Christ in God. When Christ, who is our life, shall appear, then shall ye also appear with him in glory."—Col. iii. 1-4.

It is no wonder that they who are only quickened by sparks of their own kindling, should be profoundly ignorant of the power of an endless life, or that being ignorant of God's righteousness, they should go about to establish their own righteousness; but to his members it is given in the behalf of Christ, not only to believe in him, but also to suffer for his sake; that they may know him, and the power of his resurrection, and the fellowship of his sufferings, and be conformed to his death.

In conclusion, the deep and vital interest which the saints have in the Immortality of the Priesthood of Christ is beyond all comparison. Not by the law of a carnal, or fleshly commandment, but by the power of an endless life, the great High Priest of one profession who has passed into the heavens, and sitteth at the right hand of God, hath an everlasting priesthood, and by the power of his endless life, "He is able to save them unto the uttermost who come unto God by him, seeing he ever liveth to make intercession for them."—Heb. vii. 25. By the power of his endless life, he ever liveth, and therefore is able to save them unto the uttermost who come to God by him. And all that the Father giveth him shall come to him, and him that cometh he will in no wise cast out. None can come to God in any other way; for he is the way, and the truth, and the life; and he says, "No man cometh to the Father but by me." But however extreme may be the condition of those who come to God by him, he is fully equal to the work, and by the power of an endless life is able, and will save them to the uttermost. A dying thief, a persecuting Saul, or a blood-stained Manassah, he is able to make them whiter than snow, and to present them without spot or blemish before the throne, and he will surely raise them all up at the last day. How blessed is the prospect which our subject opens to the tried, tempest tossed saints, now in the body of this death, yet possessing this life, constantly vibrating between life in Christ and death in our members. These vacillating conflicts shall cease: death shall be swallowed up of life. This mortal shall put on immortality. The power of the endless life shall triumph over all our infirmities. Our relations to earth shall be dissolved, and our relation to our living and immortal Head shall be fully realized, and we shall be perfectly conformed to the image of our risen, exalted and glorified Redeemer.

### Change of Residence.

Brother Frederick Sibriel having moved from West Union, Ohio, to Point Pleasant, Vermillion Co., Ill., desires his correspondents to address him at the latter place.

### Marriages.

March 5, 1873, at the residence of the bride's parents, near Sugar Loaf, Orange Co., by Eld. J. N. Badger, Mr. S. Lewis Conklin and Miss Mary Rhodes, both of Sugar Loaf.

April 16, 1873, at the residence of the bride, near Middletown, by Elder Gilbert Beebe, James Price Esq., of this village, and Miss Jane Kirby, daughter of the late Noah Kirby of this town.

### Obituary Notices.

Please publish the obituary of our mother, **Elizabeth Kemper**. Her maiden name was O'Bannon. She departed this life Feb. 23, 1873. She was born in Fauquier Co., Va., Feb. 23, 1787, which made her 86 years old. She moved to Mason County, Ky., at an early day, and married Henry Kemper. From thence she moved to Fleming County, Ky., and from there to Madison County, Mo., in 1835, and lived a faithful Old Baptist up to the time of her death.

B. O. ALLEN.

Fredericktown, Mo.

**Absolem Peters** died Jan. 29, 1873, of heart disease. I had the pleasure of baptizing him and his wife four years ago, in April. He lived in Dark County, Ohio, and belonged to Providence Church in that county. He was born Nov. 6, 1814.

G. M. PETERS.

Please publish the death of my little daughter, **Lucinda McClain**, which occurred Dec. 6, 1872, aged 1 year, 9 months and 25 days. She was an interesting and affectionate child, greatly beloved by her parents, whose anguish of heart can be understood only by those who have seen their loved ones lie in the cold embrace of death. But she is gone to him who said, "Suffer little children to come unto me, and forbid them not; for of such is the kingdom of heaven."

We mourn no more our darling's death,  
Since Christ has called her home  
To mansions of eternal bliss,  
Where sorrow never comes.

It grieves us here to see her go,  
But only think of this,  
She's taken from a world of woe,  
To reign with Christ in bliss.

The tongue that prattled here below  
Is now employed above,  
To join the spirits of the just,  
To sing redeeming love.

Yours in love,

LOUISA McCLAIN.

DIED—At the residence of her father, in Anderson County, Ky., on the 23d of Nov., 1872, **Joanna Bickers**, consort of W. J. Bickers, and daughter of J. C. and Mary A. Gibbs, aged 19 years, 11 months and 15 days. Her disease was what the doctor termed puerperal fever, of which she was confined to her bed but a few days.

Our dear departed friend had never made a profession of religion, but she is in the hands of a just God, who will do right. She left an infant daughter, a kind husband, father and mother, brothers and sisters, to mourn their loss, which I do verily hope is her eternal gain.

And now may the God of grace be with and sustain them in their sad bereavement, is the prayer of your unworthy brother in the bonds of the gospel,

A. J. BICKERS.

DIED—In Appanoose County, Iowa, Nov. 18, 1872, after a protracted illness of four weeks, of typhoid fever, brother **Nathaniel Robison**, aged 50 years, 7 months and 9 days. Brother Robison was born in Delaware Co., N. Y., March 4, 1822, and at an early age was brought to see his condition in a state of nature, and, we trust, received the pardon of his sins, and in 1842 united with the Old School Baptist Church of Roxbury, in the same county. In 1855 he emigrated to Ogle County, Illinois, where he united with a church of the same faith and order, called Buffalo Grove, where his membership remained until he was called to join the church triumphant. He moved into Iowa, where he was deprived of church privileges. In the departure of our brother, the church has lost an orderly and useful member.

He leaves a wife and children, with other relatives and friends and the church, to

mourn; but we feel that our loss is his infinite gain.

May sister Robison be reconciled to the will of the Lord in her bereavement, is the desire of the church.

Yours in hope of immortality beyond this vale,  
J. W. ROUSE.

DIED—At his residence in Jasper County, Georgia, Dec. 21, 1872, after a week's suffering, of pneumonia, **Eld. James Stewart**, aged 60 years and 4 months.

As a minister of Christ, he was sound in the faith, consistent in walk and conversation, had great zeal, always regulated by knowledge. As pastor of churches, he was punctual and faithful in the discharge of duty. His heart and house were ever open to receive the lovers of truth. As a citizen, patriot, friend and counsellor, he was entitled to the greatest confidence, true to every trust. But much as we admired our brother for all the sterner qualities of life, at home he was the tender, devoted husband, the kind, affectionate father, striving to make all happy.

He leaves an afflicted widow, three children and several grand-children to mourn their great loss; but may the confident hope of his abundant entrance into glory assuage their grief, and may they be supported by him who does all things well.

Our brother was taken from the care of several churches, in the midst of his usefulness, in the vigor of mature judgment. May the Lord pity the destitute churches.

Soon after our brother's death, Eld. John W. Simmons, another precious brother, was stricken down suddenly by paralysis, and lived only a few hours. There are now only two Elders left in our (Ocmulgee) Association, after it has stood as a body for more than sixty years. Truly the hand of the Lord seems to be heavy, not only to the dear bereaved families, but to the lovers of the truth, the cause of Christ. May we all be still and know that he is God.

Your devoted brother,

WM. S. MONTGOMERY.

DIED—At her residence in Roxbury, Delaware Co., N. Y., Feb. 20, 1873, sister **Thurza Kilpatrick**, after a protracted illness of two years, aged 66 years. Her disease was consumption and rheumatism, she had been a great sufferer with her eyes for twenty years. During the two years of her sickness, by which she was deprived of going to meeting, her mind passed through many changes, yet she bore her sufferings with christian fortitude and died in the triumph of faith.

Sister Kilpatrick united with the Second Baptist Church of Roxbury, over thirty years ago, being baptized by Elder David Mead, and as long as she enjoyed health sufficient to allow of her going out, she was in her place at the meetings, the welfare of the church being uppermost in her mind; and when deprived of meeting with the church, her mind was not still, her anxiety being for their welfare. She was a firm and consistent believer in the doctrine of Salvation by grace, and delighted in seeing Jesus crowned Lord of all, and we may safely say that she earnestly contended for the faith once delivered to the saints, as long as she had strength to speak, which was until a day or two before her death, when she gradually sank down and breathed her last.

She has left her husband and five children, and a large circle of relatives, with the church, to mourn their loss, yet not as those who have no hope, believing it is her eternal gain.

She selected the text, 1 Cor. xv. 57, and hymns 262 and 1257, for the funeral occasion.

JOHN D. HUBBELL.

Please publish, by request of her husband, the death of **Mrs. Sally VanKleeck**. She departed this life May 15, 1872, aged about 60 years.



Sister VanKleek related to the Old School Baptist Church at Olive the dealings of the Lord with her, and was received in fellowship with them, and baptized by Eld. Wm. Warren, July 22, 1832, in which church she has held her membership, in good standing and fellowship with them, until her death. She always filled her place in the church when her health and circumstances would permit, and was ever ready to give the reason of her hope, and to relate the dealings of the Lord with her. She was sound in the doctrine of salvation in the Lord, by grace alone, and delighted to be with her brethren and sisters, to hear them talk of the glorious work and loving-kindness of her blessed Jesus. In her last illness she appeared to be resigned to the Lord's will, and ready to go and be with him who had taken her out of the horrible pit, and placed her feet upon a rock, and put a new song in her mouth, even praise to his name, and gave her a knowledge of her union with her blessed Lord, whom she desired to praise and adore forever in the mansions of eternal glory, where sin and sorrow never come, and the weary are at rest.

Sister VanKleek leaves a husband and children, with the church, to mourn; but we feel confident that their loss is her eternal gain.

Yours in hope of eternal life,  
L. H. TERWILLIGER.  
Olive, N. Y.

DIED—At his father's house, in Warren County, Illinois, March 14, 1873, brother **Samuel G. Vandever**, in the 21st year of his age. He was the son of brother John and sister Harriet Vandever, and grand-son of the long since deceased Eld. Charles Vandever. He has left his father and mother, three brothers and five sisters, to mourn their loss, but not without hope.

He received the evidences of the Spirit about two years ago, and related to the New Hope Church, on Saturday before the third Sunday of last year, what the Lord had done for him, and was received, and baptized by the writer on Sunday following, where he remained a worthy and consistent member until the Lord called him up higher.

Although his sufferings have been extreme, and his afflictions long, he bore them without murmuring, and seemed clothed with the whole armor of God, light, liberty, full assurance of hope, and a bright prospect of immortality beyond the grave.

Long before his death he requested the writer of this article to preach on the occasion of his funeral, which was complied with yesterday, in the church house at Greenbush, where his seat is now forever vacant, to a multitude of interested hearers, one of the largest audiences we ever saw on such an occasion, from Psa. cxxxix. 7. The services were closed by Elder I. N. Vanmeter, after which the remains were placed by his grand-parent's, to await the summons of his heavenly Master.

The parents and surviving relatives and friends have our warmest sympathies. May God in his great mercy ever sustain and comfort by his grace the aged father and mother.

ALSO,

DIED—Feb. 6, 1873, **Willie Wyatt Sheets**, infant son of C. D. and Lizzie B. Sheets, and grand-son of sister Arthusa Wyatt.

His last sickness was of about three weeks duration, and his sufferings were great, being of a scrofulous nature. He was never considered healthy from his birth, and the Lord relieved him by death, and took him to himself, and left his parents to mourn.

Rest, sweet Willie, rest,  
The Lord hath greatly blest;  
And whilst thou'rt torn from father and mother,

Thou'rt gone to rest with thy dear brother.

They lost their little Freddie just sixteen months before. As Jesus said, "Suffer little children to come unto me, and forbid

them not," I hope the two little boys are basking together in the smiles of the Savior. O that he may fit us all for that world where there will be no infants or adults, where age, station, sex or condition in this life shall make no distinction, but the little child shall be as large as the parent, but we shall be as the angels.

The writer preached at the funeral, on the 7th, from Rev. viii. 8.

May the Lord comfort the bereaved father and mother, and grand-mother, with the brothers and sisters that survive, with the fulness of his grace, is the prayer of yours to serve.

ALSO,

DIED—Jan. 20, 1873, at her son's residence, in Knox County, Illinois, **Love Kimbler**, aged 80 years, 8 months and 10 days. She was born in Fauquier or Loudoun County, Va., May 18, 1792, moved to Ohio, four years afterwards moved to Montgomery Co., Ind., lived there about twenty-five years, then moved to this state, and settled in Knox County, in 1851. When she joined the church is not known, nor when she left her native state, nor the date of her husband's death. They both died in the triumphs of living faith in Christ. Their family consisted of fifteen children, of whom but seven survive, (five daughters and two sons, to mourn their loss, besides many grand-children and great-grand-children; but they mourn not without hope.

She was one of the sweet singing women of Israel, whom the Lord had greatly blest with memory and a special singing gift. She was a member of Harmony Church, in Peoria Co., Ill., which she has left to mourn her departure. The Lord alone can fill her place with her brethren and sisters and dear children. Old age seemed to be her only disease. She died easy and happy, having a longing desire to depart and be with her blessed Savior.

Farewell, mother; sweet be thy rest, till he bid thee arise to hail him in mansions prepared in the skies.

The writer preached at her funeral, on the 23d, from Rev. vii. 1, by request of herself and children.

May the Lord bless the bereaved and surviving friends as he alone can bless.

R. M. SIMMONS.

## Associational Notices.

The Baltimore Association will be held with the Harford Church, in Harford Co., Md., commencing at 10 o'clock a. m. on Wednesday before the third Sunday in May, 1873.

Those coming on the P. W. B. Rail Road will be met at Magnolia, at 2 p. m. on Tuesday, and will find stages to Falston, where they will be met.

Those coming on the Northern Central R. R. will find stages at White Hall, about 10 a. m., for Jarrettsville, where they will be met on Wednesday.

Those coming from the south, through Baltimore, will take the Towson town car at 2:30 p. m., where they will be met on Tuesday.

JOSEPH G. DANCE.

The Delaware Association is to be held with the Welsh Tract Church, New Castle Co., Del., beginning on Wednesday before the fourth Sunday in May, 1873.

The Delaware River Association will be held with the church at Southampton, in Bucks Co., Pa., to commence on Wednesday before the first Sunday in June, 1873.

The Warwick Association will meet with the church at Warwick, Orange Co., N. Y., to commence on the first Wednesday in June 1873, at 10 o'clock a. m., and continue until Friday evening following.

The Chemung Association will be held with the Canton Church, Bradford Co., Pa., on Wednesday, Thursday and Friday before the third Sunday in June, 1873.

## YEARLY MEETING.

DEAR BROTHER BEEBE:—Please publish in the "Signs" that if the Lord will there will be a yearly meeting held with the Union Old School Baptist Church, two and a half miles north of Dayton, on New Tray Pike, on the fourth Sunday in June, and the Saturday preceding, at 10 o'clock.

A good supply of ministering brethren are expected.

Yours in love,  
LEVI BAVIS.

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IS PUBLISHED EVERY SATURDAY,

BY

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AT

MIDDLETOWN, ORANGE CO., N. Y.,

AT

ONE DOLLAR AND A QUARTER PER YEAR,

Payable Always in Advance.

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## The "Signs of the Times,"

DEVOTED TO THE

OLD SCHOOL BAPTIST CAUSE

IS PUBLISHED

ON THE FIRST AND FIFTEENTH

OF EACH MONTH,

BY GILBERT BEEBE,

To whom all communications must be addressed, and directed, Middletown, Orange County, N. Y.

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Two dollars per annum, in United States currency, or what may at any time be equivalent to that amount in Gold or in Canada Bank Notes.

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DEVOTED TO THE OLD SCHOOL BAPTIST CAUSE.

"THE SWORD OF THE LORD AND OF GIDEON."

VOL. 41.

MIDDLETOWN, N. Y., MAY 15, 1873.

NO. 10.

## POETRY.

### ACROSTIC.

"Signs of the Times," on thy pages we trace  
Inviolate a love that time can't efface,  
Gendering between brethren born of one  
Seed,  
Not of flesh, nor of blood, nor yet of man's  
deed,  
Selected by God's own pleasure and will,  
On earth his purpose and work to fulfill.  
Free grace hath made known this love ex-  
isting,  
To the saints, as they travel, on this grace  
subsisting.  
Heaven rains down this grace from above,  
Eternal, everlasting, unchangable such  
love.  
Traveling through troubles, in weakness  
and fear,  
In heaven, my brethren, we soon shall ap-  
pear.  
May God, in his mercy, my brethren, in-  
dite  
Epistles and matters of love when you  
write,  
Selecting such themes which our hearts  
shall unite.

J. TAYLOR MOORE.

Georgetown, Ky.

### PSALM CIX. 6.

Lay to thine hand, thou jealous God,  
The gates of hell break down,  
Avenge the honor of his blood  
And glorify the Son.  
O let the proud accusers' cry  
Blasphe my cause no more.  
O, clothe thy word with energy,  
Defend it with thy power.  
Convince thy common foes, and ours,  
That dear Immanuel's blood  
The bliss effectually secures  
Of all for whom it flowed.  
Thou hast engaged thy saints to cleanse,  
For thus thy covenant runs:  
Never will I recharge those sins  
My grace hath deem'd my Son's.  
He will not from my saints depart,  
But of his travail see;  
He'll write my law upon their heart,  
Lest they depart from me.  
Pardon their blasphemy who say,  
Thy own may from thee fall,  
And, clothed with righteousness to-day,  
To-morrow forfeit all.  
Though Belial's sons thy word deny,  
We would thy word believe.  
What! can the Strength of Israel lie?  
Can truth itself deceive?  
But God's foundation stands secure,  
And each assault defies;  
Else has Almightiness no power,  
No ever watchful eyes.  
Could Jesus' blood in vain be poured,  
To needless purpose flow?  
We dare not thus deride thee, Lord,  
Nor have we learned thee so.

## CORRESPONDENCE.

REISTERSTOWN, Md., April 17, 1873.

ELDER BEEBE—DEAR BROTHER  
IN HOPE:—Some time since I re-  
ceived a request from brother D. F.  
P. Montgomery, of Georgia, for some  
thoughts from me, through the  
"Signs," upon Psalm cxvi. 3. I did  
not then feel, nor do I now, that I  
have any more light upon the subject  
than brother Montgomery himself  
has, and so I have hesitated about  
writing at all. Besides, the subject  
has appeared so great and so excel-  
lent that it has almost seemed like  
"darkening counsel by words with-  
out knowledge," to attempt to say  
anything about it. But the same  
objection would be true of any other  
portion of scripture, and so to day I  
feel like presenting a few thoughts  
upon it. It reads thus: "The sor-  
rows of death compassed me, the  
pains of hell gat hold upon me. I  
found trouble and sorrow."

However true it may be that Da-  
vid in all his songs celebrates his own  
personal experience, yet it is equally  
true that very often in them he de-  
scribes the life of the Savior in his  
incarnation. This we learn from the  
apostles, who often quote the psalms  
in testimony of the character of Je-  
sus. But even those portions of  
them that do not so directly refer to  
the person of our Savior, do refer to  
the experience of his disciples, and  
thus indirectly to him; because in  
all things there is fellowship between  
him and them. He endured all their  
sorrows and partook of all their joys,  
and on the other hand, we are made  
to know the fellowship of his suffer-  
ings, and shall know the fellowship  
of his glory. I mention this, because  
in presenting some thoughts upon  
this text I wish to show how it ap-  
plies both to Christ and his disciples.

I believe the text refers directly to  
the work and sufferings of the Savior  
in the incarnation. "He made him-  
self of no reputation." He was a  
man of sorrows and acquainted with  
grief. He was bruised, and he was  
wounded, &c. These are some of  
the descriptions of his low estate,  
with which the prophecies are filled.  
In the fifty-third chapter of Isaiah  
there is a more touching description  
of his sorrows than human minds  
could have contrived. His whole  
life was a continued scene of trial  
and affliction. He truly had a bap-  
tism to be baptized with, and he was  
sorely straitened until it was accom-

plished. The reason of this was sin,  
—our sins, which were laid upon him.  
He indeed was holy, harmless, and  
undefiled, and separate from sinners.  
Yet he bore our sins, and was beaten  
for our iniquities. The sorrows of  
his life, the anguish of Gethsemane,  
were not sufficient. The law of God  
had said, "The soul that sinneth it  
shall die." However great the an-  
guish, however heavy the stroke, the  
law was not satisfied, and could not  
be, without the death of the sinner.  
Where the sin is found, there the  
blow must fall. Our sins were laid  
upon Christ. The law found them  
there, and he must pay the penalty.  
So the Son of God must die. So it  
was literally true that the sorrows of  
death compassed him, and the pains  
of hell gat hold upon him. Death  
and hell were the enemies he must  
meet and subdue. This dread scene  
began to appear in the garden. It  
was not simply physical pain that he  
endured. SIN was upon him. This  
made his soul exceeding sorrowful,  
even unto death. This wrung from  
him the bloody sweat. This called  
forth the agonized cry, "If it be pos-  
sible, let this cup pass from me." Let  
us remember how closely he was  
identified with his people. While he  
had no sin of himself, yet he had so  
taken the sins of his people that he  
could feel them, and loathe and abhor  
them, as every convicted one must,  
only to an infinitely higher degree.  
Thus he was sorrowful in the garden,  
not only because of the expected ag-  
ony of the cross, but because of the  
sins which had called him to endure  
this agony. The death of the body  
upon the cross, the physical anguish  
he there endured, was not in itself  
alone sufficient to make his soul sor-  
rowful unto death. It was the pres-  
ence of sin, and its burden upon him,  
that wrung from him the cry, even  
as the convicted sinner prays for  
freedom from sin, rather than from  
its punishment. This was the cup  
that he drank to the dregs; this the  
baptism he must be baptized with.  
But we follow him through the waves  
that rolled over him. Trouble and  
sorrow met him in every step of his  
way. Only once is it said of him  
that he rejoiced. Often do we read  
of his weeping. And this was in con-  
sequence of sin.

To look at his sufferings, considered  
simply in the light of physical an-  
guish, is to have but a dim and par-  
tial view of their value and meaning.  
Thousands of martyrs have been put

to as cruel a death. Even false  
teachers have yielded their lives for  
their faith. We must look for some-  
thing more than this in Jesus. One  
may read his life and weep over the  
tale of sorrows, as they would weep  
over the sorrows of a fellow man.  
This is but seeing in Christ a suffer-  
ing man. We must see more. We  
must see the *Sin-bearer*, the sacrifice.  
Unless we see in connection with,  
and underlaying all his pains, sin,  
even our cruel sins, nailing him to  
the cross, we have entirely failed to  
apprehend the force and meaning of  
his sufferings.

But let us remember, too, that the  
sins he bore were *always* before him;  
that all secret sins were set before  
him, in the light of God's counte-  
nance; that all their exceeding mul-  
titude and enormity were known al-  
ways to him; then we shall be  
prepared to feel that we cannot fully  
realize the force of the text. As  
much as the convicted sinner feels  
overwhelmed by a sight of his great  
transgressions, yet if all at once they  
should be set before him, and he  
should feel just how exceeding vile  
they are, he could not endure the  
sight for a moment, and would learn  
that what he has seen, compared to  
the great aggregate, were but as a  
drop of the bucket. Yet they were  
all present with the Savior. Our  
most secret sins were set in the light  
of his countenance.

Notice, too, how strong is the lan-  
guage of the psalmist. He was *en-  
compassed* by the sorrows of death.  
The pains of death had *gotten hold*  
upon him. The complaint is not of  
one who expects trouble, but of one  
who is already in the midst of it. It  
is a cry for help. It is a cry to God,  
the only helper. Thus Jesus' cry  
goes up together with his people's.  
He, our Leader, was delivered; and  
as he came forth triumphat over all  
his foes, so his people shall be more  
than conquerors through him.

Thus far I have confined myself to  
the sufferings of the Savior; but  
there is yet a portion of the subject  
that I feel like presenting. There is  
a *fellowship* of his sufferings which  
every saint must experience. This  
I wish to say a few words about.

The christian's experience of heav-  
enly truth is always interesting. The  
substance of it is common to every  
believer. It is abundantly traced in  
the scriptures. It is linked insepa-  
rately with every principle of spiri-  
tual truth. Yet I hesitate to speak of  
this, more than of almost any other

thing. One reason of this hesitancy is that there is such a "diversity of operations."

There are certain great truths that are always taught, and will be recognized more or less clearly in every genuine christian experience. All who are taught of God will feel that they are the chief of sinners, that they have no righteousness, and no strength to work out one, and that their salvation is of the Lord. But right here it may be that their experiences diverge. One was driven into the very blackness of darkness, could neither eat nor sleep, and was ready to die; and when delivered, was raised to the third heaven of joy. Another cannot tell so vivid a story; he was not so overcome with despair, on the one hand, nor with joy on the other. He hears the experience of the first, and concludes he must be mistaken in his. He hears glowing descriptions of sorrow and joy in preaching, which sin, on the one hand, and joy on the other, produces, and while he says, I know that I am that great sinner, yet he concludes he has not felt all this so keenly as described, and so writes bitter things against himself.

This makes me feel a hesitancy in writing upon this subject. It is impossible to fix a standard in these things. Perhaps those who have had a more exalted experience would not be satisfied with a less exalted description; while on the other hand those whose feelings have not been so fervid would be discouraged by an exalted description. Now ALL believers come to know the *same things* in their experience, but let each bear in mind that the *truths learned*, and the *feelings produced* by those truths in us, are altogether different things. The question is not, What have you felt? but, What have you been taught?

The sinner, when awakened, will feel that he is a sinner, as he never knew it before. The declarations of scripture which describe the whole race of mankind as they abide under sin and the curse, he will feel describe him in particular. He will feel that it is *his heart* that is deceitful above all things and desperately wicked. Formerly he had not known this. Perhaps he had regarded himself with much complacency. Now he feels nothing but loathing of himself because of sin. And over all this sense of sin hangs the thought of its being against a holy and just God. He is constrained to acknowledge, like David, "Against thee only have I sinned, and done this evil in thy sight." He now feels that the judgments of God against sin are just. He has not one word of fault to find with the law that condemns him. His whole soul loves the law. It is holy, just and good; but he is carnal, sold under sin. He now condemns himself because of sin, as much as he sees he is condemned by

the law. He loves the commandments, and hates the transgression. Then he strives to flee from his sins, but iniquities compass him about; they hedge him in on every side; they prevail against him. The canker has eaten into his soul; it has covered him with wounds, bruises and putrifying sores, so that there is no soundness in him. Can he help being troubled?

Now I believe that this much every believer can say he has felt, and knows it to be true. This is the beginning of christian experience. It is *sin* that troubles the soul. He does not think so much of the *death* he must suffer, as of the guilt that burdens him. Could all thought of punishment be removed, yet still he would lament in bitterness of spirit for sin. At first he thinks to escape from this bondage. He fancies he can see avenues of escape. He flees to one and to the other; but soon he learns the fact that he is surrounded, that there is no way of deliverance, that iniquities compass him about. Thus the sorrows of death gather nearer, and the pains of hell get hold upon him. They give him no rest. He shall find no rest till he finds it in the Savior.

But many say, I cannot tell when this began with me. I cannot point to the time when I first saw myself a sinner, neither can I tell when I first rejoiced in Christ as my Savior. Well, what of that? Is it not enough that you *have felt* your wretched vileness, that you *do now* believe and hope in Christ? There have been those who have been followers of God from childhood. I instance Samuel, Jeremiah, and John the Baptist. I do not suppose they could have told when this work began with them. Sufficient was it for them to know that they were following the Lord.

Perhaps you say, If I only had such an experience as others. Did you ever think that it is not recorded of any of the eleven that they had such an experience as Paul? Yet because of this they did not question their interest in Christ. Why should we wait for Paul's experience, since none of the other apostles had it? Is it not enough that we have felt Paul's need to be our need?

Thus we are brought down to these troubles and sorrows, that we, too, may learn to call upon the name of the Lord. Our case is an urgent one, and we need a present helper. In this condition we feel that none but an almighty arm can save us. We are sure that if Jesus saves us he must be divine. Once we thought we could do a great deal in this matter; now none but Jesus can help us, and we cry unto him. And as faith reveals him to us, passing through the flood, and overcoming all enemies, and the sweet assurance springs up that it was for us, we can rejoice with joy unspeakable and full of glory. The peace of God fills our heart.

Our toiling is over, and we *rest*; our troubles are removed, and we rejoice. We find ourselves hoping in the Lamb, and how sweet his name sounds! He has delivered us from death and hell, from trouble and sorrow. Sin was our trouble, and he has made us righteous in himself. O how this breaks the hard and stony heart! How it melts the soul to tenderness! How easy it is now to love the brethren. Here is no room for strife and debate; angry passions cannot exist here. Ten thousand talents have been forgiven, and we can forgive the few pence our brother owes us. When we cannot forgive, it is full evidence that we have lost the sense of being forgiven.

May God bless this to the comfort of brother Montgomery, and all the household of faith.

F. A. CHICK.

DEAR BROTHER BEEBE:—Though a new subscriber to the "Signs," and very weak, yet I will venture to pen a few thoughts on the support of the gospel ministry, and in order thereto I will, as a starting point, call your attention to Paul's first letter to the Corinthian brethren, ninth chapter and ninth verse. "For it is written in the law of Moses, Thou shalt not muzzle the mouth of the ox that treadeth out the corn." Experience teaches that there exists an intimate relation between the visible prosperity of the church of God on earth and the ministry, and to us it appears plain that the apostle intended in this chapter to set the matter before the Corinthian brethren in a plain way, that they might understand what their duty was toward their ministers. Preceding this text, there are a number of questions asked in such a manner as to clearly set forth that the gospel minister is entitled to his support for himself and family; and in proof of his position, he adds the text, it being derived from the typical priesthood in the typical Israel, Israel being a type of the church, and her priests a type of the gospel ministry. Now, if in the apostle's day it was good authority, it undoubtedly remains the same in our day; and as the apostle referred to the law for a rule, we may safely apply to the same source for instruction on the same subject. How was it under the law? Out of the twelve tribes one tribe was taken for the priesthood. These were forbidden to have any possessions among the children of Israel. In reality, their portion was to be the Lord, and for their natural support the eleven tribes were to give the tenth of their increase and this, with the various allotment from the offerings, were to be their support. Therefore "Thou shalt not muzzle the mouth of the ox," &c. From the above we see how the priests were provided for, and their families. Again, the apostle, in testimony of the above, adds, "Even so bath the

Lord ordained that they that preach the gospel shall live of the gospel." Therefore the minister is forbidden to entangle himself with the affairs of this life; but according to the above rule he is to give himself wholly to the work of the ministry, that his profiting may appear, and for his support, it being that which he receives of their carnal things. We see that Israel in the type received chastisement for withholding the tithes and offerings, or in other words, for failing to furnish their priests. They had blasting and mildew. And if those in the type were chastened for neglect of duty, may we not ask, Will not those of the anti-type be chastened if they neglect a similar duty? Is not this one cause why Zion languishes? The enemy has taken advantage of the children of Zion, by telling them that if they remunerate their ministers they will soon be carried off with modern missionism; this agreeing also with our old covetous nature, we have been overcome, and have left our ministers to brave the storm without assistance from the church. Hence we see they have to entangle themselves with the worldly affairs of this life, laboring incessantly, almost day and night, trying to fill their place both in their family and in the work of the ministry. Thus we see the church of God is neglected, and we hear the children cry for bread, and there is none to break it unto them; consequently Zion is in a cold languishing state. My dear brethren, how often we hear members of churches who are destitute of a minister say, "Unless we can get a preacher the church is bound to dissolve; for we cannot keep house unless we can have some one to go before and break to us the bread of life. Dear brethren, do tell us what is the matter? Why is it that so many churches are destitute? May we not ask, Is it not simply because the church has not made provision to lighten their burthen, and therefore they have to labor incessantly, and have no time to visit any but the church where their membership is? To us the foregoing is plain, and the only reason. Remember, brethren, the Lord said to Israel, Bring all your tithes and offerings into my house, that there may be meat in my house, and I will pour you out a blessing. Make adequate provision, brethren, for the support of your ministers. And we believe, and are sure, that you can have some one of God's chosen ministers to go before you, and break to you the bread of life. If you ask how this is to be done, we refer you to the parable of the laborers in the vineyard, Matt. xx. The first was to receive a penny, (the sum being set, made a stipulated agreement) which we think answers to the priesthood under the law. The others were to have whatever was right; and we see they all fared alike, showing dem-



onstratively that as the typical priest received his support, so the ninth and eleventh hour laborers, setting forth the gospel ministry, are entitled to what is right, that is, a living for themselves and their families, the same now as in the days of the apostles. Not that one be eased and another burned; not that the ministry bear all the burdened, while their fellow-servants bask in luxury and ease. No, my dear brethren, we are commanded to bear one another's burdens, and so fulfill the law of Christ. Let me here remark that that law is a law of perfect equality. It is not that I and Barnabas alone have to labor. Who goeth a warfare at his own charges? Who feedeth a flock and eateth not of the milk thereof? And in the early days of the church they had all things common, and as every man had need, so he received. Therefore thou shalt not muzzle the mouth of the ox, &c. Hence we see the relative duties of both minister and church. It is required of the minister to give himself wholly to the work of the ministry; and it is required of the church to assure him that he shall have what is right, so that he need not entangle himself with the worldly affairs of this life. Therefore it appears plain to us that we have a complete rule given, not by a board of either home or foreign missionaries; neither is it given by any of the so called benevolent societies, or theological institutions; but it is given by Jesus Christ and his apostles. Paul, who had no family, declared that he had the right to forbear to labor; that he had a right to partake of their carnal things, and asked that he might be forgiven his wrong in not doing so; and we believe his words mean something.

Now, my dear brethren in the Lord, if we will return to the old landmarks, and inquire for the old paths, and when we have found them walk therein, trusting in the Lord for his Spirit to guide us, not fearing to do right because hypocrites have made a mock, you will then see Zion appear different to what she does at present. We would then see under-shepherds plenty to distribute the food to the flock, in its scattered condition; and the churches would be visited often, and encouraged by the coming of brethren in the ministry, like the coming of Titus; not merely to preach once a month, but whenever and wherever deemed necessary, giving themselves entirely to the work of the ministry. We should pray the Lord of the harvest to send faithful laborers into his harvest, and be careful on our part to make adequate provision for those already in the field. The brethren being prompt in the discharge of their duties, and always, when possible, filling their places in the church, how different Zion would then appear, and how gloriously she would march through this world of sorrow,

fearing no evil. One could chase a thousand, and two put ten thousand to flight. We often hear brethren say, I know our ministers cannot go and spend their time for nothing, and I am willing to give what I have to spare; but we should remember that the tithes and offerings were first to be brought, and what remained belonged to the owner. (The tithes and offerings to the Lord, for the support of his ministers.) Let it be so now. You require the minister to be separated to the work, and he must forego the company and care of his family; therefore you should be careful to first supply his needs, and do so regularly. You have said you will give what you have to spare. We advise you to see if your Governor will accept such an offering. No. An offering of that kind is both blind, lame, and torn with wild beasts. Your offering must be without blemish.

May the Lord lead his people into all truth, make duty's path plain, and give us all a disposition to walk therein, is my prayer.

#### A LOVER OF TRUTH.

ALEXANDRIA, Va., May 1, 1873.

DEAR BROTHER BEEBE:—A friend at Booneville, Miss., requests my views through the "Signs" on 1 Pet. ii. 4. "For if God spared not the angels that sinned, but cast them down to hell, and delivered them into chains of darkness, to be reserved unto judgment." I had rather answer him privately, but cannot make out his signature.

As Peter is speaking of false teachers in the connection of our text, and also speaks of the destruction of the old world by the flood, and the overthrow of the cities of Sodom and Gomorrah, making them an ensample unto those who should hereafter live ungodly, and as Jude speaks of these angels in the same connection of the subject, I conclude they are false prophets, false teachers, false apostles, Satan's ministers transformed into ministers of righteousness. In truth Satan himself is transformed into an angel of light, and it is no great thing that his ministers, his angels, should be transformed into ministers of righteousness. Their original habitation, or first estate, which they left, was not the heaven of immortal glory, for they were never there; but their habitation or estate on earth was in the same sphere of action common to all men; not above, nor below them. They left voluntarily the place of their first abode, and sinned by assuming to be sent of God to proclaim his word, and to prophesy in his name, while they were the servants of corruption, and enemies of God and truth. The men of this world who make no pretensions to christianity, though sinners, have not sinned in the same manner of those who have assumed the prerogative of teachers in holy things.

These angels, (messengers) were manifest in the antediluvian and postdiluvian periods, and under the Mosiacal dispensation. In gospel times they are distinctly manifest by assuming to be ministers of Christ under the name of Christians, claiming to be followers of Christ, and preachers of the everlasting gospel. They will so far counterfeit the ministers of Christ in their appearance and course of conduct, as to deceive some of the saints for a season. Within the last fifty years they are very distinctly known as Baptist ministers, who, while some of them claim to preach the doctrine of the apostles as maintained by orderly Old School Baptists, they are themselves the bitterest opponents of the everlasting truth of divine revelation, and speak evil of the things which they understand not in their unmitigated persecution of the right ways of the Lord. Presumptuous are they, self willed; they are not afraid to speak evil of dignities. In their presumption and vile pretensions to superiority, they will say in their heart, with ancient Babylon, typically representing Mystery, Babylon, the mother of harlots and abominations of the earth: "I will ascend into heaven; I will exalt my throne above the stars of God; I will sit also upon the mount of the congregation, in the sides of the north: I will ascend above the heights of the clouds: I will be like the Most High." The prophet further says, "Yet thou shalt be brought down to hell, to the sides of the pit."—Isa. xiv. 13-15. Paul points out their character in several places, so does Peter and Jude, in a very emphatic manner. They are called dumb dogs, greedy dogs, that can never have enough; blind watchmen, wolves in sheep's clothing, &c. In truth they are cast down to hell, delivered into chains of darkness, to be reserved unto judgment. Awful doom. They are already reserved in everlasting chains under darkness. They are under its dominion now. Terrible consideration. They do not cease to pervert the right way of the Lord. They work unceasingly to accomplish their purpose. It is with all deceptableness of unrighteousness that they work incessantly night and day. *Chains of darkness.* A strong expression of their awful condition; but it is descriptive of the "strong delusion" under which they are held. Under this "strong delusion" they have a zeal of God, but not according to knowledge, because it is not according to the scriptures. They zealously contend for Sunday Schools, and numerous other religious institutions, the work of their own hands. They as zealously oppose the doctrine of the redemption of the church by the blood of Christ, and that salvation is of the Lord, as they zealously contend for their own inventions. When bible truth is clearly and faithfully preached by the min-

isters of Christ, and the deceitful works of darkness are exposed, and presented in their true light, they gnash with their teeth, and distinctly manifest the chains of darkness under which they are held. Some of them who have had a standing among us, and have turned aside unto Satan, whose servants they are, have represented us as denying the Godhead of our Lord Jesus Christ, or of any change in the new birth, and other egregious misrepresentations which it is not worth while to mention. These were spots in our feasts of charity, when they feasted with us, feeding themselves without fear; clouds they are without water, carried about of winds; trees whose fruit withereth, without fruit, twice dead, plucked up by the roots; raging waves of the sea, foaming out their own shame; wandering stars, to whom is reserved the blackness of darkness forever. Fearful description. We are witnessing these things in our time, and I must leave the subject with an agonizing cry, *Save us, O Lord, for thy mercy's sake.*

I read your article headed "The power of an endless life," in May 1. No. 9, of the "Signs," with much satisfaction. Not that it was new to me at all, but I was in a state of mind to read it with comfort, and I hope with some heavenly emotions of soul. Further I am compelled to contend with some opposition from those who bear our name, and who are diligent in their efforts to represent us as believing what we do not believe. Of course we can have no respect for those who represent us falsely, neither have I any disposition to do them injustice, but those who are subjects of grace, to be led away by them, produces some feelings of regret. But we fall back on the great truth of divine revelation as expressed by the inspired apostle, "Nevertheless the foundation of God standeth sure, having this seal, The Lord knoweth them that are his. And let every one that nameth the name of Christ depart from iniquity." God's care of his flock in the midst of terrible calamities and fearful judgments ever has been abundantly manifested. God says by the prophet Zechariah, "And I will feed the flock of slaughter, even you, O poor of the flock." And there are many poor, weak and feeble of the flock in our day. And they are indeed the flock of slaughter, for they are killed all the day long, and are accounted as sheep for the slaughter. And the poor of the flock that wait upon the Lord, know the word of the Lord when it is preached or publicly proclaimed in the assemblies of the saints. The Lord God feeds his flock like a shepherd, and gathers the lambs with his arm, and carries them in his bosom. Our God is the God of salvation, and from the eternal heavens his voice is heard, speaking unto his people by his Son, in words of joy, peace and comfort. The high

and ennobling principles of eternal salvation through our exalted Redeemer, fraught with divine excellence and glory, is soul-inspiring and soul-comforting to the poor and feeble of the flock. In truth all of the flock rejoice therein with joy unspeakable and full of glory.

A feeble worm,

J. L. PULINGTON.

SCOTT, Pa., April 17, 1873.

DEAR ELDER BEEBE:—It is with a deep sense of my poverty and weakness that I attempt to write you a few lines. I have had a great desire of late to write, but fearing it was a selfish one, or that I could not write anything that would bring honor to the cause I esteem above every other cause, I have waited until now. I wrote you some of my experience in 1866, which you published in No. 12 of the "Signs" the same year. Since then I have been a reader of your valuable paper, and I can say it has been a great comfort to me.

When I look back and see how the Lord has led me along, sometimes hoping, sometimes fearing, sometimes rejoicing, sometimes murmuring, and sometimes brought so low that I thought I never should rise again, I have been made to rejoice with that joy which is unspeakable and full of glory. Truly it is unspeakable. I sometimes hope I am one of the redeemed of the Lord, that my sins have been removed far from me, and that I have been clothed with that righteousness which is of the Lord. I would desire to praise the Lord if I knew how, but I feel so full of corruption. Sin is mixed with my best endeavors, and when I would do good, evil is present with me, and I find that in my flesh dwells no good thing. To will is present with me, but how to perform that which is good I find not. But when I am enabled to look from without myself, to him who is able to make us wise unto salvation, it is then I find peace in believing,—that peace which the world knows nothing of. Then I can truly say, Bless the Lord, O my soul, and all that is within me bless his holy name. I am most of the time filled with doubts and fears; but I am glad that peace, joy and light are not within my reach, for the Lord knows what is best for me, and I desire to trust in him, and to wait patiently for his coming, knowing he doeth all things well. I desire to lay passive in his hands, willing to be any thing or nothing for his sake, realizing that his arms are underneath me, and knowing if he has begun a good work in me he will perform it to the end. I have no fears but what the Lord will do his work. But am I one of his chosen ones? I believe if I am, I am safe as Christ himself, and he will raise all his members up at the last day. If it depended upon my works in any way, I should not have a shred of hope; but thanks be to God, it is not of him

that willeth, nor of him that runneth, but of God that sheweth mercy. For the apostle says, "Not according to our works, but according to his own purpose and grace which was given us in Christ Jesus before the world began." O what a poor worm of the dust I am; can it be that the Lord has ever had thoughts of mercy towards me? I feel thankful that I have ever had a ray of light. I desire to walk in the truth, to grow in grace, to watch and be sober, that my affections may be weaned from the things of this world, and placed on things above, that my meditation may be upon the Lord and his goodness, more and more. Sometimes the scriptures seem very precious to me, and at other times I cannot take any comfort in reading them. I feel that my greatest enemies are within, a wretched wandering heart, which is continually bringing me into trouble. O, when the Lord sees fit to let the light of his countenance shine upon me, I am full, and my cup runneth over. He brings me into his banqueting house, and his banner over me is love. I feel to cry, "The Lord is my Shepherd, I shall not want. He maketh me to lie down in green pastures, he leadeth me beside the still waters." O, my dear brother, if the foretaste is so sweet that we cannot express it, what must it be to see him as he is, to praise him without a dimming veil between! Sometimes when I can feel it, I long for the time to come when I can depart. How vain do all things here below look at such times. Surely his mercy endureth forever. Let the redeemed of the Lord say so. I feel that he blesses me above all I can ask or think, and sometimes when I least expect it he fills my soul with good things. O that I could praise him more for all his benefits. How great and wonderful is the plan of salvation! When I can think of it I feel to lay my mouth in the dust, and cry, Unclean, unclean. Can it be that I shall ever awake with the likeness of Christ? I cannot think a good thought, and feel to be entirely helpless. If I am ever saved, it must be without any of my help. I desire to live to his honor and glory while I remain here, and may he keep me in every moment, for I know that whom the Lord keeps are well kept. I know I am always going astray, and were it not for his constraining love I don't know how far I should get. But thank the Lord, although he suffers us to be tried and tempted, he will bring us off more than conquerors at last. How good it is to feel that the Lord never changes. Whom once he loves, he loves unto the end. I have many changes, am tossed hither and thither, sometimes up, sometimes down. Let us magnify the name of the Lord together. He is worthy of all praise. I feel to say, Let all that has breath praise the Lord. I cannot express my feelings as I would like, and of-

ten when reading the "Signs" I think if I could write as others do I would delight to write for them; but I have such a poor stammering tongue. Sometimes scripture comes to my mind so fast that I cannot write; then again I feel entirely destitute of a word to write. I have not the gift that some have to speak or write, but I hope I sometimes feel some of that joy within which is beyond expression. I desire that the Lord would give me wisdom to direct me in all things, that what I do or say may be to his honor and glory, and to his name, Father, Son and Spirit be all praise ascribed both now and forever.

HELEN M. AKERLEY.

OPELIKA, Ala., April 30, 1873.

ELDER W. S. MORRIS—BELOVED BROTHER:—Your very welcome letter of the sixteenth ult., was received several days ago, and but for my afflictions, would have been answered some time ago. You will see by the enclosed note that I am in no condition to write; if my sufferings would admit, I would gladly attempt a full and free expression upon every point you have desired to hear. I always feel safe in the hands of faithful brethren, and am willing as the Lord gives me ability to open my hand and my heart freely to them. You say that my published letter to you in the "Signs" of January 1, is supported by incontrovertible testimony on the points set forth. But you ask, "Is there any change affected in the Adamic man? Also in the new birth, or is either soul, spirit, or body made spiritual?" I know nothing on this or any other subject, only what the scriptures teach, and what I hope the Lord has taught me experimentally, in harmony with his written word. Every gospel minister is solemnly admonished to "Avoid foolish and unlearned questions, knowing that they do gender strifes." And if we are the servants of the Lord we "must not strive" in this foolish and unlearned manner"—2 Tim. ii. 23, 24.

I never have been able to see on what scriptural authority we were authorized to ask, "what part of a man is born of the spirit?" And if I attempt to answer that which the scriptures are silent upon, am I not meddling with "foolish and unlearned questions?" And can I expect anything but strife to be the result? And I think brother Harris, if you will but calmly look around at the strife of words of those bearing the name of Old School Baptists, you will find that much of the ill feeling that exists is engendered by trying to explain that which the Lord has concealed, and upon which the scriptures are silent.

Many questions are sprung in which there is no godly edifying to the church and people of God, and a kind of party spirit takes control of many and they become followers of

men, instead of followers of Christ. Where shall we find written in the scriptures that "Except a man's soul be born again, that soul cannot see the kingdom of God?" Or except his body be born again, or his spirit or his flesh, or his blood, his bones, his hands, his feet, or any one separate or constituent part of the man? If we were to say such thing how would we prove our assertion to be true unless the scripture furnish us with authority? To me it seems very much like the awful sin of presumption to attempt correcting the plain assertion of Christ and his inspired witnesses. Jesus says "Except a man be born again he (the man) cannot see the kingdom of God." This was very astonishing to Nicodemus, even as he construed to a natural birth, and he said, "How can a man be born when he is old?" "How can these things be?" O Lord takes him on his own view of things and says, "If I have told you earthly things, and ye believe not, how shall ye believe if I tell you heavenly things?"—John iii. The literal words of Christ were so plain embracing man as the subject of this birth that Nicodemus with all the perplexity that troubled his mind did not dare to ask, "What part of man must be born again?" But asks, "How can a man be born when he is old?" In every place where this subject is presented by the inspired writers the same idea is kept up, that it is man who is the subject of the spiritual birth. Notice the following text: As many as receive him, to them gave he power to become the sons of God, even to them that believe on his name; which were born, not of blood, nor of the will of the flesh nor of the will of man, but of God."—John i. 12. Not one word in this text implying that it was only a part of a man that is born of God, nor is there anything indicating that this birth springs from any natural principle in man, but it is plainly declared that as many as receive Christ Jesus, that their receiving him is a gift from him. "To them gave he power to become (manifest) the sons of God." There is no natural power either of body or mind in man that can manifest or develop one from Adam's fallen race as a son of God. The power, the vitality, the spirit and life, is in Jesus Christ the Head and Elder Brother. You have quoted a number of texts to show that the same man and sinner who is condemned in sins is the identical man and sinner who is quickened and born again. In this application I heartily agree with you; but in other parts of your letter, I understand you to speak of the soul rather as a distinct embodiment from the man and hence you say, "it is an ever living principle in man," and that you are "greatly inclined to believe that it is the subject of new birth. By what author

brother Harris, do you separate the soul from the man?—The dead sinner, and call it the ever living principle?" It is true that the first man Adam, "was made a living soul." Here, as in a few other places, the term soul signifies the whole man, as in Genesis xii. 5. and Jer. vi. 8. But in most other places where the soul is mentioned, is it not simply a component part of man? And, does it not take the soul and the spirit, the body the hands, the feet and every other constituent part of man to make the one whole and complete man? And, is not this whole man, and every part of which he is composed, pronounced by an apostle of Jesus to be "of the earth, and of the earth earthy?" Was not this whole man a "natural man" and not spiritual? So says the word of God and that is our standard of truth.—1 Cor. xv. 46. I admit that the soul that which distinguishes and elevates man above a beast and makes him an intellectual and accountable creature to God. Yet when it is written that, "By one man sin entered the world, and death by sin,"—and not that ruling, governing principle, the soul, become involved with the whole man? "So death passed upon all men" soul, body and all. Here then is the sinner dead in sin—This is the sinner whose sins Christ Jesus bore in his own body on the Cross—the sinner redeemed by his blood—the sinner quickened by Him who is a "Quickening Spirit"—this is the sinner who is born again "not of corruptible seed, but of corruptible seed, by the word of God that liveth and abideth forever." 1 Pet. i. 23.

Here, brother Harris, is an "ever-living and abiding principle" indissoluble from the "natural man," the "earthly man" the corruptible seed." At the "soul that sinneth it shall die." When man received the breath of natural life from God, he then became a living soul, though but a natural and earthly man, capacitated to enjoy natural and earthly things. Now, that which you call the 'ever-living' and 'abiding principle in man,' became involved in that death penalty of God. It did not abide; hence the scriptures teach us that, "man being in honor abideth not; as are the beasts that perish."—1 Pet. xlix. 12. Certainly man was ever more in honor than in a state of innocence, "a little lower than the angels"—"Crowned with glory and honor"—having "dominion over the works of God's hands," and all earthly things "put under his feet." Psa. viii. 5, 6. In this glorious honor he did not abide, neither in body, spirit, mind, heart, conscience, body. But that "Word of God"—that word which was made flesh; which all the chosen vessels of mercy, and the redeemed people of God are, and shall be quickened and born again—that word liveth and abideth forever. The apostle says,

"This is the word which by the gospel is preached unto you."—1 Pet. i. 25. This is the "word that abideth in the young men," and of whom the apostle John wrote, and this word enabled them to "overcome the wicked one."—1 John i. 14. "He that doeth the will of God abideth forever." The Holy Ghost, the spirit of truth, the great Comforter, is surely in all who are born of the Spirit, and the promise is "he shall abide with you." Here is an abiding principle. We call that abiding which remains the same, or that is steadfast and permanent. "Hereby we know that he abideth in us by the spirit which he hath given us."—1 John iii. 24.

In quoting Ephesians ii. 1., you say the "very same persons that were dead in sins are quickened or made alive; the pronoun 'you' referring to those who were dead, and not to any foreign principle communicated." Very true brother Harris, it is the very same persons who were dead that are made alive; that is what I insist upon, but mark well my brother, that it is that very thing which you call a "foreign principle," that gives life—spiritual and eternal life to those dead sinners. "You hath he quickened"—This quickening is the communication of that life to those who were dead in sins, and without the communication of this "foreign principle" as you call it, all sinners must forever remain dead in trespasses and sins. Without the communication of this principle we must remain to be but "natural men" and the natural man cannot know the things of the Spirit of God.

Let me here give you a text brother Harris, which is, "He that hath the Son hath life; he that hath not the Son of God hath not life."—1 John v. 12. Of course it does not mean natural life, but eternal life, as mentioned in the preceding verse. If we have not eternal life communicated, we can have none of the breathings, thirstings, pantings, desires or holy emotions which spring from that life. But being made alive we then have the spirit of adoption, the Spirit of God and the Spirit of Christ, and are as lively stones, built up a spiritual house to offer spiritual sacrifices acceptable to God through Jesus Christ. You ask, "Is any part made spiritual? You see the apostle says, 'ye are a spiritual house' 1 Pet. ii. 5. Also "Brethren, if a man be overtaken in a fault, ye which are spiritual restore." &c.—Gal. vi. 1. This idea is everywhere kept up, and why should we ask what part is born again and made spiritual? Ye are not in the flesh, but in the spirit, if so be that the Spirit of God dwell in you. If Christ be in you the body is dead, because of sin; but the Spirit is life because of righteousness."—Romans viii 9, 10. We see by this text that to be in the Spirit, the Spirit of God must dwell in us, and if that holy

Spirit dwells in us, it is the ruling governing principle of our life, and it is that which forms our character and causes us to be spiritually minded and so fulfill the law of Christ: "Walk in the Spirit and ye shall not fulfill the lusts of the flesh." Again, "If we live in the Spirit, let us also walk in the Spirit."—Gal. v. 18, 25. These persons, men and women, redeemed sinners born of the spirit, who have the Spirit of God abiding in them, who are led by the Spirit and walk by the Spirit, are spiritual men and spiritual women, having a spiritual understanding, spiritual desires, worship God in the Spirit, rejoice in Christ Jesus and have no confidence in the flesh. If this is not a great change from the former condition, what would you call a change? He who was dead in sins is now alive to God. Could any change be greater than to give life, even eternal life to the dead, so that they can die no more? I have often been much astonished to learn that any should be troubled in mind to know whether any change is wrought in the sinner by the new birth or not. "We know that we have passed from death unto life because we love the brethren." What an astonishing change is this!—"Passed from death unto life." Nor is this all the change, we love the brethren. Not simply brethren in the flesh, for in that relation we loved them before this change; and in that relation love them yet; but it is brethren in the Lord, who bear His image, have his Holy Spirit abiding in them, and who are led by it and thus manifest that they are the children of God. This is called "fellowship of the Spirit," in distinction from fellowship of the flesh.

You know, brother Harris, that "If any man be in Christ, he is a new creature; old things are passed away; 'behold all things are become new.'—2 Cor. 5, 17. Has the nature of all things been changed? Is it in that sense that all things have become new? Or is it not rather that a new nature has been given us, and by that new nature we look at all things in a new light? When first delivered from the reigning power of darkness and translated into the kingdom of God's dear Son, there is no real change of nature in the natural world. The visible heavens, the sun moon and stars are the same in nature as before; the birds, the beasts, the flowers are all the same; we require the same food and clothing for our natural bodies as before. But being partakers of the divine nature, and looking at things in the light of that nature "all things have indeed become new to us. We see them in a new light, and we realize that we have a new understanding, new joys, and new sorrows. Ah! even the sinful corruptions of our earthly natures have become new to us, and are looked upon in a new light. We loathe

and abhor them, and a continual warfare reigns between the flesh and spirit that did not exist before. Then there is a change.

Before closing this imperfect letter, suffer me to say that I am somewhat at a loss to know in what sense you say that the "soul is an ever living principle in man." If you simply mean that it is that which will forever hold man accountable to the holy law of God, then I agree with you; but if you intend to convey the idea that it is not involved in the death penalty of the law; I do not agree with you.

There are many things which I would like to say, "face to face." My health is very bad indeed; I feel that my mind is weak; knowing my infirmities I hope you will bear with me.

I have had many inquiries for my views on the subject embraced in this letter, and as I cannot answer them by private correspondence, I shall submit this for publication as a reply to all.

I hope to hear from you and know whether you understand, and agree with me or not.

Your brother in adversity,

W. M. MITCHELL.

CHAMPAGNOLLE, Ark. March 7, 1873.

ELDER BEEBE—DEAR BROTHER:

—I have been so much interested in reading the "Signs," that I have felt a desire to send my mite, thereby showing my appreciation of its columns, and also thanking the dear brethren and sisters in Christ for the many truths they so clearly demonstrate therein.

I am a Methodist, yet I love christians, let them be called by whatsoever name they may. And Oh how my heart yearns towards those whose names appear monthly in the dear "Signs," making plain to me many points of doctrine which have hitherto been hidden in mystery.

God grant they may continue to unfold to the world the divine truths as they are written in the book of books. The letter of brother J. R. Respass carries me back to the days of my childhood; those days when I visited his father's house; I went in company with a relative of his, and a very dear friend of my mother. Well do I remember the stately old mansion and its beautiful surroundings.

I love the "Signs," because it comes as a great ray of sunshine to the sad and weary hearts of my dear aged father and mother-in-law. (Joel and Mary Kelly.) They are like Rachel of old, mourning for their children and will not be comforted. Truly their afflictions are not light; yet they mourn not as those who have no comfort, for our dear Vincent, and Lizzy, died in the full assurance of a bright and glorious immortality.

An apostle hath said that afflictions for the present are not joyous, but grievous; nevertheless they yield the peaceable fruits of righteousness in them that are exercised thereby.

MARGRETTE KELLY.



"And let ours learn to maintain good works for necessary uses, that they be not unfruitful."—Titus iii. 4.

The epistle in which the above text is embraced was written by an apostle of Jesus Christ, to Titus, a gospel minister, and what it contains is binding upon all gospel ministers till the end of time. The inspired apostle spake and wrote as the Spirit of God dictated, and was very definite in the use of terms to distinguish the people of God from the common herd of mankind. In the above text we have the term "*ours*," as a distinguishing term, as well as to show with what identity and oneness they are bound together in one common faith, having the same Lord, the same hope, the same afflictions and temptations, and therefore they should feel a kind of joint and family interest in all things pertaining to one family and "household of faith." "*Let ours learn.*" The connection of the text shows who are embraced in the term *ours*, for in the eighth verse the apostle says, "These things I will that thou affirm constantly, that *they which have believed in God* be careful to maintain good works." "These things are good and profitable unto men." In this last quotation the term *ours* is defined to be those who "have believed in God." None others are capacitated to maintain good works, because none others are born of the Spirit, and if destitute of the spirit of Christ they are carnal and corrupt in body, soul and spirit, full of putrifying sores, which is a strong figure to represent the defilements of sin, and show how abominable in the sight of a holy God the works of all such polluted sinners are. They will not nor cannot *learn*, in a spiritual and gospel sense, "to maintain good works." "An evil tree will bring forth evil fruit," and it will continue to do so until the "tree is made good" by creative power, and then, and not till then, the "fruit will be good." No pruning, trimming, digging about, or even taking up by the roots and transplanting in different soil, will change the nature of the tree, or make it bring any other than evil and corrupt fruit, until the tree itself is made good by imparting a new nature and a new principle of vitality. We may therefore clearly see why the holy apostle of Jesus was so particular to define upon the subject, and restrict the admonition to "believers in God" to be careful to maintain good works. They are "created in Christ Jesus unto good works, which God [and not man] hath before ordained that they should walk in them."—Eph. ii. 8. There is therefore an adaptedness of principle in their heart with the very works they are to maintain, and the law is written in the heart, and that which they are required to do is the very thing they most desire to perform. Therefore when the apostle says, "Let ours learn," he

identifies himself with the most humble and feeble believer. Our brethren, *our* family, *our* household of faith, who have one Lord, one faith, one baptism, one God and Father, who loves all his children with the same love, and predestinates them to be conformed to the image of Jesus, and to partake of the same heavenly inheritance. Therefore let them all "learn to maintain good works." Believers in the Lord Jesus Christ, though capacitated by the new birth to "learn of him who is meek and lowly in heart," are nevertheless far from knowing every thing that they are capable of knowing, or should know, when they first enter the kingdom of Christ. There is much for them to learn, and they have an unerring Teacher to whom they would do well to take heed, and "see that they refuse not him that speaketh."—Heb. xii. They are not simply to learn good works, or to learn what good works are, but the admonition is to be "careful to maintain good works." There is a very important distinction noted in the scriptures between simply knowing anything and *doing* that which we know. "If ye know these things," says Jesus, "happy are ye *if ye do them*."—John xiii. 17. Mark well here that the happiness is not promised for simply knowing what Jesus has authorized, commanded and established, but in doing the things you know. Instead of happiness and peace, misery and distress will attend our knowledge, unless we *do* as well as know. "He that *knoweth* his Master's will and *doeth it not* shall be beaten with many stripes." Or rather the quotation reads in Luke xii. 47, "That servant which knew his Lord's will, and prepared not himself, neither did according to his will, shall be beaten with many stripes." This principle of maintaining good works is abundantly set forth in the scriptures. We must be "doers of the word, and not hearers only, deceiving our own selves." "Whoso looketh into the perfect law of liberty, and continueth therein, he being not a forgetful hearer of the word, but a *doer* of the work, *this man* shall be blessed in his deeds."—James i. 25. Hence we see that we must not only know, but also *do*, else we never come under the provision of the promised blessings of happiness and peace. The true disciples of Jesus are the only characters to whom it is given (of God) to know the mysteries of the kingdom of God, or of the gospel church, and there is therefore an obligation upon them that is not upon the ungodly world, and an actual sin lies at their door which cannot be charged against those who know not God. If they know the things of the kingdom by virtue of being born into the kingdom by the Spirit, then they know to do good and maintain good works are according to the principles of the gospel, and so long as they fail or neglect to

manifest the principles of the kingdom of heaven, by maintaining good works which correspond with the nature of the kingdom, sin lieth at their door. "For to him that knoweth to do good, and doeth it not, to him it is sin."—James iv. 17. The same works, in their outward form, done by an unbeliever, which are required of those who believe in God, would be sinful, because "Whatsoever is not of faith is sin." Though unbelievers should comply, in the letter and form, with all the practical duties of a believer, yet his works would be sinful, while it would be a sin to the believer not to do these things. We see therefore very clearly from scripture testimony that it requires a qualified subject to walk in the commandments and ordinances of the gospel, and they alone are admonished and capacitated to maintain "good works."

I had designed to write with regard to the necessity of maintaining good works more at large, but my suffering condition forbids.

W. M. MITCHELL.

OPELIKA, ALA., April 23, 1873.

DEPARTMENT OF AGRICULTURE,  
WASHINGTON, D. C., April 23, 1873.

ELDER BEEBE—DEAR BROTHER:—Having to write for a few hymn books, I avail myself of the opportunity to speak a word through the columns of your most valuable paper. The little church (Buelah) of this city, I am thankful to say, are at peace among ourselves, for which we have great reason to be thankful to our covenant-keeping God. We can truly say, we live in a day when spiritual wickedness appears to be at a high elevation, and wicked men and seducers are waxing worse and worse. They appear to have the form, but not the pattern, nor do they work by the golden rule. They have a form of godliness, but deny the power thereof. From such we are commanded to turn away. But this is not to be wondered at, when we see the leading and refined classes of the people who profess to know all, or nearly all things, hard at work, training in their Sabbath Schools and Bible Classes, and they profess to know more and above what is written in the book of books. I have thought, in days gone by, that such training would do to make men morally good. Being strictly warned, and preached to of fire and brimstone through all eternity, many become excited, and cry out at the time for mercy, and think they are converted; and for a time they put on a long face and sad countenance; but invariably their conversion lasts only as long as such preaching is continued, and they then fall back as far, if not farther, than where they started from. Dear brother, I think these are the characters spoken of in the scriptures as filthy dreamers who defile the flesh, despise dominion, and speak evil of

dignities. Why is it so? I will say in the words of inspiration, "God shall send them strong delusions, that they may believe a lie, that they all may be damned." "Woe unto them, for they have gone in the way of Cain, and have run greedily after the error of Balaam for reward." They all say they must be rewarded with a large sum, or they will not preach. There is no woe among them, for their gospel is savored with means and money by which to carry their gospel and to evangelize the world. But when so converted, it is from one error to another. But the woe is pronounced upon them whom the Lord has sent. Paul says, "Woe is me if I preach not the gospel." For the gospel is the power of God, not the power of man; and I believe the gospel is the children's food. Jesus said to Peter, Feed my sheep; feed my lambs. "Feed the flock of God which he has purchased with his own blood." These are the characters, my beloved, of whom we speak, who have been brought to know the most of themselves, and to know that salvation is of the Lord, and of no other. I believe in rich and saving grace, and that is unmerited. God has a set time to favor Zion, and a favor indeed it is. I sometimes wonder why God loved us while we were yet sinners; but when we look at the word, that eternal life which God that cannot lie promised before the world began, we can witness the meaning of the poet,

"Rest, doubting soul, assured of this,  
For God has pledged his holiness."

I desire to be remembered to sister Beebe, and I hope the Lord may spare you long to wield the sword in defense of the truth, is the prayer of your brother in much weakness,

JOHN BELL.

#### TRUTH AND TRADITION.

DEAR BROTHER BEEBE:—The above heading, together with all that it means ought surely to arrest the attention of the children of God. The truth as it is in Jesus is all that we really need, and I think I am authorized to say, is all that will do us any real spiritual good. The traditions of men, that are so universally received by the opposers and haters of truth cannot possibly form any part of the christian faith without offering dishonor to the name and cause of the great Head of the church, He whose word is the eternal and unchanging law in Zion which law admits of no change repeated or amendment, He "who is head over all things to the church which is his body, the fullness of him that filleth all in all, or all things." Traditions are ever changing, may be taken from, or added to as circumstances seem to require. I have meditated much of late on this subject; having read and heard much about what truth. The attention of the Old School or Primitive Baptists in the part of the country have been called

to this subject. The line has been drawn between truth and tradition, the old and the new covenant, the law and gospel, a natural and spiritual religion between human and divine things, earthly and heavenly things, between the first man who is earthly, natural and mortal, and the second man who is heavenly and spiritual. That the first Adam embodies the nature and life of his generations as to origin and existence—The second Adam embodies his generation as to origin and existence. "This is the book of the generations of Adam." &c.—Gen. v. 1. "The book of the generation of Jesus Christ." &c.—Matt. i. 1. This subject has been sharply debated between the arminians and our ministers. The former contend that the generations of the first man are made the generation of Jesus Christ by faith, the new birth and obedience, that the sons and daughters of Adam, which is the earthly man, are the sons and daughters of God, that they are gospel subjects. This we call tradition. Now the ministers of truth declare Jesus Christ and his redeemed family one by an eternal relation, chosen in him their head before the world was. That their original existed before Adam the first was made, or had any existence only in the mind and purpose of God the Father. And that all (not part) spiritual blessings and promises together with every thing contained in the glorious gospel of Christ in which is a full revelation of all that ever was, is, or ever will be embodied in the saints. The Father vouched safe to the heirs of promise a full and complete realization of the gospel; not only the first, but the last, the Alpha and Omega, the beginning and the end. If we have Jesus we have all that Moses in the law and the prophets and all the gospel implies. Jesus is the first, the last, the beginning, the end, the way the truth, the life, the light, the resurrection. Hence, he that is in Christ, is in the way, in the truth, in the life, in the light, in the resurrection, and in his resurrection life his people bear his image. Adam the first, was head of the woman, his wife, but not of the church. He is the representative, or figure of him that was to come.

Truth teaches one Lord, one body, one spirit, one church and one baptism. Tradition teaches one body and two heads, or two heads and one body; yet different in origin and nature, and at the same time vitally related. I have, ever since I trust I have had a hope in Christ, fondly loved and cherished the doctrine of vital relation between Jesus and his chosen race. Take that from me and the last ray of hope would vanish with it. Oh how often we feel that our sorrowing exceeds our rejoicing! Surely I am deceived, I am more like a hypocrite than a saint—God is not mocked, whatsoever a man sow-

eth that shall he reap; I have been sowing to the wind, and am reaping the whirlwind. I have been sowing to the flesh, now I am of the flesh reaping corruption. Can all this be the work of grace? Can all this be the evidence of light? These questions that are so strange to the traditionary professor finds a consoling answer in the experience of every heaven-born child. Saying, these are my feelings, my experience, my doubts and fears, my sorrows doubts and temptations. Here is the testimony of prophets and apostles, the testimony of ages past, heavenly light, life and truth, all unite in drawing the contrast between truth and tradition. Why are we so prone to add to, or take from the record God has given? Why not be satisfied? Why fall out by the way? Why bite and devour one another about what is not written we know nothing only what the Lord has told us. Let us of to-day heed the voice that came out of the cloud "This is my beloved Son, Hear ye him. His mission into the world is stated in his own words: "The Son of man is come to save that which was lost." Then it follows that the lost are saved. "I came down from heaven not to do mine own will, but the will of him that sent me; and this is the will of the Father which hath sent me: that of all he hath given me I should lose nothing." &c.

From the above we are willing to believe that he finished the work that was given him, that the lost were given him and saved—"He was made of a woman, made under the law to redeem them that were under the law." It follows then that they who were under the law are redeemed. "Therefore as by the offence of one judgment came upon all men to condemnation; even so by the righteousness of one came the free gift of justification of life." "There is one God and one mediator between God and men (not all mankind) the man Christ Jesus, who gave himself a ransom for all men (he was mediator for) to be testified in due time. Tradition as taught by arminians and universalists substitute the word man, or all mankind, to favor their respective theories. But the divine writer seems to use the condemnation and justification as covering the same ground, the all men in the first quotation corresponds with the men in the last, all of whom are ransomed and will be testified in due time. Here is the ransomed of the Lord that shall return. &c. The people which Christ was engaged to redeem from under the law, he put away their sin and made an end of it, he finished their transgression and brought in an everlasting righteousness. He is now, through a faithful ministry, proclaiming liberty to the captives, and, by His Spirit opening the prisons to them that are bound and bringing back them which were

driven away. In all this his arm rules for him, his reward is with him, and his work before him. His church under the law, is his church in the gospel, his people condemned are his people justified, simply his body, his fullness. The law claimed the life of the transgressors—Jesus is the life of his people, his people the transgressors. Hence, they are one in law, one in the gospel, one in death, one in life, one in the garden, one on the cross, and one in the resurrection. "Happy art thou O Israel, who is like unto thee, O people saved by the Lord." &c.

May the Lord enable us to search for truth as for hidden treasure.

Yours in hope of immortality,

ARCHIBALD DANDON.

DEAR BROTHER BEEBE:—I have thought for some time, and very often of late, that I would write a few lines for the perusal of brethren and sisters who read your comforting and very widely circulating paper. But then again I conclude, that there are so many abler correspondents that it would be an intrusion, occupying a space that could be more profitably filled, so I gave it up. Yet I feel impressed, in the latter part of this business letter to give expression to my feelings. If you think none will be offended by my so doing, publish, otherwise throw it aside and all will be well.

I sometimes think that I have arrived at that period of life when all things earthly seem to be vanity and vexation of spirit. I have been an occasional reader and for many years a subscriber for the "Signs," and I feel to say that there is now manifestly more interest in its columns if possible than formerly; it is no doubt from the fact that the sisters cannot hold their peace, but are constrained to sing of the wonderful works of God, through the medium of the "Signs."

I was made to rejoice exceedingly on reading the communications of, (I wont mention names) those dear sisters in the sixth number of your paper. I feel that I could soar above the many troubles that have encompassed me for a long time; I feel to thank the blessed Redeemer for his loving kindness to a poor frail creature as I feel myself to be—and how true it is, that, "Faith which works by love purifies the heart and overcomes the world." It is this everlasting love which I feel draws me to Him, whom I feel to be my only friend and whom I hope to see in all the fullness of his glory.—Then trouble cares and anxieties will be done. Instead of a wretched, and often a wandering mind, it will be joy, and love, and peace. Then in that bright morning, those dear sisters will sing sure enough, for the warfare will be ended.

I feel my dear brother, that our stay here is short, I have great confidence, though I have never seen

you, nor perhaps will never see you in the flesh, of meeting you hereafter.

Farewell dear brother Beebe, and brethren and sisters in the Lord.

Yours in tribulation,

JAMES L. MCGINTY.

DEAR BROTHER BEEBE:—We take this plan to inform Ministers of the Old School Baptist order, that we, the New Hope Baptist Church, situated in Grundy Co., Missouri, are rather in a destitute situation as to the ministry, having but one little old man in all our country that speaks our language, and he has already passed through the frosts of Seventy-four winters. We are surrounded with many lo heres and lo theirs. We are but few in number, in union among ourselves. We want a man with some gift, who can preach with some force, surely it will be no fault with us, should he preach with eloquence, as there is a great field for labour here. We have two new Meeting Houses, just brought into use and but five miles apart; we are situated in a beautiful country: If it will suit some man to come and preach for us, if he has a family, we can furnish a house now ready, by which ready access is made to public conveyance, and the Chicago, Rock-island and South-Western Rail Roads run within a short three miles of our place:—Enquire for Nimrod Vandevender, Spraginsville Station, Grundy County, or Tindall Station. Enquire for John Evans. Any of our brethren prospecting our country we would be happy to see, and we most ardently hope they will give us a call; preachers in particular: brethren help us.

Brother Beebe, please make a note in your paper, so that ministers may be informed of our great need. Dear Brother, Farewell.

JOHN EVENS, Clerk.

N. B. We have room here for more than one preacher.

LOXA, Coles Co., Ill., April, 26, 1873.

DEAR BROTHER BEEBE:—The following copy of a letter from a friend I send you without asking the consent of the writer, believing that all will be right with him, and that many of his friends who read the "Signs," and indeed all who have experienced a work of grace, will be interested equally with myself in its perusal. He is a son of our esteemed brother B. W. Magee, who lately moved from here to Columbus, Iowa, and his companion a daughter of our aged brother J. T. Murdock, of Platte Co., Mo.

With kind regards to all, I remain your unworthy brother in hope,

JOHN G. SAWIN.

OTTAWA, Kansas, April 20, 1873.

MR. JOHN G. SAWIN—MY DEAR FRIEND:—Yours of the 11th inst., reached me yesterday. I was truly glad to hear from you, and to know

that you felt so deep an interest in the little hope expressed in one of my letters to my parents. Your letter contained many precious truths, and was a source of great comfort to me, for such, and the "Signs of the Times," are the only true preaching I get or hear. For it is a sad fact, our lot [my companion and myself] is cast among heathen, away from all who love the truth. This must be the case, or else I am deceived and undone. If they are right, I am wrong, and in that case there is no salvation for me, for I cannot save myself, nor can I do anything towards it. Once I imagined I could, or at least so walk and act that God, if just, would not consign me to everlasting punishment. But I have been shorn of all my power and strength, and made to acknowledge [though it was hard for me to do] that God was just, and the justifier, and though my soul were sent to hell, his righteous law approved it well.

O, my dear friend, it has been a trying time with me; it is even so now. Only at short intervals am I permitted to see the glories of my Savior—see them as they are; and were it not for those precious seasons, I would sink with shame and despair. The most of my time is taken up with this world and its attractions. I find myself continually wandering away, and a hundred times a day I ask myself, Why is it thus? Surely I have been deceived, and have no right to hope, no promise or assurance. Great God, have mercy on my soul, is all I can say. In all that I do, say or think, I see a wicked, restless and complaining disposition. But when I read in my bible of the happiness, hope and sweet assurance his people have, who trust him, I am led to feel that I can trust him too. Trust him? Yes, it is all that I can do; and if the Lord spares my unprofitable life until this day week, I hope to be buried with Christ in the symbolic grave you speak of. I have long felt it my duty, and I hope and trust the dear friends at Unity will grant me that precious privilege, unworthy as I know I am, and at times I cannot even hope for that privilege. I have striven against an open acknowledgment until I feel that I am being chastised for my disobedience. My greatest fear is that I am deceived, and am deceiving others, for I would not deceive those I love for the world.

My companion is now visiting her parents. I expect to go over next Friday. Allow me, my dear friend, to sympathize with you and Mrs. Sawin in her affliction. I should like so well to see you both. I have often reflected on myself that I did not go and see you while in Illinois last. Please accept, yourself and wife, my warmest love. Write me often.

Yours truly,

J. W. MAGEE.

PHILIPS, Mo., March 21, 1873.

DEAR FATHER BEEBE:—Seeing you are very kind in the publication of many pieces which I have read with much interest and instruction, I thought I would write something of my own travels and experience thus far on my journey. But having the disadvantage of a limited education, if you publish it you will find it necessary to make corrections.

Early in life I became impressed with the sense of my duty of turning and seeking an interest in the religion of our blessed Savior. With trembling I began to search the word. When I read of his blessed teachings, and perceived in his divine nature all that fitted him to be the embodiment of the glorious promises, and that through him all the nations of the earth should be blessed, in contrast with my own sinful nature, I feared and trembled. I often went to a stone near my father's house, and there knelt down, and in bitterness of soul plead that I might be included among the vast number of the redeemed. One day while at school I was reading in one of my schoolmate's Testament, and became exceeding sorrowful at the thought of being a sinner. I asked my teacher for permission to leave the room, which he granted, and while upon my knees in the grove I thought I received the evidence that I was accepted and my sins forgiven. I felt light in my mind, and my burden was gone. I however soon commenced to doubt, and it is impossible for me to tell the temptations I underwent while in this state of mind. I wanted a brighter evidence than I had received. I tried as much as I could to walk in obedience to the instruction of the best of parents, and had the advantage of the counsel of the best of mothers, whose every day piety often caused me to stop in my worldly pleasures and think of the importance of religion. When I was between eighteen and nineteen years old there was an interesting meeting with the church to which the most of my relatives belonged, my brother being the pastor. I felt an anxiety to be relieved from the suspense of doubt, and often during this meeting I was made to exclaim, Lord, I believe; help thou mine unbelief. While the brethren were singing a well known song, "I want to go where Jesus is," a joyous light took possession of my whole being. I wept for joy. I loved all. I felt forgiven of all my sins, and had been shined upon from on high. It was not until the next evening, however, that I fully rejoiced. The members were singing in their worship, when I felt calm, and while among them I received a feeling of joy that I cannot describe. The first thing I knew I was grasping the hands of several persons, trying to tell what I had received and felt. An opportunity was offered for church membership, and I went forward and was re-

ceived. The next day being Sunday, I followed, as I trust, my Lord and Savior in the ordinance of baptism. I think I was honest then, for I thought if my faith failed me I would step back from the other candidates; but I felt sufficient strength for the duty. When I arose from the water I could exclaim, O wondrous love! O wondrous grace that fixed for me a place within thy holy kingdom, Lord; for thou hast done it all for me, drawn out in colors rich and divine, on Calvary's gloomy mount.

At the age of twenty-four years I was married, and became more attentive in searching the scriptures than ever. I was trying to search into its mysteries. I thought I could see a consistency and conformity of what was revealed to the beloved disciple, of the first promise of the bow of promise in the heavens, the travels and the covenant with our father Abraham, the holy and inspired writings of Moses, Joshua and Aaron, testifying of Him who was to come, whose name was to be called Wonderful, Counsellor, The Mighty God, The Everlasting Father, The Prince of Peace. His advent into this world, his lamb-like nature, his ministry, his breaking of the bread of life to the waiting thousands. His word was meat to them, causing the dry places to spring up into living fountains. Whosoever will, let him come and take of the water of life freely.

I ask you to pray for me, and all other christians. How often I have wished that I might receive the truth into an honest heart, and bring forth much fruit to the Master.

I remain your sister in Christ,  
SARAH H. QUERRY.

PLATTE CO., Feb. 10, 1873.

BROTHER BURRUSS—if one so unworthy may call you brother; as I have given you but poor, if any evidence at all of being changed by grace, I have concluded to drop you a few lines on that subject.

I became distressed on account of my sins when I was about sixteen years old, and as I had been taught that religion was something that I could obtain by my own works, I set out to work out my own salvation; but ah, what a slender thread! what an idea, to think that one so weak and undeserving as I am could have anything to do with the power of him who overrules all things, both in heaven and on earth, or could do anything to merit his favor. But it is needless for me to tell you that I went on in my own works, trying to do something to merit the favor of God, for about four years, when I trust it pleased him to show me that I had not nor could not do anything to merit his favor, but that it was freely and unmeritoriously bestowed upon me, a poor helpless and dependent sinner. One day while I was washing I felt oppressed and bowed down under a sense of my guilt. I

felt for the first time that I had gone as far as I could go in my own way. I could not go on, nor back, nor to either side. I was powerless. I had done all that I could do. I felt that I was completely hedged in on every side. While I was in this state of mind these words struck me with force: "Be still and know that I am God." Then there was a light shined round about me, and I felt a reconciliation within, and ever since have had a hope that he Lord has pardoned my sins, but have had many doubts and fears about it. I often think and wonder if it can be possible that one who is so mighty, and so good and kind, and so holy, and who controls, governs and directs every thing after the counsel of his own will, can it be that his mercy and love has or can reach one who is so unworthy and so hell-deserving as I am, who deserves nothing but to be banished from the presence of such a holy being?

Brother Burruss, you are the first Old School Baptist that I ever heard preach, and I would not have given a straw for the doctrine you preached, or that I thought you preached then, but it is as sweet to me now as cold water to a thirsty soul. I thought then that I would be anything rather than an Old Baptist, and if I had been left to myself I don't think I would have been one yet; but I feel and trust that I have been drawn by a higher power than man, and I feel and believe it is the power and love of God that has drawn me on thus far, and I feel to join with the poet and say,

"O for such love let rocks and hills  
Their lasting silence break,  
And all harmonious human tongues  
The Savior's praises speak."

But these questions will arise in my mind: If the Lord has extended his love to me, why can't I love him more and serve him better? I am often afraid that I have been deceived, and have no right to have my name among the Old Baptists; but they are the people I love above all others, and I expect to live and die in their belief.

Brother Burruss, I have given you a few scattering thoughts, and if you can see anything in them that gives you any satisfaction on the subject, you may read it to the brethren and sisters at Unity, as I fear I have not given them satisfaction.

I remain your unworthy sister in the Lord, I trust,

CATHARINE DENTON.

DEAR BROTHER BEEBE:—As the above communication has afforded me a great deal of satisfaction, and thinking it is the language of a heaven-born soul, I send it to you for publication in the "Signs," by consent of the writer, if you think proper.

Yours in much affliction,

P. J. BURRUSS.



DEERFIELD, Mich., Jan. 29, 1873.

DEAR BROTHER BEEBE:—I have often had a desire to write to you and the dear brethren and sisters. I have been so much edified by your editorials and the communications of the children of God that I can hardly wait until our paper comes. They tell my feelings better than I can, and when they tell of their joys and sorrows it gives me encouragement. I have so many doubts and fears, am so cold and lifeless, I cannot feel that love to God for his goodness to me, a poor sinner, as I desire to. O that I could have more of a heart to praise his holy name for giving his dear Son as a ransom for his people; not for all the world, but for his elect, his bride, chosen in him before the foundation of the world. Her debts were all paid when he said, "It is finished." Blessed work. When I think of his sufferings on the cross for our sins, and of his sorrowful life, when he said to his brethren, "Can ye not watch with me one hour?" and again, when he said, "Sleep on now," my stubborn heart does melt; but O how much of my time do I sleep on. I am often made to exclaim,

My heart, how dreadful hard it is,  
How heavy here it lies,  
Heavy and cold within my breast,  
Just like a rock of ice.

I wish to write something of my earlier days. I was born in Tioga County, N. Y., near Horse Heads, and after my mother died my father with his family, in company with four other families, came to Michigan. We arrived here June 1, 1831. From my earliest recollection I had a great fear of death and eternity. I would try to be very good at times, but instead of getting better I got worse. I thought there was something for me to do. I would go to some secluded spot and try to pray. Sometimes I would do as good old Daniel did, and bow before my God three times a day, and wrestle as did Jacob, saying, "Nay, I will not let thee go till thou bless me." It seemed like my troubles were greater than I could bear. I thought my doom was sealed, and that I was lost forever. Still I thought I would go once more and plead for mercy. When I arose it seemed as though all nature was changed; every thing around me seemed cheerful, the trees bowed in reverence, and the birds sang praises to their Creator. I was very happy, and wished to see a dear uncle and aunt who lived near by. I went to their house and told my aunt what I thought the Lord had done for me, and she seemed to rejoice with me. That evening my uncle, Dea. John H. Carpenter, came to my father's house, and said he had heard that I had received news right from the courts of heaven, and wished me to tell him all about it. I hardly know what I said to him, but when he was gone I began to fear I was deceived, and was deceiving others. But again I would be rejoicing, and singing

praise to my Redeemer. I felt that I would like to unite with the people of God, although I felt very unworthy. I soon had an opportunity to go to a covenant meeting, and when the members were through speaking there was an opportunity given me to speak. I had about made up my mind not to say anything, but my uncle asked me to tell the church what I had told him. The cross was very great, but I got up, and it seemed to me I had said but little, but I was received, but hardly knew how they could receive me. My brother-in-law and sister asked me to wait for them, and they were soon afterwards received, and we were baptized by Eld. Thomas Bodly, at Adrian, where we united. I was about seventeen years of age. In after years a church was constituted from the Adrian Church, which is called Fairfield, of which my uncle, James Carpenter, was pastor for many years, until he was called home. There was a split in this church, caused by members who wished to bring in the new isms of the day. There was a meeting called, and a vote was taken to exclude those members who had brought an accusation against the church, for holding a doctrine that did not encourage the unregenerate to make an effort to get religion.

Nearly two years ago myself and son, A. B. Brees, united with the Deerfield Church, where we now live. My health is so poor that I cannot get to our meetings often, but I must be still and know that the Lord is God, too wise to be mistaken, and too good to be unkind. He doeth all things well. I have passed through many trials, both spiritual and temporal, but the Lord has sustained me thus far, for which I desire to bless his holy name. O that I could love him as a Christian, and adorn my profession by a well ordered walk and godly conversation, knowing that my earthly house of this tabernacle must soon be dissolved. O that I may be so unspeakably happy as to meet you, my dear brother, and all the dear children of God, in yonder world of eternal bliss. to chant the praises of redeeming grace and dying love, is the prayer of your unworthy sister in Christ

H. L. BRES.

ASHLEY, Ohio, April 22, 1873.

ELDER BEEBE—DEAR BROTHER:—You will find inclosed one dollar for the "Signs" for six months, to be sent to Robert Waid, Calion, Crawford Co., Ohio. He is an Englishman who came to this country about four years ago, and was a member of the Particular Baptist Church in England. He says he has not heard any preaching since he came to this country that pleased him. The way I formed an acquaintance with him was while he was in conversation with one of Dea. S. Harding's sons, and said he could not find any preaching in Galion that suited him, or such

preaching as he had been accustomed to hear in the old country, and wished he could find or hear an Old School Baptist preacher. Mr. Harding told him I preached within two miles of their town on the third Sunday of every month, and that I was an Old School Baptist, hard enough for him. Mr. Wade requested him to ask me to call on him, that he might have a talk with me. Accordingly I called on him last night, and in conversation he seemed very much elated, and said to me, "You may count on three more hearers at your meetings, and I am so glad you came to see me." I told him I would like for him to see our religious paper, and told him to call on sister Harding and get some of them to read. He said, "Why, have you an Old School paper published in this country?" If you have, I must have it." I told him he had better see them before he sent for them. He replied, "No, I am satisfied I shall like them. O how glad I would be to have something to read that advocates the good old doctrine of election and predestination." His wife is also a member of the same church.

Brother Beebe, the Lord is reviving his work among us again in the Bethel Church. It was my privilege at their March meeting to lead one of God's dear children down into the liquid stream, and baptize him, and another at their April meeting.

This leaves me and mine all well, and I hope it will find you and yours in health and prosperity.

Yours to serve,

JOHN H. BIGGS.

#### AN APPEAL TO BROTHER J. F. JOHNSON.

FILLMORE, West Va., April 8, 1873.

Will brother John F. Johnson give us his views, through the "Signs of the Times," on Rev. xxi., 1, 2. "And I saw a new heaven and a new earth; for the first heaven and the first earth were passed away; and there was no more sea. And I John saw the holy city New Jerusalem, coming down from God out of heaven, prepared as a bride adorned for her husband."

Now, brother Johnson, I can say that I never saw any of your writings that I was not pleased with; and when you quit writing for the "Signs of the Times," I was truly sorry. Your writings were truly sweet to me, and I hope you will comply with this earnest request, and oblige your brother in tribulation.

DAVID P. MURPHY.

#### Change of Residence.

Eld. Hiram Campbell having removed from Brunswick, Maine, desires his correspondents to address him hereafter at Bowdoinham, Sagadahoc Co., Maine.

#### Inquires After Truth.

Will brother Wm. L. Beebe, or any other brother who may feel disposed to do so, give his views on 1 Tim. vi. 1-5, through the "Signs?"

E. Y. BERRY.

## EDITORIAL.

MIDDLETOWN, N. Y., MAY 15, 1873.

"His Foundation is in the holy mountain."—Psa. lxxxvii. 1.

The inspired psalmist, as the connection of this text will show, is speaking of God's Foundation which he has provided, and laid in Zion, on which, and in which, his church is built, and on which his church securely rests. Behold, says God, "I lay in Zion for a foundation a stone, a tried stone, a precious corner stone: a sure foundation."—xxviii. 16. "For other foundation can no man lay than that is laid which is Jesus Christ."—1 Cor. iii. 11. To whom coming as unto a living stone, disallowed indeed of men, but chosen of God and precious; ye also as lively stones, are built up a spiritual house, a holy priesthood, to offer up spiritual sacrifices, acceptable to God by Jesus Christ. Wherefore also it is contained in the scriptures. Behold I lay in Zion a chief corner stone, elect precious: and he that believe on him shall not be confounded. Unto you therefore which believe, he is precious: but unto them which be disobedient, the stone which the builders disallowed, the same is made the head of the corner, and a stone of stumbling, and a rock of offence, even to them that stumble at the word, being disobedient: whereunto also they were appointed." 1 Pet. ii.—8.

How striking is the contrast between God's Foundation, on which his church is built; and in which her eternal salvation is secured, and the foundations on which all humanly invented religious organizations are predicated. The type of all humanly devised religious structures is found in Gen. xi. In the land of Shinar shortly after the deluge, the proposition was made and unanimously adopted by the people, before they were divided into a multitude of denominations and languages, "And they said one to another, Go to, let us make brick, and burn them thoroughly. And they had brick for stone, and slime had they for mortar. And they said, Go to, let us build a city and a tower, whose top shall reach to heaven; and let us make us a name, lest we be scattered abroad upon the face of the whole earth." These Babel builders, harmoniously agreed in their union of efforts, to provide for themselves a thoroughfare from earth to heaven, so that in case of another deluge, they could ascend above its destructive billows, and find safety and salvation in the works of their own hands. As the heavens arise above the earth, so far do the purposes and grace of God, in the founding and building up of the kingdom of our Redeemer transcend the highest thoughts and purposes of men; and

does the contrast more strikingly appear than in comparing the fundamental principles involved in the plans and inventions of men for the establishment of their religious structures, with God's method of salvation through Jesus Christ our Lord. In all the religious institutions of men; their work begins on earth, their foundations are laid in the wisdom, work, and will of man, and they propose to rear their building upward, and cause their tops to reach to heaven. The materials are all of the earth; bricks for stones, and slime for mortar. But with all the thorough burning of their bricks they cannot make them lively stones; nor can they temper their filthy slime so as to make it sufficiently adhesive to cement their materials and cause them to endure the decay of nature, and the final dissolution of matter, when all the elements of nature shall dissolve with fervent heat. Like the building of Babel, their humanly constructed institutions may command the confidence and admiration of worldly religionists and their aspiring anticipations, like the vain aspirations of the king of Babylon, may reach unto the skies; but like his, shall their lofty imaginations be brought down to the borders of the pit; and when the storm of divine wrath shall beat vehemently upon their building, it shall fall with a mighty crash, and great indeed shall be the fall and utter ruin of it.

God's Foundation is in his holy mountain, high above the fluctuations and impending ruin of all earthly things. It "standeth sure, having this seal, The Lord knoweth them that are his." The earth and seas may pass away, and the heavens may wax old as doth a garment, and as a vesture may they be folded and laid away; the sun may cease to shine, and the moon and stars be blotted forever from the skies, but the foundation of God is far above, and shall survive them all. The building of God which rests on this sure foundation is not made with hands, is not composed of bricks and slime, but materials which were chosen of God in Christ before the foundation of the world: and when the foundation of the earth shall no longer be, the building of God shall continue eternal in the heavens. As the foundation on which the church of God is built, is Jesus Christ, and he is exalted and sits with his Father in the eternal throne of his glory, that throne and power must endure forever and ever; and as firmly as the foundation rests in the mountain of God's holiness, so surely shall the church of God abide. This is the foundation of the apostles and prophets, and all the redeemed of the Lord are not only built upon it, but also in it "In whom all the building fitly framed together, groweth unto a holy temple in the Lord. In whom ye also are builded together for a

habitation of God through the Spirit."—Eph. ii. 21, 22. No bricks for stone, no slime for mortar, can be found in this spiritual house. It is the house and habitation of our God. In it he has recorded his name, and will come to, and dwell in it. "For the Lord hath chosen Zion; he hath desired it for his habitation. This is my rest forever; here will I dwell; for I have desired it."—Psa. cxxxii. 13, 14. "Thus saith the Lord, The heaven is my throne, and the earth is my foot-stool: Where is the house that ye build unto me? And where is the place of my rest? For all these things hath mine hand made."—Isa. lxvi. 1, 2. And the apostle assures us that, "God that made the world and all things therein, seeing that he is Lord of heaven and earth, dwelleth not in temples made with hands; neither is worshiped with men's hands, as though he needed any thing."—Acts xvii. 24, 25.

The Athenians, to whom Paul made this declaration where a very hard working and devout people; honoring their numerous gods with magnificent and costly temples, and gorgeous altars, which they inscribed attractive inscriptions; but to them the God who dwelleth not in temples made with hands, was an "unknown God."

It is reasonable to suppose the Athenians knew much more about the gods which their own hands had made; and the temples which they had made with their own hands, and where they procured their bricks and their slime then they could know of the true God, and of the temple in which he dwells.

The Athenians also of our day have a theoretic knowledge of the idols which they have made, and a knowledge that they can teach every man to his brother, and to his neighbor; they are gods which men by searching can find out. No quickening power is required to qualify natural men, or children to attain all the knowledge that their teachers have, and all that is necessary to worship the gods which are made with hands, and which dwell in temples made with men's hands. Unlike the true and living God who needeth nothing, their gods are in need of everything, and must be supplied with everything from their worshipers. How often are we told by them of the straitened circumstances of their gods; that their treasury is exhausted and needs to be replenished, their missionaries are starving, or being eaten up by cannibals, that his cause declines for lack of aid from men.

And the churches, or institutions which they dignify by that name, are built up of manufactured materials from the clay-pits of earth, hardened thoroughly in Sunday Schools, and similar institutions, which they regard as nurseries of their churches, and on which they

depend for building materials. These are not cemented together by the unity of God's holy Spirit; but by untempered slime which they use for mortar. To all these builders, the Foundation of the Eternal God which he has laid in Zion, is a Stone of stumbling, and a Rock of offence to them, and to all who stumble at the word, being disobedient whereunto they were appointed.

God's Foundation is in his holy mountain, he has laid it in Zion, not in Babylon; it cannot be moved; it does not therefore underlie any portion of Anti-christ. The building which it sustains is a building of God. It is built up of lively or quickened Stones, and its maker and builder is God. Whether we Old School Baptists are the building of God, resting on this immutable and sure foundation of God, is to be determined by the testimony of the holy scriptures. Certainly the mere name or profession is not sufficient proof. God's house is a spiritual house; and all the stones of which it is composed are lively, and spiritual. This house is the kingdom of God, totally invisible to all natural minds, for "Except a man be born again he cannot see the kingdom of God." "Now this I say: brethren, that flesh and blood cannot inherit the kingdom of God; neither doth corruption inherit incorruption." Not that which is born of the flesh, but that which is born of the Spirit is spiritual; only they therefore who are born of Spirit are lively stones, and none but spiritual stores are built upon the living stone which God has laid in Zion for a foundation, but all such lively stones are made manifest as, "Unto him (Christ) coming as unto a lively stone, disallowed indeed of men, but chosen of God and precious: Unto you therefore which believe he is precious." Those who are built upon this foundation rest upon Christ and on him as their only foundation. They are not only born of God, but they are taught of him, and led by his Spirit, and his spirit is the Spirit of truth whom the world cannot receive, because it seeth him not, neither knoweth him. This Spirit leads and teaches precisely as the inspired scriptures teach; for the word and Spirit of God are always in perfect harmony. If Christ is precious unto us, if we love Christ, his truth, his laws, his ordinances, his people, and cannot feel satisfied anywhere else—if we are followers of him as dear children, then are we of the spiritual building. For as many as are led by the Spirit of God they are the sons of God: but, if any man have not the Spirit of Christ he is none of his.

### Three Days Meetings

There will be a three days meeting held with Mill Creek Church, 8 miles south of Hamilton, and north of Cincinnati, commencing on Friday before the second Sunday in May, at 10 o'clock a. m. Brethren J. A. Johnson, J. C. Beeman, J. Parker, J. Martindale and Lott Southard are expected to attend, and all the brethren are invited to meet with us.

JOSHUA HOWELL.

### Obituary Notices.

Elder Jairus P. Smith has finished his course and ceased from his labors.

We have just received the sad intelligence of the death of our dear brother and fellow laborer in the gospel ministry. His health had been delicate for a long time, but notwithstanding his feeble condition he was faithful to the end of his pilgrimage, and finally, like a good soldier, died at his post. Having been called to attend a council with the Burdett Church, in Schuylers Co., N. Y., he left his home for that purpose on the 15th of April, and journeyed as far as Watkins, and there at the house of Eld. A. St. John was prostrated so that he could proceed no farther, and continued to decline until the evening of the 18th, when at 6.30 he fell asleep in Jesus. He had been pastor of the Old School Baptist Church at Delphi, N. Y., for the last twenty-five years, and greatly endeared, not only to the church of his immediate charge, but also to the churches and brethren generally who had the pleasure of his acquaintance. He was a very experimental preacher, and remarkably gifted in the illustration and application of the types and figures of the Old Testament, and in every sense a precious brother. His decease is severely felt by the Delphi Church, and by all who knew him. Of his age we are not informed, but think it was between sixty and seventy years. Elders A. St. John or S. H. Durand, who were with him in his last hours, will probably give us a more particular account of the state of his mind, and circumstances of his death. [Ed.]

MELANCHOLLY DEATH.—On the first day of the present month, Mr. Eli Roberts Conklin departed this life under the following painful circumstances. For some years past his general health had been very imperfect, and the nature of his disease was calculated to produce depression of spirits, and at times he suffered much, but was for the greater part of the time able to attend to business. For some months past he had been engaged as local editor of the Tyrone, Pa., Herald. But in one of his desponding and gloomy frames of mind he visited the city of New York, where he was providentially found by his nephew, Mr. Charles H. Conklin, in a state of aberration, and under the hallucination that he was pursued by enemies seeking to torture and murder him. He was placed in charge of the conductor of the cars on the Erie Railroad to be brought to this village, where many of his friends and relatives live, but by some means he was taken past this place and on to Port Jervis, where he wandered about for some time, and finally borrowed a boat and rowed out on the Delaware River, and floated down the river seven or eight miles probably to elude his fancied pursuers; he was seen by some raftsmen, who could not account for his very singular movements, and when nearly opposite Milford, Pa., a man from the New Jersey shore rowed to him, and found him in a dying condition. On examination it was found that he had opened the jugular vein under his right ear and bled to death. Aged 41 years and 8 days.

Mr. Conklin was strictly temperate in his habits, amiable in his all his relations, intelligent and talented, and very highly esteemed. He was a son of the late Joseph Conklin, and nephew of the late Elder Gabriel Conklin. He has left an aged mother, one sister and several brothers, with numerous relatives and friends, to mourn the sad termination of his mortal pilgrimage. His remains were brought to this place, and on Thursday, May 3, his funeral was attended at the Old School Baptist Meeting House, and after a discourse by the editor, from Job v. 1, he was taken to the burying ground at New Vernon and laid in a peaceful grave by the side of his kindred who had preceded him. [Ed.]

DIED—In April, 1873, sister **Mary Ann Beal**, aged 75 years. Sister Beal and her husband were Old School Baptists more than forty years, and subscribers to the "Signs of the Times" from the commencement of their publication until the time of her death. The obituary of her husband, Thomas Beal, was published in the "Signs" three years ago.

Sister Beal has sisters and relatives who are subscribers to the "Signs," living out of this country; for their information please publish this notice.

BARBARA MUSGRAVE.

Arnettville, West Va.

DIED—At his residence in Flat Rock, Seneca Co., Ohio, March 23, 1873, **Matilda Stewart**, wife of David Stewart, after a painful illness of about four months, aged 63 years, 10 months and 7 days. She has left an aged husband and two children, and numerous grand-children, to mourn their loss. Her only remaining son, Dr. G. W. Stewart, is somewhere in the Southern States. His exact whereabouts we do not know.

Her languishing head is at rest,  
Its thinking and aching are o'er;  
Her quiet, immovable breast  
Is heaved by affliction no more.

Southern papers please copy, and send a copy of your paper to my address.

JOHN BARGER.

Flat Rock, Seneca Co., O.

It has become my painful duty to announce the death of my wife. She departed this life March 6, 1873, aged 58 years on Dec. 8th. She had been afflicted for twelve years, and had in that time suffered much. The last of her sufferings were very severe, but she bore them as patiently as could be expected under the circumstances. She expressed a willingness to depart and be with Jesus. I feel very lonesome, being bereaved of a companion who had been with me for many years. But I must be still and know that it is God who has ordered it. I am left with seven children to mourn our loss. May God grant us strength to bear up in our affliction. My children are all grown up, and I am left to roam about like a lonesome dove in the wilderness.

Yours in tribulation,

A. COTTREL.

Marion, Iowa.

It becomes our duty to record the death of another old soldier of the cross, brother **Wilkin Stephens**, who died April 5, 1873, of a lingering illness of spinal affection, and a short time before his death he was attacked with pneumonia and inflammation of the liver, which proved too much for his physical strength.

Brother Stephens was born Dec. 1, 1802, being at the time of his death 71 years, 3 months and 5 days old. At an early day of his life (1825) he made a profession of the religion of our Lord Jesus Christ, and lived the profession up to the time of his demise. The office of deacon which he was ordained to was filled by him to the satisfaction of the church, and in honor to him who called him, doubtless, to the important station. In short, he fought the good fight of faith, and laid hold upon eternal life, and truly it can be said of him, that a crown of righteousness is laid up for him. May his brethren and sisters emulate his example. We mourn, but we have hope, abundant hope, for he died in the full triumphs of a living and abiding faith in Jesus, being heard to utter repeatedly, "Satisfied."

The church of his membership (Welsh-fa) feels her loss, also his many friends, and last, but not least, our beloved sister in Christ, Henrietta H. Stephens, his companion and children, mourn the loss of a kind and affection husband and father. We commend them to the grace of our Lord Jesus Christ, which can and will sustain them,

and bring them off more than conquerors through him that loved them and gave himself for them.

MRS. HENRIETTA H. STEPHENS.

Rich Mills, Ala.

DIED—At his late residence in Hamilton, Ohio, on the 20th of January, 1873, **S. C. Byram**. He was born in 1809, and united with the Baptist Church called Fairfield, six miles east of Hamilton, in 1829. He was a faithful and unwavering believer in the finished work of the Lord Jesus in the salvation of lost sinners. His loss is deeply felt, not only by his widow and daughters, and large circle of friends and neighbors, but especially by the Fairfield and Hamilton Churches. He was a constant attendant on both these feeble little churches, and therefore their loss is the more deeply felt. But we have a well grounded hope that his loss to us is his eternal gain. May we therefore be still and know that the Lord he is God.

As ever, your very unworthy brother in the dear Redeemer,

L. SOUTHARD.

Hamilton, Ohio.

Please publish the death of our little son, **Tommy C. Holland**, who died Dec. 29, 1872, of brain fever, after three days of sickness, aged 4 years, 10 months and 16 days. He was an interesting and affectionate child, and greatly beloved by us, and by all who knew him. Our anguish of heart can be understood only by those who have seen their loved ones lie in the cold embrace of death. But he has gone to him who said, "Suffer little children to come unto me, and forbid them not; for of such is the kingdom of heaven."

"Asleep in Jesus, blessed sleep,  
From which none ever wake to weep;  
A calm and undisturbed repose,  
Unbroken by the last of foes."

We mourn no more our darling's death,  
Since Christ has called him home  
To mansions of eternal bliss,  
Where sorrow never comes.

It grieves us here to see him go,  
But only think of this,  
He's taken from a world of woe,  
To reign with Christ in bliss.

The tongue that prattled here below  
Is now employed above,  
To join the spirits of the just,  
To sing redeeming love.

Yours in affliction,

WM. C. & E. C. HOLLAND.

Upper Falls of Coal, W. Va.

Sister **Susannah Randolph** departed this life Oct. 10, 1872, aged 89 years, 9 months and 29 days. She was born in the state of New Jersey, Dec. 12, 1782, married Philip F. Randolph in 1809, moved to Ohio, and settled near Cincinnati, in 1809, but shortly afterwards moved to Warren County, united with the Clear Creek Baptist Church, in 1818, moved to Shelby County in 1847, and became a member of Harmony Church. In 1861 she went to Indiana to live with her children, where she died. She retained her membership with the Baptists until her death, and was truly a mother in Israel. She requested that a funeral discourse should be preached by some Regular Baptist minister, at the meeting house of the Harmony Church, and selected the text and hymns to be used on the occasion. Text, Job xiv. 14. Hymns, "O land of rest," &c., and, "How firm a foundation, ye saints of the Lord," &c.

Eld. George Cottrel preached a discourse on the fifth Sunday in March to a large and attentive congregation, using the text and hymns of her choice.

WM. HANCE.

Sidney, Ohio.

DIED—At his residence in Roxbury, Delaware Co., N. Y., Sept. 2, 1871, after a short

but painful illness, brother **Dingee A. Robinson**, aged 54 years.

Brother Robinson had been out to pick some berries, and in getting over a wall he slipped and fell, which injured him to that extent that he lived but a few days. He was a member of 2d Roxbury Church, and was baptized by Eld. I. Hewitt about the year 1865. He was a firm believer in the doctrine of sovereign grace, and it was his delight to bear the gospel; reached in its purity? His house and heart were open for the reception of his brethren.

He left a wife, two sons, a large circle of relatives, with the church, to mourn their loss, which they believe is his eternal gain.

ALSO,

DIED—At his residence in Roxbury, Delaware Co., N. Y., Dec. 20, 1871, our venerable brother, **Henry Leonard**, aged 82 years.

His parents were among the first settlers of this country, who finally settled on the farm where our brother lived. He united with the Baptist Church when but twelve years of age, in Washington Co., N. Y. He was with the Second Church of Roxbury in its constitution, of which he remained a worthy member until his death. He was afflicted with rheumatism for a number of years, being obliged to go about with two canes, which, with other ailments, greatly deprived him of his enjoyment among his brethren. His delight was in talking of the things of the kingdom, showing that in old age, while the outward man was perishing, the inward was renewed day by day. In his last days his whole mind seemed absorbed in the welfare of the church, and in hearing the gospel preached, and when he viewed his departure as near, he seemed to feel the assurance that Jesus had made his dying bed soft, for he died like one going to sleep. His house was always open for the reception of his brethren, and many are they who have enjoyed his fireside and shared the blessings which a bountiful providence had bestowed upon him.

He left a large circle of children and friends, together with the church, to mourn their loss, yet not as those who have no hope.

JOHN D. HUBBELL.

DIED—At her residence in Peoria County, Illinois, at 9 o'clock p. m., Jan 1, 1873, **Mrs. Margaret Riner**, wife of Peter Riner, aged 64 years, 2 months and 22 days. She was born in Butler County, Ohio, and was a daughter of Joseph and Keziah Kelly. She received a hope in Christ in her 18th year, but did not join the church until some eight years after, when she and her husband were received into the Ebenezer Church, Preble County, Ohio, and baptized by Eld. Joshua Benton, where she remained until the fall of 1856, when they moved to this county, (Warren) and with nine others were constituted into a Baptist church called Harmony, where they remained worthy faithful and consistent members until her death, contending earnestly for the faith once delivered to the saints.

The Lord has taken our sister, and left her husband, five sons and five daughters, together with many grand-children and the church, to mourn her absence, but not as those who have no hope, knowing their loss is her eternal gain.

She made four requests of the Lord, which were all granted. First, that she might live to see her children all raised, married, and settled in life. Second, that her summons might be short, that she might not linger and suffer. Third, that she might be conscious to the last moment. Fourth, that Eld. R. M. Simmons should preach at her funeral in her own house before she was buried. Text on the occasion, (Jan 3d) 2 Tim. iv. 6-8.

Truly a mother in Israel has fallen, and one whom the Lord had sustained through many serious tribulations, having been many times brought near the grave, yet the Lord would raise her up again. She told me she could not die until the God of Israel or-

dered it; that her steps were all ordered and numbered by him. Two years before her death, I saw her under the care of two able physicians, and their skill was entirely baffled. I was at her house, as the church met there. She desired to have singing and prayer, as we thought best on that occasion to hold the meeting at another place, after which she made me promise to come and stay at her house. The doctors came to me and said, "You may talk to this woman all you can; it will not do her any harm; and on Sunday night she must have preaching." She wanted to hear of that great Physician who decides all cases when creature helps all flee. She had already set her house in order, but was then disappointed. When she did go, it was seemingly without any particular or special disease. She was in her rocking-chair, having her bed made, and told her friends to be in haste, as she wanted to lay down; she also told them how to arrange the bed and pillows, &c. She laid down, and immediately fell asleep in Jesus, that blessed sleep, from which none ever wake to weep. She realized in its full sense the words of the poet, "Jesus can make a dying bed"

Feel soft as downy pillows are;  
While on his breast I lean my head,  
And breathe my life out sweetly there."

To the husband, children and church I extend all my sympathy, and pray the Lord to comfort them with the consolation of peace.

R. M. SIMMONS.

By request of the relatives, I sent the obituary notice of **Elder Frederick Moyer**, of Broughton Hollow, Tioga Co., Pa., who died Tuesday, April 1, 1873, aged 67 years. He was baptized about forty-two years ago, and soon after began to preach, although at that time hardly able to read any in English, and but little in German. He was very firm and clear in the distinguishing doctrine of grace, but his strength appeared to be in tracing the experience of a child of God. He traveled much, mostly on foot, through that then thinly settled country, to preach, and is held in affectionate remembrance for the truth's sake by those who heard him. About twelve years ago he received a severe injury which left him in a broken and stupid state of mind, and after that he never attempted to speak, although he attended all the meetings he could, until about three years ago, when Eld. St. John began to come there to preach occasionally. From that time he began to be revived in his mind, and occasionally to speak a little. I only heard him once or twice. He generally declined when I asked him, saying he could not collect his thoughts. But when no other minister was present, he led the meetings, and spoke comfortingly. During his last sickness of seven weeks his mind was deeply engaged upon spiritual things. Two weeks before his death the church meeting was held at his house, and he spoke with much liberty, though unable to stand. On the fifth Sunday in March Elder St. John was with the church, (Charleston and Sullivan) and on Monday he with a number of brethren and friends went to Elder Moyer's house for the purpose of having a meeting, but he appeared to be nearly gone, so that they concluded it not best to have meeting. He was aroused and spoken to in regard to it, when he signified that he wanted preaching. Elder St. John read a hymn, prayed, and then spoke briefly from 2 Cor. iv. 17, during which the dying brother looked steadily at him. Then he spoke himself very clearly, though slowly, for some time upon the abiding strength of the foundation of his hope, and expressed himself thankful for the privilege of hearing the precious gospel once more. He continued to speak from time to time earnestly upon the glorious subject, and exhorted his children to look well to the foundation upon which their hope rested. Once he asked for the hymn book, saying that I had just read the 803d hymn, and they would sing it. He soon remembered that I was not there. He ex-



pressed himself ready and anxious to go on Tuesday morning he reached for the hymn book again, then repeated twice this verse:

"O God of mercy, hear my call,  
My load of guilt remove,  
Break down the separating wall  
That bars me from thy love."

Hymn 561.

Then he lay down and quietly breathed his last.

Elder St. John preached on the occasion of his funeral on Wednesday to a large congregation, from Rev. xv. 3.

He leaves a wife, two sisters and five children, with many relatives and friends, and the church of which he was a valued member, to mourn their loss. But the wonderful testimony he left is a great comfort to them who hope in the Lord.

SILAS H. DURAND.

Please publish the obituary of my dear lamented brother, **Thomas McColl**, whose "earthly house of this tabernacle was dissolved," after a painful illness, at his residence in Dunwich, Ontario, Canada, on the 12th of February, 1873, in the 43d year of his age.

The subject of this sorrowful communication, although not a professor of religion, was most exemplary in his deportment, and left an unsullied reputation of inflexible honesty, truthfulness and integrity behind him. He was a man of most excellent abilities, and very superior accomplishments. He had a high sense of honor and justice, a keen penetrating understanding, and a mild, cheerful and generous disposition. His untiring vigorous intellect and indefatigable physical energies were taxed beyond their powers of endurance, in performing laborious municipal responsibilities, and multitudinous domestic obligations, until his strong iron constitution was completely broken down. The silver cord was loosed, the vital fluid ceased to flow, the spirit had taken its flight, and all was stilled in death.

"O, ever thus, from childhood's hour,  
I've seen my fondest hopes decay;  
I never loved a tree or flower  
But 'twas the first to fade away."

He was twice married, first to his noble and amiable cousin Margaret, (youngest daughter of the late Elder McColl, who has been numbered with the silent nations of the dead for upwards of four years; and afterwards to Anna Duncanson, who survives him. He was an acute discernor of error, and a constant hearer of the truth preached in its purity, and among his favorite reading was the "Signs of the Times," the "Gospel Standard," Philpot and Whitefield's sermons, and Huntington's writings. During his sickness he expressed himself deeply concerned about his eternal welfare. Six days before his decease he desired his cousin, D. T. McColl, to engage in reading and prayer, and while this was being done he grasped his cousin's hand and fondly patted and stroked him on the cheek. When his cousin, Samuel T. McColl, afterwards came into his room, he embraced him most affectionately, and said that he was very sick, and exclaimed in the anguish of his soul, "What will become of me! What will become of me!" His cousin Duncan answered and said, "There is one able to help you, Thomas." "I know that," he replied, "if it would be his most gracious will. I have much need of help! I have much need of help!" Duncan said it was those who felt their need of a Savior that Jesus came to save; that it was the sick he came to heal; that it was sinners he came to save; that the whole need not a physician, but they that are sick; that it was those who were hungering and thirsting after righteousness that he promised to supply their wants, &c. Then he read several chapters from the bible, to which he listened most attentively. In the afternoon, when cousin Samuel was going away, he took hold of his hand and said, "Good bye, Thomas." "Ah, good bye," he replied, "Perhaps you won't see me any more, but if I am alive you'll come to see me again." His cousin an-

sured, "Yes." "Ah do, ah do," he added. John T. McColl likewise bade him good bye, and he said, "Good bye, it is likely you will never see me again." John said, "Perhaps I will. I am sorry to see you suffer so." He replied, "It must be so." The following morning when his mother arrived he pressed her hand in both of his very affectionately, and exclaimed, "Are you here, mother? O mother, mother! I am very sick; I don't think I'll get over it. I can't speak any more to you." He suffered greatly the following night, and hardly closed his eyes in during the whole time. Next morning his mother told him she was going away, and bade him an affectionate farewell, to which he responded, "Good bye, mother, perhaps you won't see me any more." She answered, "If not, Thomas, I hope God will be gracious to you, my son." "Perhaps," he whispered. After reading and praying, his cousin Duncan told him that he was going away now, and added, "You are very weak, Thomas. All we can do for you is to commit you to Him who alone is able to keep you." To which he nodded in the affirmative. About noon Drs. Ruthven and D. McLaws, of Wallacetown called in to see him. He told them they were kind in coming to see him, that he was very sick; that it was a terrible thing to meet death unprepared; that time was hurrying by, but that he hoped to sing hallelujah to the Lamb before he died. A few minutes afterwards he exclaimed repeatedly, "Oh dear me! what shall I do?" Elders Wm. Pollard and J. A. Johnson now came in and spoke to him. He told them he was very sick, and it was likely he would not get over it." Elder Johnson replied it is hard to say. You are in the hands of the great Physician." He answered, "Yes." He rested poorly throughout the whole night. On the evening of the following day, upon the arrival of his cousin James, he said, "Is this you, James? I am very sick. Oh dear me!" he often repeated during the day. He said he was a great trouble to us, but could not help it. The night before his demise he frequently inquired what time it was, as if he felt his dissolution fast approaching. When the hour of his departure had arrived, he closed his eyes in death, and entered into the unfading realities of eternity, amidst many regrets.

Thus passed away one whose kind, generous and amiable remembrance will linger long among his afflicted relatives and acquaintances.

"When forced to part from those we love,  
Though sure to meet to-morrow,  
We yet a kind of anguish prove,  
And feel a touch of sorrow.

But oh! what words can paint the fears  
When from those friends we sever,  
Perhaps to part for months, for years,  
Perhaps to part forever."

Yours very truly,  
EBENEZER MCCOLL.

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### Associational Notices.

The Baltimore Association will be held with the Harford Church, in Harford Co., Md., commencing at 10 o'clock a. m. on Wednesday before the third Sunday in May, 1873.

Those coming on the P. W. B. Rail Road will be met at Magnolia, at 2 p. m. on Tuesday, and will find stages to Falston, where they will be met.

Those coming on the Northern Central R. R. will find stages at White Hall, about 10 a. m., for Jarrettsville, where they will be met on Wednesday.

Those coming from the south, through Baltimore, will take the Towson town car at 2:30 p. m., where they will be met on Tuesday.

JOSEPH G. DANCE.

The Delaware Association is to be held with the Welsh Tract Church, New Castle Co., Del., beginning on Wednesday before the fourth Sunday in May, 1873.

Those coming by public conveyance will be met at Kirkwood, on Tuesday, at three o'clock, as the trains come from Salisbury at that time, north.

Those coming from Baltimore and Philadelphia will be met at Newark Depot, on Wednesday morning, ten o'clock, and conveyed to the meeting house.

Brethren in the ministry, also brethren, sisters and friends generally, are cordially invited to attend.

J. R. REES.

The Delaware River Association will be held with the church at Southampton, in Bucks Co., Pa., to commence on Wednesday before the first Sunday in June, 1873.

Those coming from a distance by public conveyance will take the cars to Philadelphia City. Then on Tuesday, May 27, take the cars at 4 p. m., on the North Pennsylvania R. R., at the corner of Berk and America Streets, to Hatborough, where they will arrive about 5 p. m., and be met by brethren and friends, and conveyed to places of entertainment.

I. P. HELLINGS, Church Clerk.

The Warwick Association will meet with the church at Warwick, Orange Co., N. Y., to commence on the first Wednesday in June 1873, at 10 o'clock a. m., and continue until Friday evening following.

The Chemung Association will be held with the Canton Church, Bradford Co., Pa., on Wednesday, Thursday and Friday before the third Sunday in June, 1873.

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DEVOTED TO THE OLD SCHOOL BAPTIST CAUSE.

"THE SWORD OF THE LORD AND OF GIDEON."

VOL. 41.

MIDDLETOWN, N. Y., JUNE 1, 1873.

NO. 11.

## POETRY.

BROTHER BEEBE:—By request of Gilbert Griffin, I send for publication in the "Signs of the Times" the following lines which were found in the bible of sister Kesiah Griffin, after her death. Her obituary will be found in the "Signs" of April 1, 1873, on page 96.

JAMES MILLER.

### THE AGED BELIEVER.

I am kneeling at the threshold, weary, faint and sore,  
Waiting for the dawning, for the opening of the door;  
Waiting till the Master shall bid me rise and come  
To the glory of his presence, to the gladness of his home.  
A weary path I've traveled, mid darkness, storm and strife,  
Bearing many a burden, struggling hard for life;  
But now the morn is breaking, my toil will soon be o'er,  
I'm kneeling at the threshold, my hand is on the door.  
Methinks I hear the voices of the blessed as they stand,  
Singing in the sunshine of the sinless land;  
O would that I were with them, amid their shining throng,  
Mingling in their worship, joining in their song.  
The friends that started with me have entered long ago,  
For one by one they left me, struggling with the foe;  
Their pilgrimage was shorter, the triumph sooner won,  
How lovingly he'll hail me when all my toil is done.  
With him the blessed angels who know no grief or sin,  
I see him by the portals, prepared to let me in;  
O Lord, I wait thy pleasure, thy time and ways are best;  
But I'm wasted, worn and weary, O Father, bid me rest.

### LORD, BE MERCIFUL UNTO ME.

"I said, Lord, be merciful unto me! Heal my soul, for I have sinned against thee."—Psa. xli. 4.

Poor sinner, say, is this thy prayer?  
Dost thou with David here agree?  
Canst thou in this petition share,  
O Lord, be merciful to me?  
And art thou sick indeed in soul?  
And is it sin that makes thee bad?  
And dost thou long to be made whole?  
And is thy heart with sorrow sad?  
And wouldst thou rightly healed be?  
And dost thou know the balm that's good,  
The true and only remedy,  
The dear Redeemer's precious blood?  
And is thy heart on Jesus fixed?  
Is he the object of thy choice?  
Wouldst thou be saved by grace unmix'd?  
Is this thy prayer in heart and voice?  
Bless'd soul, though painful be thy case,  
For thee the dear Redeemer died,  
Upon him wait, and seek his face,  
Till thou hast felt his blood applied.

## CORRESPONDENCE.

HARRIS Co., Tex., April 8, 1873.

DEAR BROTHER BEEBE:—A good many beloved brethren and sisters have solicited me to write on different subjects in the "Signs of the Times." I desire you to say to them with all good feelings, and with the best wishes for our blessed paper, that I cannot comply with such requests, for the following reasons: First, the "Signs" has a plenty of abler pens than mine to contribute to its columns, and my writings would crowd out better matter, if inserted. Second, I really have not time, were I ever so able. What time I am at home I am writing nearly night and day. I am from home fifteen days in the month filling my regular appointments, riding nearly three hundred miles, and have more or less extra appointments also to fill; then I am running a little farm, the only means I have of supporting my family. You may readily conclude that I have but little time to spare. I also have numerous letters of inquiry to answer. To do all, and do it well, would be a sufficient task for one abler and stronger than I am. I am now in my sixtieth year, and infirm at that. We need twenty able preachers here to do the work that ought to be done. We have room and work enough for them all. With all good feeling for God's ministers, let me ask them, such as huddle together, two or three in a church, as is often the case in some portions of the older states, and even in Texas, north of here: When God called you to preach the gospel, did he require you to consult your own ease and convenience, or did he require you to forsake all and follow him? If your own church and neighborhood is already supplied with the ministry, does not the Lord call you to go somewhere else to labor? Has not the Great Shepherd, who is all-wise and almighty in power, called under shepherds enough, if they were properly distributed, to attend to his little flock and feed them? Are there not many among the ministry who are studying their own ease and worldly interest more than the glory of God and the welfare of his flock? How many ministers are there who have not one church to preach to, while others are overburdened? I am sure that a careful and candid consideration of the above, and many other questions that might be asked,

would make some of God's chosen vessels look around and inquire, "Lord, what wilt thou have me to do?" I cannot let this subject rest. You must excuse me, my dear brethren, for bringing this subject before you so often, but I feel much solicitude for the dear precious little lambs of my Master's flock scattered to and fro through this destitute country, who are hungry for the truth, and if you could hear them plead, as I do, "O do come one time if no more, and preach for us," it surely would melt your heart. Perhaps fifty solicitations of this kind are made to me. One dear little lamb of my Father's flock writes from Columbus, "During a residence of fifteen years I have heard but one sermon. May God enable you to come richly laden with the fruit of the Spirit, to feed our hungry souls." Think of that, dear brethren. And now I must go and see them once, if no more, in addition to all my other labors, over one hundred miles. Another sister from Fayette County, (they came last winter from Tennessee) writes, "If you can, come and see us, for there is none of the right sort of preaching here, and we are hungry. If you can't come, do write to us." In a population of over one hundred thousand souls, from all parts of the globe, surely the Lord has much people among them. If he would send hunters to hunt them, as he did of old. And besides, there seems to be the greatest awakening among other denominations, and inquiry after the truth. Many are tired out on "bushes," and are seeking for the truth. O, if we had one hundred able ministers of the Lord among us, we would soon have many churches gathered together, with the blessing of God. Yes, we have room and work for one hundred thorough going, faithful, energetic, able ministers of the gospel, such as are willing to endure hardness as good soldiers of the cross; such as are willing to toil and labor for Christ and his people, and look for their reward in heaven. We do not want those who can stay contentedly at home while the dear lambs are bleating and begging for food in hearing. No. But we want those, like the Great Shepherd, whose feelings can be touched with our infirmities, and who can bear all for Christ's sake, and labor for him, whose reward is with him, and who will give to every one as his work shall be, in the discharge of his duty.

May God bless you, dear brethren, and give you a desire to come among us.

Yours in tribulation,  
A. W. MCKENZIE,  
Box 321, Houston, Texas.

SHOKAN, N. Y., March 8, 1873.

DEAR BROTHER BEEBE:—I am a poor sinful creature, but I do love the saints if I know my own heart. I have had such a view of my poor depraved nature for a few weeks past that I am led to fear that I have not been born again; for if I have passed from death unto life, would I still be so sinful? I believe God's children were all chosen in Christ before the world began, and that Christ came to redeem them, and that he bore all their sins in his own body on the cross. If I am indeed one of them, I can say, "Thanks be unto God who giveth us the victory through our Lord Jesus Christ. He has overcome the world, and conquered death, hell and the grave; yea, he has ascended up into glory, where he ever lives to make intercession for us." But O, I sometimes ask, is it possible that one so unworthy as I am, can be so highly favored. I have been a very disobedient child, if I am a child at all. When I first entertained a hope that my sins were forgiven, my mind was led to the Old School Baptists. I encountered opposition, but for all that I intended to go forward to the church as soon as my health would permit, and relate what I trusted the Lord had done for me, whether they would receive me or not. But before that time came around, it came in my way to join the New School, and I did so, and was baptized, as I thought, by Eld. Thomas Stokes, about twenty two years ago. I continued with the New School until, I think four years ago last November. It is a wonder of wonders that the Lord did not leave me there, a captive in Babylon. But, my dear father, it was hard to sing the Lord's song in a strange land. Yes, four years ago I, like a poor prodigal that had been feeding on husks so many years, returned to that poor afflicted people, the Old School Baptists, at Olive, N. Y., and was baptized by Eld. John A. Badger. Truly the Lord has brought me to the banqueting house, and his banner over me is love.

Brother Beebe, I do not think I ever saw you or heard you preach more than three times in my life, but I can say with R. B. Y. up

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people are my people, and your God is my God." I want to live with this people and to die and be buried with them. We have had but little preaching here the past winter.

Elder Hewitt's health has been so poor that he has not been here since last fall.

May the Lord continue his mercy to you, and to all of his, is the desire of your unworthy sister, if a sister at all,

MARY WINCHEL.

HERSMAN, May 5, 1873.

ELDER BEEBE:—Will you be pleased to receive our thanks for the many instructions we have received through the "Signs," and especially in your editorials?

Now permit me to ask a favor of you, though I do not wish to tax your time or your patience. If you feel so to do, please give your views on 1 Tim. v. 17. Describing in short, the duties of Elders who do not labor in word or doctrine, also if you, or any of your correspondents, are informed as to the time the office of Moderator was introduced into the christian church, and the circumstances connected therewith, we would like to hear from you or them as the case may be.

Brother Beebe, having troubled you thus far, I feel to ask your indulgence a little further, asking you to publish a few statistics; as it was predicted by many, more than thirty years ago, that the name of the Old School Baptists would last but a few years longer. Now, for the encouragement of the dear children of God, who are scattered over these United States, and are surrounded by all the isms of the day, and who feel like the Prophet did, when he said "They have killed the Prophets &c., and I alone am left, and they seek my life." What was the answer of God on that occasion? It was then, as it is now, there is a remnant according to election of grace reserved to the present time, and God is still manifesting them in his own good time.

Even here, brethren, where it was said you will all be dead in less than twenty years, we are having some precious times. In the past year many of the churches were revived, and there has been quite a number added by experience and baptism. Namely, Mount Gilead, of Mount Gilead Association, has received by baptism four, and others are pleading around. Camp Creek four by baptism; all is peace and harmony. Mount Pleasant, five by baptism, and are in love and fellowship. New Salem Church has received quite a number by experience and baptism, I suppose about twelve or fifteen since their last report; these churches are all in the Mt. Gilead Association, and are all located in the little county of Brown, and State of Illinois; also, Little Flock Church in Salem has received about fifteen members by experience and baptism,

the past year. Now, ye saints who are scattered and alone, let this encourage you, and know that God is, and will carry on his work against all opposition. Then in the language of the apostle Paul "shall we continue in sin that grace may abound? God forbid. How shall we who are dead to sin live any longer therein?" Let us render our bodies and spirits a living sacrifice, holy and acceptable to the Lord, which is our reasonable service, and strive together for peace, and try to bear each others burdens and so fulfill the law of Christ.

From one of the least if a brother at all,

JAMES HARPER.

Editorial reply on page 130.

RAYSVILLE, Ind., April 27, 1873.

DEAR ELDER BEEBE:—As I am alone this Sunday morning, my mind is wandering, greeting in my imagination those dear ones whose rich experiences I have read in the "Signs of the Times." To me it is like manna in the wilderness, I meet with very few who know anything of the way in which I have been led. I am surrounded by those who sail, as it were, on smooth waters, with not a ripple to disturb their peace, while I am tossed to and fro. At times my storm-beaten bark is seemingly well nigh wrecked, and I am made to cry out, like Peter of old, "Lord, save, or I perish." I will send you one of my productions in verse, and if you think it worthy a place in your paper please insert it; if not, cast it aside, and oblige your sister in the faith.

Angel of peace, O heavenly dove,  
Bring me some tidings from above;  
I wait alone this Sunday morn  
For some sweet message from my home,  
To cheer my drooping heart.

Down in the valley quite alone,  
By Babylon's stream I set me down;  
On yonder high the passers by  
Stoop not to look on such as I,  
A poor and feeble worm.

Nothing have I of self to boast,  
But in God's grace alone I trust;  
His grace is ever full and free  
For helpless sinners, such as me,  
Alone in him can trust.

The lambs are in his bosom borne,  
Too feeble they to walk alone;  
He is the Shepherd, and will keep  
And gather in the scattered sheep,  
Safe within the fold.

When Jesus calls, they gather round,  
His voice is sweet, they know the sound;  
A stranger's voice they will not hear,  
For prowling wolves are lurking near,  
With sheep's clothing on.

The Shepherd died to save his sheep,  
And will he not his purchased keep?  
He'd power to take his life again,  
Victorious rose to live and reign  
Through all eternity.

Had I the keeping of my soul,  
In my own strength how soon I'd fall,  
Too low to rise again;  
Down, down, to everlasting pain,  
Yea, down to dark despair.

But Jesus lives, O happy thought!  
And has our souls so dearly bought;  
Our life is hid with Christ in God,  
For so we read it in the word,  
God's holy word of truth.

Poor, weak and feeble though we be,  
Mourning our sins from day to day;

Darkness may gather like a pall,  
This tenement of clay may fall,  
Still we in Christ shall stand.

Beyond the reach of earth and hell,  
Our anchor lies within the veil;  
Contention, anti-christ and strife,  
Nor dart can pierce our hidden life,  
'Tis hid with Christ in God.

This life is hid till Christ shall come  
To call his ransomed people home;  
We all with him shall then appear,  
And bid adieu to every fear,  
And reign with him above.

Yours in hope of eternal life,  
MERCY WAGONER.

January 6, 1873.

DEAR BROTHER BEEBE:—I have had some thoughts on the sixth chapter of Matthew, which I will submit to your disposal for the consideration of the saints while tabernacling here below.

There was a question among the disciples as to who should be greatest in the kingdom of heaven. The same principle prevails, to some extent, in this day. Jesus called a little child unto him and set it in the midst of them. Only think how harmless a subject, loved by all. What a great lesson of humility! But is not that lessons almost forgotten by the brethren in this our day? The great question still is, Who is greatest in the kingdom? While some get in the pulpit and exhort us to love, and to live in peace, and to be as that little child, and so fulfill the law of Christ, perhaps scarcely one hour is passed before the same ones are by some favorite brother's fireside speaking hard things of their brethren, and creating a prejudice against them. Are not these things of the flesh? They should not be so. The Savior says, "Whosoever therefore shall humble himself as this little child, the same is greatest in the kingdom of heaven." O that we might possess that humbleness as taught by our blessed Savior to his disciples. And he says, "And whosoever shall receive one such little child in my name, receiveth me." How blessed it is to receive one of God's little ones. How glorious it is to feel the Savior's love in our heart, and to love the brethren as Christ has loved us, with that pure love that will not let us say any ill of them. Yes, willing to lay down our life for our brother, rather than the cause of Christ should suffer.

The first part of this chapter is on self-examination, and O how careful that should be done. "Take heed that ye despise not one of these little ones." If there is an offence, remember he is a brother, and how we should love a brother, and how we should hunt for him as the lost sheep that went astray into the mountains and was sought for, which I believe represents the mountains of sin and unbelief which the child of God may stray into; and how careful we should be in hunting for the strayed brother, not to hurt him or scatter the flock; and if so be that we find

him, verily I say unto you, he rejoiceth more over that sheep than over the ninety and nine which went not astray. Even so it is not the will of your Father which is in heaven that any of these little ones should perish. As it is not the will of our Father that any of his children should perish, or even be crippled, how careful we should be not to hurt one of them, for if we do hurt them we also offend our Father. Let us remember that it is a fearful thing to fall into the hands of the living God; for he loves all his children with a pure Father's love. "Moreover, if thy brother shall trespass against thee, go and tell him his fault between thee and him alone." In this text the Savior gives directions as to what we are to do in cases of offence given, which I understand covers personal injuries or public scandals. In no case are we to go to law with a brother. Any matter arising between brethren must be brought to the church in the way described by Christ, and her decision upon the matter, if the rule here prescribed by our Lord be honestly and strictly followed, will do much to stop the progress and prevent the consequences of contention among brethren. If thy brother trespass against thee, the offender is a brother, a member of that church with you, and church discipline is for church members only. Them that are without, God judges. The church has no power over them. If a trespass has been committed against us, it is good for us to remember that the trespasser is a brother, a kindred in Christ, and if this is fully appreciated by us it will qualify us to go to him in the spirit of love, that we may reclaim our brother. The relationship is a dear one. It is painful to lose a brother literally; it fills a whole family with mourning; and the church is filled with sorrow if one of her members is cut off; as the body is maimed, all feel the loss. As it is a brother, a nearness is expressed in that name which I fear is seldom felt when we go to deal with an offender. Let every christian reflect upon this subject when he goes to deal with an offending brother, and ask himself the question, Do I feel that he is my brother? Can I go to him feeling a brother's love burning in my bosom, having no desire but to reclaim him, and to heal the wound which has been made? My brother. Yes, it is my brother. I must, if possible, reclaim him. I cannot bear that he should perish, or be cut off from the privileges of the family. Let this be written in our heart: It is my brother that has trespassed against me, and all that a brother's love can do shall be done to reclaim and save my offending brother. After impressing this solemn truth upon our mind, the Savior directs us how to proceed to gain our brother. "Go and tell him his fault, between thee and him alone." Tell it to no one else; for if



my brother is disgraced, all the family have to share in the disgrace; for if one member suffers, all the members suffer with it. Do not wait for him to come to you, nor leave him uncared for, but go to him as the kind physician would go to a wounded patient, to bind up and heal his wounds. We should think no pains too great for the recovery of a brother. "Brethren, if any of you do err from the truth, and one convert him, let him know that he which converteth the sinner from the error of his ways shall save a soul from death, and shall hide a multitude of sins." Go to your brother in the spirit of a brother, with your heart full of brotherly love, and tell him his fault; point out to him his error, show him the wound that is made, entreat him as a brother, and as one you love and would save from death. Let this be between thee and him alone, that the wound may be healed with the least possible injury to the body. "Tell him his fault." The words seem to signify, Argue the case with him; reason with him, in the spirit of a brother. This labor should always be private, for it is not good to speak of our brother's faults before others at any time, but more especially before we have talked with him in private. If this rule were observed, there would be less reproaching. The rule is a perfect one, and is calculated to have a happy effect upon the offender, when he sees the reprover is concerned for his welfare, and laboring to save him from disgrace, by telling him his fault, and at the same time careful of his reputation, by telling to him privately. In this way he shows that he is a brother, and would not bring a brother into public disrepute. When this work has been done privately, in the spirit of meekness and brotherly love, if he shall hear thee, thou hast gained thy brother. A brother is gained, a soul is saved from death, and comfort will flow to thyself and to the whole body of Christ. Joy will be felt in heaven (the church) over the repenting and returning sinner. If he will not hear thee, then take with thee one or two more, that in the mouth of two or three witnesses every word may be established. They may manage the matter with more prudence than thou didst; they may speak more pertinently, and use more convincing words than thou didst, or that thou couldst think of. We often need help, and we should never give up a brother to death until we have called in the help of brethren in whose skill we can confide. When we select brethren to go with us, we should do it with an eye to their skill in settling difficulties and healing wounds among the saints. When they have told him his fault, and have labored to bring him to repentance, if he shall neglect to hear them, they witness the spirit that is in him, and his persistence in sin, they exhaust all their skill in trying to

awaken his conscience, and to make him ashamed of his evil deeds, and when all this fails, then tell it to the church. Perhaps in her combined wisdom, love and zeal to reclaim an erring brother, she may say something that will awaken his conscience, and bring him to repentance, to restore the brother, heal the wound, and restore the health of the body. This should be the end and aim of all. "Tell it to the church." Not to the Elders and Deacons, or some ruling members, but to the church, that the church may labor to gain the erring brother. It is not to be published to the world, but told to the church, and if possible heal the wound without leaving a scar of disgrace upon the trespassing brother. If the first and second steps are to be private, none participating in it but those laboring for the restoration of the offender, should not the same rule be observed in the last steps, and none but the church be allowed to hear the complaint and witness the labor of the church? I make this suggestion for my brethren to think about, for I think it worthy of consideration. The church must make an impartial inquiry into the cause, and rebuke the sins of the offender, and in the spirit of brotherly love admonish, and lab or to bring him to repentance. The church is the executive body in the kingdom of Christ, the judge that is to determine all matters which arise in her body. And while the church is independent of all other bodies, and transacts her own business, and no appeal can be made from her decisions, it is not a legislative body—has no power to make laws or form rules for its government, but in all cases must be governed by the laws of Christ, her Head and Lawgiver, who has said, "Observe all things whatsoever I have commanded you." This specification forbids the adopting or setting up of any human laws, institutions or ordinances in the church of Christ. Christ has but one church, one body, even as ye are called in one hope of your calling. It is a local institution, and is the same in all ages and all places. Its laws, its government, its ordinances, can never be changed or altered to accommodate men or popular feeling. To teach the observance of any thing not commanded by Christ, is rebellion, and excludes us from all right to be called the church of Christ, the pillar and ground of the truth. "Tell it to the church," that congregation where the offender is a member, for that is the court which is to hear and determine the matter; not by committee, or council, or presbytery, or by ruling Elders, but in her own body, the church, the only body or institution that Christ has ever authorized to administer the laws of his kingdom, or cut off or expel an offending member. When the church has heard the complaint, let her examine it carefully and thoroughly,

and if it is found to be groundless, and that the complainant is seeking the destruction of a brother, he becomes an offender, and should be rebuked by the church, and exhorted to repentance. It is a solemn thing to receive a reproof from the church, the body of Christ; for Christ is in the church, his mind is in the church, and it is Christ reproving through his members. The offence is as much against Christ as his members. "Inasmuch as ye have done it unto one of the least of these my disciples, ye have done it unto me." This is a solemn thought for an offending brother, and it shows how tenderly we should deal with each other. Did you ever think how tender the apple of the eye is kept, and what pain it would give you to have a small dust of sand stuck to that tender organ? God's people are to him as the apple of his eye; and our glorious High Priest is touched with the feelings of our infirmities. If we love the Savior, we should remember that he loves all his children, that they are as the apple of his eye; that when we touch them, we touch our dearest friend; we wound him who was wounded for us.

If the offender neglects to hear the church, shows no repentance, will neither be ashamed of his faults nor amend them, but remains incorrigible, perverse and stubborn, let him be unto thee as a heathen man and a publican. He must be cut off, for it is better that the right eye should be plucked out, or the right hand be cut off, than that the whole body should perish. The members should withdraw from him, that he may be ashamed of his sin, and bear his reproach, and they not be affected by it. When amputation is resorted to, it is to save the body, and to prevent the malady from spreading through the whole system. The Savior does not say he shall be to thee as a devil, for whom there is no hope, but as a heathen man and a publican, who should be restored if Christ grant him repentance, and he turn from his evil course and humbly knock at your door for admittance. The repenting transgressor should be forgiven, restored to our fellowship, taken in the arms of our love, as far as possible heal all his wounds, soothe his sorrows, and make him feel that he is our brother, and his past offences should never be named; this would be cruel, and would be opening afresh the wounds which all should be laboring to heal.

O that the spirit of love, tenderness and long forbearance may rule in us all, and in all we do may we be governed by the laws of Christ, and have an eye to Zion's peace.

I hope this imperfect communication will draw from some abler brother something that will interest the children of God.

Yours in Christ,

C. L. CANINE.

GREENRUSH, ILL., March 24, 1873.

DEAR BROTHER BEEBE:—Having on hand two letters from sister Rebecca Thurston, of Elmwood, Peoria Co., Ill., who has recently lost her dear mother and a loving sister, and writes me some of her feelings on that subject. Having obtained her consent to forward to you the first one, I shall send the second one also, and hope it may be satisfactory to her.

Yours truly,

R. M. SIMMONS.

ELMWOOD, ILL., Feb. 27, 1873.

VERY DEAR BROTHER AND SISTER IN CHRIST:—It is with a sorrowful and aching heart that I try to communicate some thoughts to you on paper, hoping to relieve my burdened soul, in a measure, of some of its griefs; for oh, it does seem, that our afflictions are very great. You have heard of the death of our dear sister Melissa, who is gone home to rest with our dear mother, and is now sleeping that sleep which knows no waking. She was taken sick on Sunday night, and died the next Friday at half past two o'clock p. m. Her sufferings were very great, yet not a murmur escaped her lips. She wore a cheerful smile, and bore her excruciating pain with christian fortitude and patience. While standing by her suffering form, and powerless to give her relief, aided by the skill of three physicians, who said she must die, I thought if she could be at rest we could give her up to our heavenly Father's care. But oh, brother Simmons, when death does come and take away our loved ones, then weak nature gives way, and we murmur, and ask, Why, O why was our dear sister taken from us so suddenly, and so soon after the death of our dear mother? Since mother's death, I had naturally looked upon her as both mother and sister, she being the eldest and the only sister near me that I could go to for advice or counsel. O how cold and dark the world seems, as one dear one after another is taken from us. It reminds us that this world is not our home, and we long to go home and be at rest, for we know that as long as we stay here we must have tribulation, and it is through much tribulation we must enter the kingdom. And though we mourn, we mourn not as those who have no hope, for we have a blessed hope that reaches beyond the grave. If we could call our dear ones back to this suffering world, we would not, for we know their happy spirits are free, enjoying the full fruition of the Father's love.

Melissa thought, from the first day of her sickness, that she would not recover, and said she was ready and willing to die. She said to me once, "I am ready and anxious to go. I have no fear of death, but would wait patiently till my change come." She talked of death with as much

going to sleep, and often repeated the verse,

"Asleep in Jesus, blessed sleep," &c.

She requested that hymn to be sung at her funeral. She often spoke of you, and said she would like to see you and hear you talk. From her conversation during her sickness, and even before she was taken sick, we have full assurance that she has gone to that peaceful, happy home, that rest which remains to the people of God. O blessed and happy thought, to be forever free from sickness, sorrow, pain and death. In that endless eternity there will be no more weeping, for all tears shall be wiped from their eyes.

Afflictions, though they seem severe, are in mercy sent; but oh, it is hard for us at all times to say, "Thy will, O Lord, be done." Yet my prayer is that I may be reconciled to the Lord's will. "The Lord gave, and the Lord hath taken away; blessed be the name of the Lord." He doth not willingly afflict or grieve the children of men. We know our God is too wise to err, and too good to be unkind; therefore we must say, Peace! "Be still and know that I am God."

Your sister in sorrow, yet in hope of immortality beyond the grave,  
REBECCA THURSTON.

MARCH 19, 1873.

ELDER SIMMONS:—Dear father in Israel, (for as such I esteem you) we received your kind epistle of love, and were indeed glad to hear from you, and to know that you still remember us kindly in our afflictions. We find that we are not the only ones who have been made to mourn, as you spoke of attending the funeral of a dear brother in Christ. It does indeed seem hard for us to give up our dear relatives and friends, and lay them down in the cold ground. And when the last hard struggle comes, and we look on and see them clasped in death's cold embrace, we feel that we can go no farther. But when the last struggles are over, and death's dark and stormy river is passed, and the happy spirit is set free, and gone home to God, who gave it, then we can say, There is one who sticketh closer than a brother. He it is who carries them across Jordan's cold stream. When creature helps all fail, we know that God has laid help on one who is mighty and able to save, even to rescue from the grave. He carries them home in his bosom to that heavenly mansion not made with hands, eternal in the heavens, there to bask forever in the sunshine of the Savior's love. Dear brother, when we can view by faith that promised rest which remains for the people of God, we can say, Fly swiftly by, ye hours that seem so tedious now. But how often comes this awfully solemn question, Am I one of that happy number, or have I but a name to live among the children of God? I so often feel my un-

worthiness, and am so prone to sin, I fear I am not born again? And when God sends trials and sorrows upon me for my good and his glory, I am not as patient under them as I should be, but often murmur and complain. But could I joy the saints to meet, if I did not love the Lord? And when I remember the manifold goodness of God towards his erring children, and sent his son to save us from endless ruin, my heart is melted in thankfulness, and my prayer is turned to praise. Deep calleth unto deep. It is when we come up out of deep tribulation that we call mightily upon the Lord. It is then we feel his aid. "Thy rod and thy staff they comfort me." How comforting to the weary sin-sick soul to know that there is a God who rules among the inhabitants of earth and in the heaven of heavens.

Your sister in tribulation and hope,  
REBECCA THURSTON.

SENATOKA, Miss., April, 19, 1873.

DEAR BROTHER BEEBE:—My mind has been impressed for several years to write a piece for your valuable paper, the "Signs of the Times," and if you think this worthy, you can publish it; if not, throw it aside, and all will be right with me. I have read so many able communications from the dear brethren and sisters, I feel like I want to tell them, in my poor and feeble manner, something of what I hope has been the Lord's dealings with me.

My parents were Old School Baptists from before my birth. Like all of Adam's race, I was born in sin, both deaf and blind, and thought I was as good as common people. I kept good company, attended meeting regularly, and at times had serious thoughts about death and eternity, and then I would think I would do better and get religion. In this way I went on till I was in my seventeenth year. On Saturday night before the third Sunday in October, 1848, I had a dream which made a lasting impression on my mind, and I was unable to shake it off. I felt so lonesome and distressed that I did not know what to do. That evening mother and I were alone, and I asked her to sing the hymn, "Lord, what a thoughtless wretch was I, To mourn and murmur and repine, To see the wicked placed on high, In robes of pride and honor shine. But oh, their end, their dreadful end, Thy sanctuary taught me so; On slippery rocks I see them stand, And fiery billows roll below."

Just as she repeated these lines, my heart felt like it would burst, and I burst out in a flood of tears, and left the room, that my mother might not see my tears. It appeared to me that I could see myself standing on a slippery rock, and if I should slip I would be gone forever. I wept till my fountain of tears were dried up, and for the first time in my life I went to a lonely spot and prostrated myself on the ground, but could not

utter a word but, "Lord, have mercy on me, a poor lost and undone sinner." I was too great a sinner to take the name of the Lord upon my polluted lips. I went on in this way for several months, and I greatly desired the presence of God's children, as I thought the Lord would hear them in my behalf. They did offer prayers for me time and again, but all the efforts that were made failed to give me peace of mind. I was led along in this way about three years, and finally came to the conclusion that there was no mercy for me, and would throw my burden away and think no more about it; and I did strive to do it, with all the power that was in me. I went to hear our beloved brother preach, and I would try my best not to listen to him; but that was more than I could do, and before I was aware of it I would be pressed down to ruin. It did appear to me that every word he spoke was addressed to me, especially when he addressed the sinner. Dear brethren and sisters, (if I may be allowed to claim that relationship) I was in this condition for nine years, and could neither go backward nor forward. I would have exchanged conditions with the brute creation, if it had been in my power. I was a poor, guilty, justly condemned sinner in the sight of a just and holy God. I could not for my life see how God could be just and save such a sinner as I. I could adopt the words of the poet,

"Oh had I died when I was young,  
Oh what would I have given!  
Then might with babes my little tongue  
Be praising God in heaven."

But now may I lament my case,  
Just worn away by trouble;  
From day to day I look for peace,  
But find my sorrows double."

Nine years have expired, and here I am, too great a sinner to see any enjoyment. That fall I attended an association, and on Saturday evening brother E. Y. Berry preached. At the close of the sermon he related his experience, and gave an invitation to any one who desired the prayers of God's children to come forward. I recollect starting, but do not know how I made my way up through the crowd. I was not sensible of what did pass while the services were going on. On Monday it appeared to me that the whole elements above were filled with the darkest smoke I ever say. I could not see higher than my head. I thought the last day had come, and I must die. I was lying there lamenting my lost condition, when the first thing I knew my friends were standing around me, feeling my pulse and hands. They carried me away, I being unable to walk. I was able to attend meeting that night, and after meeting we returned to the house of entertainment, and went into a little dark room to lay down. I thought it was not worth while to ever ask the Lord to have mercy on me, a

poor sinner, for my condemnation was sealed. All of a sudden there appeared in the east a most beautiful light, and the words came with music to my ears,

"Be thou faithful unto death,  
God the crown of life will give."

I felt calm and easy, but was afraid to depend upon that little hope, for I had heard so many tell about being so happy, and shouting praises to their God. I thought surely I had not met with the change that others spoke of. I thought the Lord had not pardoned my sins, but I believed he would. Thus I went on for two years, weeping and mourning on account of my lost condition. I was almost afraid to walk upon the earth, fearing it would open and swallow me up. I thought surely I was the most miserable person on earth, and I could tell my troubles to no one. As we were going home from meeting, riding along together, father and brother were talking about a young person who had professed a hope some time before, and who had got into doubt about it, and concluded he was deceived. Father said, "Yes, and you have a sister in the same condition." Brother turned to me then and asked me if I had a hope and was afraid to own it. I told him I had. We commenced talking about it, when the darkness all withdrew from my mind, and peace and quietness took possession of my breast. I could not hide it any longer. I went to the church the next day, and every body seemed to be gazing at me. A door was opened for me, but I did offer myself. They were baptizing when I went to the water, and I thought it was the prettiest company I ever saw. They looked lovely, and I wanted to go in with them. The next day I took up my cross and related to the church some of the exercises of my mind, and was baptized by brother M. Putman in the fellowship of Brown's Creek Church, and that was the happiest time of my life. I could then say, "Old things are passed away; behold all things are become new." I went on my way rejoicing for some time.

Brother Beebe, for fear I may weary your patience, I will close.

R. A. STRAYHORN.

KENTON STATION, Tenn., April 27, 1873.

DEAR BROTHER BEEBE:—Through the goodness of God, our unprofitable lives are spared to the present time, and we have great reason to be thankful that it is as well with us as it is. Another year has rolled around, and I have been long reminded that it was time for me to make my remittance, for I do not know how I could do without the "Signs," for they contain nearly all the preaching I hear. I enjoy comfort and consolation in nearly every communication, for I find some of my own experience, and an witness to more or less of each of

them; if it were not so, I fear I should faint by the way, for when I look at myself I see so much imperfection that I often fear I may be deceived, or I would not have such a wandering mind, and so many wicked thoughts, or do many things I ought not. I often find myself murmuring and complaining, even with blessings in my hand. At other times, I feel to put my trust in God and have no confidence in the flesh; and can feel that peace and love which the world can neither give or take away. Yet I many times fear I have not a thankful heart; but I feel to praise the Lord, for his goodness and mercy have followed me all the days of my life. But how can I sink, with such a prop as my eternal God? I am now sixty years old, and fast on the decline. Some thirty years ago, I joined that little band that taught the pure doctrine which flesh and blood cannot teach, which can only be taught by my Father in heaven. Truly, I saw no comeliness in the dear children of God, until my dear Savior gave me eyes, and heart to understand their language. It was then, as I humbly hope, that I hungered and thirsted after spiritual meat and drink. I hated sin, and groaned being burdened with a body of sin, which would not let me do the good I would. I have not heard an Old School Baptist sermon since last October. Gospel preachers are scarce in this western part of Tennessee. I could hear all other denominations every Sunday if I chose to go; but it don't afford me that spiritual food which I desire—that food that I receive from reading the communications of the dear brothers and sisters. If I could write like the dear brothers and sisters who write for the "Signs," it would not be such a task. I am a poor scribe at best, and I am not well; I am laboring under a very bad cold and cough, which I am subject to at times. I am entirely alone to-day; all the family from home. My husband, who is also a member of that little band, has gone, yesterday and to-day, to hear an old father in Israel preach the doctrine of Christ, in its purity. I was not able to accompany him, which is very distressing to me, at this time.

Brother Beebe, I have trespassed too far upon your time and patience; but it is the first I have ever attempted to write for your valuable paper. If you see any worth in it, or think it will edify any of the dear ones, publish it; if not, give it to the flames. It is an imperfect scribble.

Yours with much love,

LUCIE A. EMERSON.

CEDAR Co., Miss., April 27, 1873.

ELDER BEEBE:—After my love and respects to you as a father in Israel, I must say that I am under special obligation to address myself to you, though not known as a public writer. Therefore I shall be as

brief as possible, and not bring up any new or false doctrine.

When we speak or write of the goodness and power of God, we are apt to make some portion of the scriptures a basis to which we call the attention of the hearer, or reader. As such, I have in mind the following scripture: "Who is the figure of him that was to come." I know there are many different views with regard to this portion of the scriptures. The fact is, both the sons of God are embraced here, the created, son and the begotten Son, the created is the figure of the begotten; the created is the first manifest, he is of the earth earthy; the begotten is the second manifest; he is the Lord from heaven. This leads us to note the relationship with the first and his bride. Hence, we see after God had created and formed all thing by the word of his power, last of all he formed man; in the completion of Adam's formation, the woman was formed and he called their name Adam. To bring this about, after he formed all things of the earth, all the cattle and every living substance, Adam with the rest, Adam standing in the image of his Maker, the head, and ruler of all God's creation, the Lord God brought of his creation to Adam, and whatsoever he call them, that was the name thereof. But there was not found a help-meet for Adam. ~~We find then after the Lord God had~~ planted his garden and placed the man there, and given him his divine law, the Lord God caused a deep sleep to fall on Adam, and he took one of his ribs (not two) and closed up the flesh instead, and of that same rib he made a woman, and brought her to the man. Hear what the man said: "This is now bone of my bones; not only so, but flesh of my flesh; also, She shall be called woman, because she was taken out of man; in this, we see the wonderful works of a wonder-working God displayed. The Lord God took the rib from man, made it a woman, and gave it back to the man. He did not rob man of anything that belonged to him, neither did man do the work himself. Hence we see the first man, was made a complete natural head of multiplied posterity, and by a violation of this divine law that God gave him, the whole earthly family fell under the penalty, death. Therefore, in Adam all die. (not a part) In this we see the two heads beautifully brought to view. Says an apostle, "Lust, when it is conceived, brings forth sin; sin when it is finished brings forth death." We see natural things are brought to view by natural heads, and spiritual, by their spiritual Head. Then we find it is appointed unto man once to die; after this, (the judgment) all must come forth from the grave, the death of the body and the resurrection; as the same are in consideration. Who is the figure of him that was to come. Christ, made of woman, made under

the law. &c. The woman being deceived was in the transgression; the man not deceived. She, his flesh and bone, sold for naught, without a farthing to pay, could not go to her husband, but he could go to her. So in the covenant of grace, Christ, the second Adam, the only begotten Son, was not deceived. But because the promise or right of redemption stood in this head, could come to his bride. Then, because ye are sons, God has sent the spirit of his Son into your hearts, crying, Abba. Father. This grace given us in Christ, in eternity, is manifest to us in time. "According as he hath chosen us in him before the foundation of the world." I have not so much to say about that which was before this world, but will say that Christ was manifest in due time, or the right time, which was the appointed time of the Father. The begetting of the Son was on this wise: When the angel of the Lord came to Mary and said, "Behold thou shalt conceive in thy womb and bring forth a son, and thou shalt call his name Jesus," after conversing with the angel he said, "The Holy Ghost shall come upon thee, and the power of the Highest shall overshadow thee. Therefore that holy thing which shall be born of thee shall be called the Son of God." Again, "His name shall be called Jesus, for he shall have his people from their sins." This is the begotten Son in whom the Father is well pleased. He says, "A body hast thou prepared me." This is the Lord from heaven. This is the promised Messiah. This is the spiritual Adam, clothed with all the right of redemption. The whole family of God are brought to view in this Head. This is the Word, while John the Baptist was only the voice of the Word. The manifestation of the power of the Word with his grace has increased, and will increase till time shall end; yea, and glorified millions will sing the power of that Word in eternal glory. But I must notice further this Word or Son. "The Word was made flesh, and dwelt among us," &c. This is the same word that was in the beginning. This word is Truth. This is the same Word that was clothed in a vesture dipped in blood. There never was a time when this Word was not the Word; but there was an eternity when that Word was not manifest to us. All God's children are known to him in this Head, and they all are related to this Head, in a spiritual point of view, as the woman was related naturally to her husband, her head. If the relation of one is destroyed, the other is also. The woman's rib was a rib before it was taken from man. Christ was the Word before he was manifested in time. He was the Word while here, and is the Word yet. What shall I say more? This Word was and is God made visible to us while here. Natural man could not

in his natural state keep the divine law, neither could he make satisfaction to the claims of the law. If God knew man would violate the law, is not God's knowledge perfect? Yes, perfect in all things. Therefore he saw the plan of salvation and redemption of his people from under the curse and penalty of the law. Hence we see the necessity of the Sacrifice being of a divine nature, like the law. As such it behooved Christ, the Word, to suffer, and redeem his bride: to be buried, to rise from the dead, and to ascend up into heaven, into his glory, where he is now making intercession for the saints. If he is risen, then we are to arise in his likeness, heirs of God, and joint heirs with Christ. A joint heir is an equal heir. If his body arose, ours will arise like his, and will ascend up to glory, and we shall sing of grace, free grace to all eternity.

May God bless us, and save us all in his kingdom, is the prayer of a poor inquirer after truth.

I. N. D.

EGYPT, Miss., May 9, 1873.

DEAR BROTHER BEEBE:—I have of late been receiving letters from brethren in different parts of the country, asking me to visit them, and some asking me to write often in the "Signs," and on certain passages of scripture. I wish to say, through your messenger of love, that God has given me a thorn in the flesh, which I believe he will overrule for his glory and my good, if I am what I profess to be. It has almost disqualified me for writing, and no one knows how disagreeable it is, unless they have experienced the same. I allude to my nervous affection, trembling, which follows my family. All the writing I do is by holding my right hand with my left, and that with a pencil. This thorn never will be removed until I am removed, and in death I will be as quiet as any, and not until then; and in the resurrection, "no tottering seat of disease and pain, but a beautiful building of God." This is my hope. I do not mention this in way of complaining, for I am not near as bad off as I might be, or as some are, and I do hope that God's grace will be sufficient for me. Amen.

Nothing would give me more satisfaction than to comply with the requests of my brethren who have seen fit to write to me, but I hope they will receive my apology, and excuse me, and pray God to strengthen me both in the inner and outer man, until my work and labor of love is done.

Yours in hope,

R. B. GUNN.



EGYPT, Miss., April 24, 1873.

BROTHER BEEBE:—If God by his Holy Spirit will guide and direct my thoughts, I will endeavor to communicate a few of them to you and the brethren and sisters at large. My mind has been directed in this channel for several days, during which time self has been crucified; and if any thing should be penned by me to the comforting of any one, give God all the glory. I pray God that we may, one and all, be enabled to mortify the deeds of the flesh, and live—live to the enjoyment of true religion; for there is in this life no real enjoyment anywhere but to bask in the sunshine of God's electing love, and cast all our cares on our blessed Redeemer, who is able and willing to care for us. I know he will do it. And when this life shall cease, God will bring us off more than conquerors through him who loved us and gave himself for us. O glorious thought! What matter if trials do come, so we are able to view by faith these glorious truths, and lay hold of Christ, who is the author and finisher of our faith. How grand and sublime the plan of salvation, the redemption of man from the awful abyss into which he was plunged by reason of sin. The doctrine of election and final perseverance of the saints, is a theme my soul delights to dwell upon. When we can come boldly to the throne of grace and lay hold of God's promises, all is well.

Our beloved pastor (my uncle) discoursed last Sunday evening from 1 John iii. 1: "Behold what manner of love the Father hath bestowed on us, that we should be called the sons of God." During the discourse my soul was made to rejoice, and praise God for his goodness and mercy in restoring my soul. After the morning service, when we had retired from the meeting house, I told the brethren that I felt like withdrawing from the church, that I was too vile and sinful to be identified with the Old Baptists; that I would return to the world, and if I found pleasure there the evidence would be sufficient to sustain me in my course. My feelings grew no better, even after returning to the evening service, until after my uncle took his text and had preached for some time. All at once his talk seemed directed to me, and I was made to weep for joy. My feelings were changed. I was where I wanted to be. I hoped and felt I was one of the "us" spoken of in the text. Brother Beebe, was not this "us" chosen in Christ before the world began, and in time brought to a knowledge of their heirship, and made to joy in God through our Lord Jesus Christ? Such is strengthening and comforting. All my hopes are based on this God-honoring doctrine, election. The subject is full of this doctrine. Whom was this love bestowed upon? His elect, his chosen; the same "us" that Christ re-

deemed from the curse of the law. If we were not redeemed from the curse of the law by Christ, how are we to be redeemed? No hope; lost, forever lost. But when we can lay hold of him as our Savior, we can then behold the love which the Father hath bestowed on us, and rejoice in hope of the glory of God. When we can stand upon Mount Nebo's top, and cast our affections heavenward, we can rejoice in trials and difficulties which befall us. If old self can be left in the valley below, and trampled under foot, then God receives the glory. Thank God, while grace reigns self is held under subjection. God loves his people, and he will chasten them, and will just as sure manifest his love for them. He loved them with an everlasting love, therefore with loving kindness hath he drawn them. His people, "us," "them," the saints which Christ prayed for, those that the Father gave him out of the world. Now do not the scriptures justify us in coming to such conclusions? Our experience testifies to the same. Had not God, according to the love he bore us before the foundation of the world, and made manifest in time, snatched us, as it were, from the eternal burning, what hope would we have of an inheritance beyond the grave? I think I can realize the fact that if left to myself, even after being brought from death unto life, as I hope, there would be no hope for me. My arm is too short even to work out my temporal salvation.

But thanks be to God, he has laid help upon one who is able to save unto the uttermost all who call upon him. God does not leave his people to themselves. He has told us, by an inspired apostle, that where he begins a good work in his people, he will perform it till the day of Jesus Christ. This brings us to the resurrection, without which our hope is vain, and we are yet in our sins. Break either the one or the other of the links of the chain of golden truth, all the whole falls to the ground. God's power, wisdom, foreknowledge, foreordination, calling, justification and glorification are all as true as either the one or the other. If he is immutable, we are bound to acknowledge all he has told us touching the salvation of his people. If we can feel that we are one of the "us," let us come up boldly and lay hold of all his promises. He has not promised good concerning Israel, and then let their salvation hinge upon their own efforts. Oh no. Such don't meet my case. "Every good and perfect gift cometh down from the Father of light." Every good thought, word, action or deed comes from above. Man is too prone to sin to have one good thought. He is corrupt from the crown of the head to the sole of the foot; there is no soundness in him. Viewing our condition thus, and looking to Jesus for purification, I tell you eternity will

not be too long to praise God for pointing it out to us. What manner of love! This love is from everlasting to everlasting, just as immutable as God himself. God does not love to-day and hate to-morrow. Oh no; such will not do. He loved Peter just as well after he had denied him as he did before; he loved him when he dwelt alone in his own solitude. This love is as old as God himself. If you can find God's beginning, then you can find the beginning of this love. If God had hated Peter after he denied him, would Peter ever have worked himself back into God's favor? I cannot think so. This love is ever the same, but is not always manifested the same. God cannot lie, and he tells us that he changes not. Christ was as a lamb slain from the foundation of the world; for what? To save his people from their sins. This plan was laid in eternity, and the love he had for his people was the moving cause. What matchless love, to think that God in the economy of his grace was mindful of us before the highest dust of the hills were formed. This love is indescribable. If I could write about it, and all the ministers of the gospel should discourse upon it until the final restitution of all things, it would not be fully described.

I will close. If the design for which this is intended is accomplished, viz: relief to my feelings, I will be satisfied.

Yours in hope of eternal life,

I. D. CUNN.

ALEXANDRIA, Va., May 4, 1873.

DEAR BROTHER BEEBE:—The following letter was received by me from a dear young sister, and a relative in the flesh, sister Rebecca Williams. Perhaps you remember meeting her at the Corresponding Meeting last August. I have obtained her consent to submit it to your judgment, for publication or not, as you may decide. I thought it might be a comfort to some of the little weak ones of the flock.

Your unworthy sister,

C. M. JOHNSON.

BELLEFAIR MILLS, Va., Feb. 27, 1873.

DEAR AUNT CARRIE:—I received your kind letter last night, and I am much obliged to you for writing, it is so kind of you to write to such a poor sinful, ignorant creature like me. I can never tell you how I appreciate the letters I receive from the dear children of God, and how grateful I am to them for writing, though I think if they could only see me as I see myself, they could have no fellowship for me. They do not know me. Oh how often I fear I have deceived you. You do not know the many evil thoughts of my heart, and how sinful and wicked I have always been. I cannot tell of my feelings like others, and fear you think better of me than you ought. I wish I could express the deep depravity I

feel. If I could talk with you all, and tell you my feelings, you would be better able to judge whether I ought to be amongst you. I said so little when I went before the church, I often wonder why they received me, and feel that if they knew how sinful I am, and have always been, they would not want me with them. I was so young when I was first exercised, I often fear I have not been exercised in the right way. I feel that I am a sinner, but do I feel as I ought. I fear the feeling is not deep enough. If I could only know I was in the right way, I would not mind how many trials or hardships I had to endure. I often wish I could be troubled more. I am too easy, too careless. I cannot mourn on account of sin as I would wish. I mourn, but it is not deep enough. If I had the evidence that some have, I don't think I would ever doubt; but my evidence is so small, if I have any.

I was disappointed in going to meeting to-day. It snowed last night, and the weather was too bad to-day. No one knows how bitter the disappointment is, but those who are in the same situation. Preaching is so seldom, and we have so far to go to hear it. I have tried to pray for strength from above to bear it patiently, but how hard it is. This is the third time I have been disappointed. I sometimes think it is because I have no business there. Oh, aunt Carrie, I cannot tell you the anguish that filled my mind as that thought was presented. Oh, can it be that I am mistaken? A poor hypocrite! how horrible is the thought. All I can do is to cry, "Lord, be merciful to me, a sinner." "Lord, save, I perish." My only hope is in his mercy. I know he is able, that he can wash all my sins away and clothe me with the robe of righteousness; but will he? Do I belong to that chosen and peculiar people? O for the blest assurance that I am numbered with them; but all is dark. I had been feeling so happy, I did think I could never get go low down again. But the light is all gone, and many doubts and fears fill my mind. If I could only have gone to meeting and heard Elder Purington, I would have been so glad. I have never heard him preach without feeling better. His preaching seems to feed and strengthen me, and I feel like I want to see all the brethren and sisters so much. I know whatever the Lord does is right, and if I am never permitted to meet with them again it will be right. O that I could be reconciled to his will at all times. He knows what is best for us. I have felt so tired, so weary of life, it seems such a burden, so full of cares, trials, temptations and sorrows. I long for rest from all my trials and pains, a rest from sin and sorrow. I thought as I watched Mary Lizzie pass away, how gladly would I fold my arms in death if I could feel that the arms of my Redeemer were

around me, that his everlasting arms were supporting me. Oh, shall I find it so in the last moments? Will he be with me, or will I then find that I am a deceiver and a hypocrite? The Lord knoweth them that are his. We cannot deceive him. And if I am one of his, though the least, he will sustain and comfort me. Just here these words occur to my mind with some comfort: "Let not your heart be troubled; ye believe in God, believe also in me. In my Father's house are many mansions; if it were not so, I would have told you. I go to prepare a place for you; and if I go and prepare a place for you, I will come again and receive you unto myself, that where I am, there ye may be also." The clouds have seemed to roll away, and I feel better. I do not feel like the same person that I was a few minutes ago. My heart feels light, and I feel to rejoice and say, "Bless the Lord, O my soul." He has been merciful to me, notwithstanding all my doubts and fears. Truly God is good. He is ever near, and ready to uphold us; and though he hid his face for a little while, I feel that he was still near, and that his arm sustained me. If we were left to ourselves, what would become of us? I feel that I should long ago have fallen, unless he had been my helper. I feel to say with the poet,

"He who has helped me hitherto,  
Will help me all my journey through."

I have written as my mind was led, and expect I have written the same things before; but I cannot write unless I write of my feelings, though I expect I often weary you; but if you get tired, burn it, and I will not blame you.

Your little sister,  
REBECCA WILLIAMS.

FRANKLIN, Ohio, March 16, 1873.

ELDER BEEBE—DEAR SIR:—As I am writing, I thought I would write some of my experience. I was born and raised where I now live; my mother having died when I was about six years old, so I do not know anything of a mother's love. My father still lives, but never made any public profession of religion, but has been a kind father to his children, (four of us in number) but I do think I have some reason to believe he has been born again. I was, as most boys are, full of fun and frolic, attending dances and other places of amusement. I will never forget the remark my grandfather made, when I was enjoying the pleasures of sin: but at the time seemed very foolish to me. His remark was, "They that dance must pay the fiddler." My answer was, I would pay my share. I see now I have done it to my sorrow. I have been raised in a religious community, being mostly Presbyterians, (and I do believe there are good people among them) but the Old Baptists being my choice. As I said, I lived enjoying the pleas-

ures of the world, until the Spring of 1859, when I was married, being in my twenty-third year, and still not realizing anything of the grace of God; and so continuing until 1860. The first intimation I had that I was a poor sinner, was as I was plowing in the field; a voice seemed to say to me "Poor sinner, where are you going, and what are you doing?" I stopped my team, and wondered what that could mean. I have often wondered since, whether the apostle Paul had such feelings as I had. I thought of all men, certainly I was the most miserable; what to do I did not know. I thought if I could only see some one to tell my troubles to, I might get some consolation. As Eld. S. Williams was pastor of the Taps-cott Church at the time, I thought of him, and as I was near to a public road, I looked to see if he was not coming; but as it was a road he seldom traveled, of course I did not see him. So time wore on, and I getting more distressed about my poor soul, until the next meeting, and I went and heard Elder Williams preach of the goodness of God to poor sinners; but I went away with a sorrowful heart, thinking that God could have no love for such a poor wretch as I felt myself to be. So I went along for a year, and a sad one it was to me, going to meeting whenever opportunity offered, all the time in a troubled mind. One day as I was going from meeting, walking along the road, brother Williams overtook me, and asked me to ride. He seemed to know my feelings, and commenced talking to me, asking me how I felt. I told him my feelings, as best I could: he advised me to be baptized; but I could not think so, as I felt it would be a disgrace to the cause. At this time, I had a neighbor under the same exercise of mind as I was. I not knowing it, he having found out my feelings through brother Williams. So the next time there was meeting, my neighbor came and asked me if I was not going to meeting. I told him I thought not, as I was busy hauling my corn to market. He said if I wanted to go, he would let his boy drive my team, so I concluded to go. As I was going along the road and came in sight of the meeting house, a love for the Savior came to me, and I thought if he would come along and bid me to follow him, I would leave my team, and just go along. The next thought was, you poor miserable wretch, if you would get your just dues, you would be sent to the regions of eternal woe and misery. So you see, I had a terrible time, but I went to meeting. When brother Williams got done preaching, he gave an invitation to any who felt themselves to be poor lost sinners, and nothing but the grace of God could save them, to come and tell their feelings to the church. My neighbor went forward. The members looked so good to me I thought I would not disgrace them by asking

them to receive me, but something seemed to force me out of my seat, and I too went forward. All I could say was, if God did not save me, I could not save myself. To my surprise, they received me, still having a troubled mind, until I was baptized and started homeward. All nature seemed to be praising the great Creator, I felt very happy, and thought I would have no more trouble but would live in obedience to his commands; but Oh, sadly have I been disappointed; for I find myself so often violating his commands. I have never been sorry that I was baptized, but have been very sorry for the many missteps I have taken. I still have to cry, "God be merciful to me a sinner." Keep me, gracious God, from the evils that daily surround me, while traveling in this world of sin and sorrow.

I would say in conclusion, that I find a great comfort in reading the "Signs." Most of the brethren and sisters who write for it are strangers to me in the flesh, but according to their letters they have the same trials that I have. I find many interesting letters. Then again, there is now and then a communication that I read with sorrow. One brother has said something that does not please another, and old nature comes up, and says, I will have satisfaction, and so strife commences. If we could all live up to the law given us, I think we would be more happy: that is, "If thy brother offend thee, go and tell him his fault between thee and him alone." And how sad it is when brethren get to contending and calling one another hard names, more particularly the Baptists, for they are watched on every hand by the enemies of the cross, to catch at every thing that may be done amiss, to spread it broadcast to their destruction. O could we all live in such a manner that no one could find fault! The worst enemy I have to fight, is self; if we can only conquer self, I am sure we would be happy. Dear brethren, try to live in peace. May God keep us by his grace, while living in this unfriendly world. Only think how the apostles and prophets were; not a murmuring word escaped them; but they bowed to the will of God.

I would say that I never wrote anything in my life before, for publication. If you should see fit to publish this, you will have many errors to correct: do not crowd out better matter for this, but throw it in the fire, and all will be right.

May God keep you by his grace to stand up boldly in defense of his truth, and shun not to declare the whole counsel of God, while it is his will you may stay in this world, hand you down to your grave in peace, and in the morning of the resurrection crown you an heir of glory.

An unworthy brother, if one at all,  
JOSEPH ELY.

*The Hickory Creek Old School Baptist Church of Christ, Jasper County Illinois: To Brother Beebe, and the Brotherhood:*

BELOVED BRETHREN:—The publication of George W. Mathes' letter, in the "Signs," of March 1, 1873, has deeply afflicted us, containing as it does, many grievous charges against our Minister, Eld. David Bartley, who is also a member with us. Some of our members and dear brethren, upon learning through a letter from a dear sister of the Rock Springs Church, Pa., that Eld. Bartley was there deeply suffering, and prostrated under the crushing affliction and heart-breaking reproaches which had so unexpectedly and suddenly fallen upon him, hastily prepared a brief and partial statement in defense of Truth, and of our afflicted brother, which was published in the "Signs" of April 15, 1873.

Yet we believe that the good of Zion makes it our duty as a church, (consisting of fifty members) to adopt a more full and satisfactory statement of the case, as it is known to us, and earnestly request, brother Beebe to publish it in the "Signs." We make three specifications against Mr. G. W. Mathes:

1st. In 1868, he and his adherents did by wilful and persistent disregard of Gospel Order separate themselves from the connection and fellowship of all orderly and sound Old School Baptists, and they yet continue separated, as our brethren of the Conn's Creek Association, in Indiana, and all others conversant with the case know. (However, there are some dear brethren and sisters among them who are sound in the faith of the gospel.)

After thus separating themselves, Mr. Mathes was ordained to the ministry by this faction.

2d. That in Feb. 1870, some six or eight of our number, with Elder Bartley, visited the Big Spring Church (which went off with Piper, Mathes, and Spitler) and laboured in love to make reconciliation between them and our brethren; but in this they were determinately opposed by Mathes, and Spitler.

3d. Mr. Mathes is a heretic: in doctrine, he is basely corrupt. He publicly denies the incarnation of the Son of God, or that either Christ or the children of God are partakers of flesh and blood, or that they possess two natures.

And he denies the Resurrection, Adoption and Salvation of any of the family of Adam, or that there is any future existence after death for Adam and his family.

4th. Mr. Mathes is a false accuser of the brethren; his published charges against Eld. Bartley are wilfully and maliciously false. Such coarse baseness and vile slanders are outrageous, and merit the just censure of all lovers of virtue and truth.

5th. In Jan. 1872, Mr. Mathes made injurious charges against Eld. Bartley, in Harrison Co., Ind., which this Church unanimously condemned as false.

Therefore we feel that it is due to Eld. Bartley, and to us, and to all who have been afflicted by Mr. Mathes Letter in the "Signs," to testify that as a moral, truthful, honest man, as a kind, orderly, loving brother, as a sound, earnest, humble preacher, we esteem and love Eld. Bartley. Having long known him, we have found him (even in the midst of affliction, reproach and trial) walking humbly in the love of the truth, and of the brethren. And he enjoys the confidence, fellowship and love of this church, and of all other sound Gospel Churches where he is known.

As a minister of the gospel, we esteem him highly for his work's sake, and we commend him in sympathy and love, to the household of faith.

Done by the unanimous vote of the Church, at her church meeting, on Saturday before the first Sunday in May 1873, and officially signed by order thereof.

D. BARTLEY, Mod.

J. B. PARR, Clerk.

## ORDINATIONS.

BROWN Co., ILLINOIS, April 19, 1873.

The Regular Baptist Church at Camp Creek, being in session, the reference was called for and read, which referred to the ordination of brother Elijah Hall, to the office of deacon. The church took up the case, and the brethren which had been previously called, being present as follows: Elders John Fanshier, James Harper, Deacons Sihon Vance, Henry P. Grover, and Wm. B. Parker. By the request of the Church, they were organized into a presbytery, by first choosing Eld. John Fanshier, Moderator, and Eld. James Harper Clerk.

2d. Called on brother Hall, (the candidate) for a reason of his hope in Christ, which was given satisfactorily.

3d. Prayer, by Eld. John Fanshier, and the hands of the Presbytery imposed.

4th. Charge given by Eld. James Harper, to the deacon in reference to his duties.

5th. The church ratified what was done and discharged the presbytery.

JOHN FANSHIER, Mod.

JAMES HARPER, Clerk.

## INFORMATION WANTED.

My son, Johnson Cotton, now in his eighteenth year, left me in December, 1870. Since that time I have not heard any thing of him. Any person possessing knowledge of his whereabouts will confer a great favor on his afflicted parent by informing

WM. P. COTTON,  
Sparta, Miss.

## EDITORIAL.

MIDDLETOWN, N. Y., June 1, 1873.

FAIRVIEW, Dallas Co., Ark., March 3, 1873.

ELDER BEEBE:—Please give your views on 1 John iii. 8. 9. "He that committeth sin, is of the devil, for the devil sinneth from the beginning: for this purpose the Son of God was manifested, that he might destroy the works of the devil. Whosoever is born of God, doth not commit sin; for his seed remaineth in him: and he cannot sin, because he is born of God."

Dear Elder, I read this portion of scripture some time since, and it has been bearing on my mind ever since.

I thought in order to have it fully elucidated, to ask your views.

JOHN D. VADEN.

REPLY:—"He that committeth sin is of the devil." No truth is more emphatically declared in the holy scriptures, or more fully demonstrated in the history of mankind than that which declares that "all the human family have sinned and come short of the glory of God."—Rom. iii. "Wherefore, as by one man sin entered into the world, and death by sin; and so death passed upon all men, for that all have sinned."—Rom. v. 12. It is quite evident that there is a sense in which all sinners are of the devil. Not that they have derived their existence from Satan; for God has created all things for himself, even the wicked for the day of evil. Satan has no creative power: for it was declared of the Word which was with God, and which was and is God, that, "All things were made by him; and without him was not any thing made that was made."—John i. 1, 3. But we understand the apostle to mean, that the spirit in the sons of men which inclines them to sin, is of the devil. Our Savior said to the Jews, "Ye are of your father the devil, and the lusts of your father ye will do; he was a murderer from the beginning, and abode not in the truth, for there is no truth in him. When he speaketh a lie, he speaketh of his own; for he is a liar, and the father of it."—John viii. 44. The spirit of rebellion against God is that which, as the creatures of God, we did not originally possess, as created in Adam; that spirit was not found in Adam as he came from the hand of his Creator, but was born of Satan, or in other words, begotten of the tempter when he beguiled our mother Eve; and as she was the mother of all living, so all who have descended from our fallen parents, inherit through them the spirit by which we are characterized as sinners. Our earthly nature as children of the flesh, is earthly, sensual and devilish. The apostle John in the connection of our subject is treating upon the two antagonistic spirits, the one he calls the Spirit of God, of truth, and

of holiness; the other is the spirit of Satan, of falsehood, of rebellion, of murder, and of all that is vile and opposed to holiness. Preceding the words of our text, John says, Whosoever abideth in him, (Christ) sinneth not; whosoever sinneth hath not seen him. Little children, let no man deceive you; he that doeth righteousness is righteous. He that committeth sin is of the devil. The devil is called the prince of the power of the air, the spirit that worketh in the children of disobedience. Now a spirit doth not beget matter, it is not our material substance that is of the devil; but it is the spirit of iniquity that is in our fleshly nature, which originated in, and proceeds from him. When Jesus said to the Jews, "Ye are of your father the devil," he did not deny that they were Abraham's seed, according to the flesh; but their natural birth did neither make them the children of God, nor the children of the devil. Paul testifies that the children of the flesh, these are not the children of God; they are the creatures of God, but the children of the promise are counted for the seed. "As many as are led by the Spirit of God they are the children of God." These are born, not of blood, nor of the will of the flesh, nor of the will of man; but of God. A fleshly birth brings forth flesh; and all who are born of the flesh, in that birth are born in sin; for none were born of the flesh before sin had entered, and therefore all who are only born of the flesh develop the spirit and depravity which our parents received from Satan at the beginning. "I know," said Jesus, to the Jews, which in spirit and depravity were of their father the devil, "that ye are Abraham's seed; but ye seek to kill me; because my word hath no place in you." Still he adds, "If ye were Abraham's children ye would do the works of Abraham; but ye seek to kill me, a man that hath told you the truth, which I heard of God, this did not Abraham." "Ye do the deeds of your father." &c. "If God were your Father ye would love me." From these scriptures it seems plain that the spirit which actuated the Jews to seek to kill Jesus, because he had told them the truth, as that which he said was of the devil, pervades the whole fleshly nature of man in his fallen state, it gives character to the man, as a sinner, and in spirit a child of the devil. The devil was a murderer from the beginning; and from him, these his children inherit their murderous disposition; they sought to kill Jesus, being enraged against him because he told them the truth. Here are two unmistakable marks; hatred to the truth, and the love of error; murder and falsehood; he was a murderer, and the father of lies; the father of the very lies which they cherished in their hearts, and of the murder which in their hearts led them to seek to kill him.

Here the apostle brings to view two distinct progenitive spirits, directly opposite and hostile to each other; from the one all that is pure and holy proceeds, from its opposite all that is sinful proceeds. The one is a Quickening, a life giving, and life inspiring Spirit; the other is a life destroying, murderous spirit. The one is the Spirit of Truth whom the world cannot receive: the other is the father of lies, and a deadly enemy of the truth. Of the one is born "a chosen generation, a royal priesthood, a holy nation, a peculiar people," of the other is born a generation of vipers, a seed of evil doers. The heirship pertaining to the children of God, is an inheritance which is incorruptible, undefiled, and cannot fade away; of the other, to go away into everlasting punishment prepared for the devil and his angels. This spirit of wickedness in fallen men is personified by our Lord in declaring that those Jews who possessed it were of their father the devil, a generation of vipers; by John the Baptist also, "O generation of vipers;" and by the apostle John in our text, "He that committeth sin is of the devil." So on the other hand, "Whosoever is born of God doth not commit sin." Still this same apostle says, "If we say we have no sin, we deceive ourselves, and the truth is not in us." These personal pronouns include the apostle himself and those whom he holds in fellowship as saints, and to whom he says, "Beloved, now are we the sons of God," and whom he says are born of God. This may seem paradoxical to human reason; but perfectly harmonious to those who understand the import of the words. But who is born of God? Is it our fleshly nature? By no means, for that is born of a corruptible seed, or it could not see corruption; while that which is born of God is born of incorruptible seed, by the word of God that liveth and abideth forever. And this is the reason John gives why they sin not, because his seed, the incorruptible seed, abideth in them, and they cannot sin; because they are born of God. While every man of Adam's race in his fleshly birth is born in sin, possessing the spirit and wicked propensity which is born of, or emanates from Satan. Every man that is born again, born of God, possesses the spirit of God, or his incorruptible seed which cannot sin. Every one who has experienced both births, first of the flesh, and afterward of the Spirit, has the nature of both progenitive principles in him. Opposite as they are one to the other, it does not take the subject of the second birth long to discover that the two opposing natures are in him. Paul, says, "With my mind I serve the law of God, but with my flesh I serve the law of sin." Paul was surely born of God, or he would not have a mind that serves the law of God; but his flesh was still sinful;



for he says, "It is no more I that do it, but sin that dwelleth in me. "In me, that is in my flesh, there dwells no good thing." While in him, that is in his heaven born nature, there dwelt no evil thing, that which in him was born of God, could not commit sin, for the very reason, it was born of God, and of incorruptible seed, which being born of God could not be defiled or corrupted. All flesh is born of flesh, and it is as grass, and the goodliness of it is only as the flower of grass; the grass withereth, and the flower thereof falleth away, but the Word of the Lord, by which the saints are born of incorruptible seed, is immortal, and endureth forever. The production of the fleshly birth is called by inspiration the "old man," "the outward man," the sinful man, which always warreth against the spirit of holiness; but that which is born of God is called the "inward man," "the new man which after God is created in righteousness and true holiness." "For the devil sinneth from the beginning." From the beginning of time, from the morning of creation, from the first account we have of him in the garden of Eden; from the beginning of the history of sin, and therefore he is the father of sin, as he is the father of lies, and in the same sense. The elements of his nature are falsehood and murder. He lied to our mother Eve, and murdered all the posterity of Adam. For the sting of death is sin; and him who hath the power of death, is the devil. His power to beguile Eve to transgress the command of God occasioned the offence by which sin entered, and death by sin, insomuch that death hath passed on all men, for that all have sinned. This murderous spirit, born of the devil, was discovered in the first born of our fallen nature, as John testifies in the 12th verse of this same chapter. "Cain was of that wicked one and slew his brother; because his own works were evil, and his brother's righteous." And John in the same connection adds, "Whosoever hateth his brother," as Cain did, "is a murderer." The devil still retains his malignant lying and murderous disposition, and all who are led captive by him at his will, inherit from him his wicked disposition. "For this purpose the Son of God was manifested that he might destroy the works of the devil." The Son of God, whose eternal existence was in the Eternal Father, hid in God with the eternal life of all his members, was invisible until the fulness of time had come for the development of God's eternal purpose which he purposed in himself before the world began: for his wonderful manifestation was pursuant to the purpose of which John speaks in our text; and it was truly a most wonderful purpose: for the apostle Paul declares: "Without controversy great is the mystery of godliness; God was manifest in the flesh, justified in the

spirit, seen of angels, preached unto the Gentiles, believed on in the world, and received up into glory."—1 Tim. iii. 16.

Without daring to attempt a solution of this glorious and profound mystery, we may without presumption desire with the angels to look into it, and give earnest heed to the words which are spoken of it. He was manifested to destroy the works of the devil. The works of the devil, as we have seen, are murder, falsehood, and opposition to God and to holiness, and in doing his works, he works not only on, but in the children of disobedience, begetting in them the spirit of malice, hatred, emulation, wrath, strife and sedition. The coming and development of the man of sin, is "after the working of Satan, with all signs and lying wonders, and all deceivableness of unrighteousness in them that perish."—2 Thess. ii. 9, 10. And not only in those who finally perish in their sins, but he has worked in those who are chosen to salvation through Jesus Christ our Lord. The work of the devil had the same corrupting power in the fleshly nature of God's chosen people, as in those who have no part in the salvation which is in Christ; for they were, and still are, "by nature children of wrath even as others." And even after they have been born of the Spirit, while here in the flesh, they are familiar with his devices; and when led by the flesh, or when they walk after the flesh, they are often in the condition of those disciples who knew not what manner of spirit they were of. As the spirit of Satan had been manifested in the flesh of all men, insomuch that sin had reigned in them unto death, and as the power of death was in Satan; to redeem God's chosen people from sin and death, the works of the devil must be destroyed. "For this purpose the Son of God was manifested. For this purpose he was manifested in the flesh, in the flesh of his people. He took not on him the nature of angels; but he took on him the seed of Abraham." "Forasmuch as the children" (of God whom Christ came to redeem and save) "are partakers of flesh and blood, he also himself likewise took part of the same, that through death he might destroy him that had the power of death, that is the devil; and deliver them who through fear of death were all their lifetime subject to bondage." It was the work of Satan to involve God's chosen people, in common with all mankind, in sin and death, and perdition. But God, who hath saved us (the saints) and called us with a holy calling, not according to our works, but according to his own purpose and grace which was given us in Christ Jesus before the world began, but is now made manifest by the appearing of our Savior Jesus Christ, who hath abolished death, and hath brought life and immor-

ortality to light through the gospel."—2 Tim. i. 9, 10. The destruction of death involved the suffering and death of our Redeemer. Through death, he destroyed death, and by the virtue of his atoning sacrifice of himself, he led captivity captive, put away sin, and brought in everlasting righteousness, and thus effectually destroyed the works of the devil, according to the purpose of his manifestation.

"Thus as he groaned and bled and died,  
He ruined Satan's throne;  
High on the cross he hung and spied  
The monster tumbling down."

Not only in the victory gained by our Lord over sin, death and hell, in his triumphant resurrection from the dead, but also in the resurrection of his church with him, from under the curse and dominion of the law; but in all his mediatorial work, "Which in his times he shall shew, who is the blessed and only Potentate, the King of kings, and Lord of lords; who only hath Immortality dwelling in the light which no man can approach unto; whom no man hath seen, nor can see; to whom be honor and power everlasting, Amen."—1 Tim. vi. 15. As he was delivered unto death for our offences, so he was raised from the dead for our justification. The risen and exalted Savior is given to be the head over all things to his church, which is his body, the fulness of him that filleth all in all. His destruction of the works of the devil includes the resurrection of his saints at the last day. The last enemy that shall be destroyed is death: for he will raise up from the dead all that the Father gave him.

"Whosoever is born of God doth not commit sin." This declaration is positive and plain. Nothing that is sinful is born of God; but the fleshly nature of Paul did serve the law of sin, and made him feel like a wretched man; for in his flesh dwelt no good thing, and it is safe to conclude that all the saints of God while in the flesh are as impure and sinful in their flesh as was the holy apostle, and that all of them, in this tabernacle do groan, earnestly desiring to be clothed upon with their house which is from heaven. Why is this? Because their fleshly nature is not born of God, and cannot inherit the kingdom of God. "But if the spirit of him that raised up Jesus from the dead dwell in you, he that raised up Christ from the dead shall also quicken your mortal bodies by his spirit that dwelleth in you."—Rom. viii. 11. By the resurrection of the crucified body of our Lord Jesus Christ, God has begotten all the saints to a lively hope that they shall be raised from the dead, and these vile bodies changed, and fashioned like the glorious body of him who is the first begotten from the dead, and the first born of every creature. For God has predestinated those whom he foreknew, to be conformed to the image of his Son,

that he may be the first born among many brethren. Already they have received by a spiritual birth, the spirit of adoption, the earnest of their inheritance in glory. But still the apostle says, "Even we who have received the first fruits of the Spirit, even we ourselves do groan within ourselves, waiting for the adoption, to wit, the redemption of our body: for our bodies are now begotten, and shall in the resurrection be brought forth by birth, spiritual and pure, immortal and holy, and then when thus born of God, they can no more commit sin. The spirit of him that raised up Jesus from the dead now dwells in the saints, and with it they serve the law of God; but with their flesh, which is only born of the flesh, we serve the law of sin.

If, brother Varden, you find in you a nature that is sinful, and that wars against the spirit—if you are made to groan and ask, "Who shall deliver me from the body of this death?" let me say, that which makes you groan and brings you into subjection to the law of sin and death, is not born of God; it is born of the flesh, and is flesh; it is still mortal and corruptible, and no good thing dwells in it. But lift up your head and rejoice, the seal of God is upon it. It is sealed to the day of Christ, when it shall be raised a spiritual, holy, immortal body, perfectly conformed to the image of your risen and glorious Redeemer. When this mortal shall put on immortality, it will cease to be mortal, and when this corruptible shall put on incorruption, it will have been begotten and born from the dead, and will be no longer corruptible. Its relations to the earth will no longer exist; the works of the devil will then be fully, finally and forever destroyed, and the bodies of the saints which were sown in weakness will be raised in glory, sown in corruption, raised in incorruption, sown natural bodies, but raised spiritual bodies. Death shall then be swallowed up of victory; for "The sting of death is sin, and the strength of sin is the law; but thanks be unto God who giveth us the victory through our Lord Jesus Christ.

The personification of the *old man* or nature which wars against the spirit, and of the *new man* or divine nature, in the christian, by the application to them severally, of the personal pronouns, as in our text. "Whosoever," *he*, *his*, *him* &c., is in harmony with such examples as, For *we* know that the law is spiritual; but *I* am carnal, sold under sin. For that which *I* do, *I* allow not; for what *I* would, that do *I* not; but what *I* hate, that do *I*. If then *I* do that which *I* would not, *I* consent to the law that it is good. Now then it is no more *I* that do it, but sin that dwelleth in me. For *I* know that in me, that is, in my flesh, dwelleth no good, thing for to will is present with me, but how to perform that which is good, *I* find not. For the good that *I* would, *I* do not; but the

evil which I would not, that I do. Now if I do that I would not, it is no more I that do it; but sin that dwelleth in me."—Rom. vii. 14-20. Upon any other interpretation of these words, direct and palpable contradiction would be involved. "I do the things which I would not; but it is not I that do it."—How can this be? It is by the personification of the two elements or natures which were in him, one of which he denominates "sin that dwelleth in me." He calls it a law, or ruling power, in his members warring against the law of his mind, and he personifies this law as his members, the body of this death, the old man which is born of the flesh, and which is flesh, which is not born of God; but was conceived in sin, and shapen in iniquity; and with which he serves the law of sin. If this fleshly nature were born of God, it could not commit sin. Now, while the apostle was a wretched man, incumbered with the body of this death, doing the things which he would not—things which he hated, he at the self-same time delighted in the law of God, after the inward man. This inward man is born of God, of incorruptible seed, by the Word of God which liveth and abideth forever; it therefore could not commit sin, for the seed of God abode in him. The old man with which we sin, is born of the flesh, of corruptible seed, and after the image of the earthly Adam; but the new, or inward man, is not after the earthly, but after God; it is created in righteousness and true holiness. With the one he served the law of God, with the other the law of sin: and each of them he identifies by the personal pronoun *I*. "I serve the law of God," but it is with my mind, my inward man, which is born of God. And I serve the law of sin, and do the things I would not: but it is not I, but sin that dwelleth in me. Again, "I through the law am dead to the law, that I might live unto God. I am crucified with Christ; nevertheless I live; yet not I, but Christ liveth in me; and the life which I now live in the flesh, I live by the faith of the Son of God, who loved me and gave himself for me."—Gal. ii. 20.

Whosoever is born of God is a partaker of the divine nature, has the mind of Christ, with which he serves the law of God, and with which he cannot sin; because he is born of incorruptible seed. "In this," John continues, "the children of God are manifest, and the children of the devil." This discriminating doctrine draws the line between the children of God and the children of the devil; and in the saints discriminates between the *old man*, and the *new man*, between that which is born of God, and that which is not born of God. Thus making clearly manifest that, whosoever, and whatsoever is born of God, is pure and holy; incorruptible, and therefore not susceptible of

contamination, or sinful defilement.

We have extended this article, not for controversy with those who profess to have their old fleshly nature new modeled and made holy; but rather for the edification of the little children to whom the apostle John addresses so large a portion of his instructions. Those who have the same experience which Paul had, find in them a law of sin, and in their fleshly nature they can find no good thing, and when they read that, whosoever is born of God doth not commit sin, and they hear some contending that their fleshly natures are regenerated and born of God, they fear and write bitter things against themselves, fearing that they are not the subjects of grace. A clear, correct understanding of the truth gives comfort and assurance to the children of God, but they cannot feed and thrive on error. May the Lord of life and glory so destroy in us the works of the devil, and give us the cheering evidence that, "Now are we the sons of God," although it doth not yet appear what we shall be; but when he who is our life shall appear, we shall be like him: for then shall we be satisfied when we awake with his likeness.

Reply to the inquiries of brother Harper, whose letter will be found on page 122.

The title of Elder was probably first used to distinguish the aged, experienced and sagacious, by way of deference; as Elihu paid respect to his seniors, to those who visited Job; and in this sense the title is used in the chapter from which the text presented is taken. Rebuke not an Elder, but entreat him as a father; and the younger men as brethren." This marked respect for age and long experience in the church of God was not confined to the masculine sex. The elder women also were to be respected in the house of God, as mothers, and the younger women as sisters. The Jewish council, or Sanhedrim, was composed of seventy Elders, chosen undoubtedly with reference to their age and wisdom; and this council was invested with power, or authority to adjudicate and settle controverted matters, and to dispose of all questions civil or religious that were submitted to them. From the authority thus vested in the Elders, who sat in the gates of Jerusalem, as we suppose, they came to be considered as bearing the title of Elders officially.

In the gospel organization, the title was given to the pastors or bishops, who were called to feed the flock of God, taking the oversight of the churches over which the Holy Ghost made them overseers. In this application Peter speaks of them: "The Elders which are among you I exhort, who am also an Elder, and a witness of the sufferings of Christ, and also a partaker of the glory that shall be

revealed. Feed the flock of God which is among you, taking the oversight thereof." &c.—1 Pet. v. 1, 2. And he goes on to show both negatively and affirmatively, what is not, and what is, the peculiar work of an Elder officially, as an officer in the church of God. To that chapter we refer brother Harper for the appropriate work of Pastors, or Elders, who hold that distinctive title officially.

But to return to the text first suggested, 1 Tim. v. 17. The Elders here spoken of, who rule well, and especially they who rule in word and doctrine, are to be doubly honored. The questions no doubt arise, Who are the Elders that rule? In what sense do they rule? And how should they be honored? We see no impropriety in regarding all the Elders in the church as ruling, both by age and by office; it seems to us meet that they should rule in the sense of ruling which we understand the apostle to mean. The sense in which they are to rule, is not to assume a dignified or arbitrary lordship over the flock, for that is forbidden by Peter: "Not as being lords over God's heritage but by being examples to the flock." They are to rule by faithfully presenting the laws, precepts and examples, given by the King of saints, and teaching the flock to observe all things whatsoever Christ has commanded them; and by exemplifying his commands in their own walk and conversation, as examples to the flock. All Elders should do this; and they who rule well, who strictly adhere to the precepts and examples of Christ, and exhort, admonish and encourage a strict conformity to the divine rule, rule well; none can rule better. Let such be honored. But "especially they who labor in word and doctrine." This seems to refer more particularly to those who preach the word and administer faithfully the ordinances. Those who give themselves wholly to the work. "The gifts we are told are for the *work* of the ministry, for the edifying of the body of Christ. Here is labor to be done, in preaching the word, and in teaching the saints. By the word, we understand the New Testament, the scriptures of truth, which they are solemnly charged to preach. *Doctrine* is *teaching*, and the faithful minister labors to teach the doctrine of the apostles, in which the primitive saints continued steadfastly. Those who rule, and keep themselves within the rule, taking heed to themselves and to the doctrine, continuing therein, rule well. They are to be honored. And they should be counted worthy of double honor. They are not to be neglected by the brethren, or muzzled while treading out the corn, or suffered to go the warfare at their own charges. Their hands should be stayed, and their hearts encouraged, by a cheerful readiness of those who receive of their spiritual things to

minister to them of their temporal things.

The church would not give them double, or hardly *single honor*, if they do as has sometimes been said of some of the Old Baptists, that they say, "If the Lord will keep our ministers humble, we will keep them poor." Nor is it giving them much honor, to allow them to preach to empty benches while the members are forsaking the assembling of themselves together, as is sadly the manner of some.

A Pastor is by virtue of his office as overseer, the Moderator of the church; and whenever a church having a pastor, elects some other brother as the Moderator, that brother, for the time being is the pastor, or overseer. Some churches have no stated pastor, but generally have Elders, or aged, gifted, prudent and competent Deacons, who in the absence of the regular pastor should occupy the place, so far as to keep order in the church, especially while transacting church business; we see no impropriety in calling them Moderators, while thus engaged. We know of no other Moderators in the organization of a gospel church.

Dacons, or aged brethren in the church should lead in the social public devotional exercises when no regular pastor is present: but if they decline to take a leading part we know no reason why any other brother, having the requisite gift, should not begin the exercises.

In regard to the Ordination of Deacons, by the laying on of the hands of a presbytery, we know of no precedent for it in the apostolic usages. The church, as we have understood this matter, is perfectly competent to first prove, and then set them apart to the office by the voice of the church, without aid from sister churches.

Those who by solemn ordination are set apart to the public ministry of the gospel, are to be competent to preach, break bread, and baptize, in any of the churches. Their official labors are not like those of deacon, confined to the church of which he is a member, therefore in order that he may be acceptable to all the sisterhood of churches he should have the concurrence of the other churches in his calling and consecration to the work; and such is the usage with the churches of our order, with perhaps some exceptions.

If Persis Griffin will send address we will credit for money received, but without post office and state we cannot find the name on our list.

## CORRECTIONS

In No. 9, current volume, page 104, the printer makes me say "Spanish currency" for Jewish currency, and my name is spelled Valmeter.

J. N. VANMETER.

## Marriages.

On Thursday, April 15, 1873, at the residence of the bride's parents, by Elder E. Rittenhouse, Mr. Bedford Roe, of Kent Co., Md., to Miss Catharine C., daughter of Peter Meredith, of Kenton, Kent Co., Del.

At his residence in hopewell, by Elder P. Hartwell, March 30, 1873, Mr. David H. Schomp, of Princeton, to Miss Louisa Fowler, of hopewell.

## Obituary Notices.

DIED—At his residence near Cow Marsh Church, on Thursday, March 6, 1873, of inflammation of the spine and brain, **William Cubbage**, in the 43d year of his age.

The subject of this notice never made a public profession of religion, but he seemed to have an understanding given him so that he could clearly discern between truth and error. So I am led to hope that though his death was unexpected, yet it was for his good, being taken from the evil to come.

May the Lord sanctify his dealings with us to our good, and especially to his afflicted widow and five children.

Your unworthy brother in hope,  
B. C. CUBBAGE.

Our highly esteemed and much beloved son-in-law, **H. O. Stow**, departed this life April 16, 1873, aged 34 years, 2 months and 20 days. His disease was chronic bronchitis. Although he never made a public profession of religion, yet for some three years past he had been a constant reader of the bible. He was very reserved in his ways, and has always led an honest, upright life. He was taken sick about the first of January last, and was confined to the house. He was sensible of his situation for some time before his death, and gave a bright evidence of his acceptance and hope in the Redeemer. His last words were, "Now, Lord, take me home," and raised his hands toward heaven, saying, "Jesus, take me," and then fell asleep, without a struggle or a move of the countenance.

The day before his death, I spoke to him in regard to his worldly matters, and he said it was all right, but did not want to talk about that. His only theme was Jesus and heaven. He prayed and sang, and appeared to enjoy heaven here below, and died a happy man.

He leaves a wife and two children, and his aged father, besides a large circle of friends, to mourn their loss, which we believe is his eternal gain.

S. P. MOSHER.

I am requested to forward for publication a notice of the death of **Mrs. Maggie Sebold**, daughter of brother Wm. Sperling, and wife of Gilbert B. Sebold, who departed this life on the 14th day of February, of scarlet fever. She was ill three days only, and until a very short time before her death no one supposed she was much sick. Her age was 22 years. I was not much acquainted with her, but her father told me that she left an evidence of being prepared by divine grace for the change she has passed through. Sometime before her death she expressed a wish to be baptized.

She leaves a husband and two small children, father, mother, and several brothers and sisters, to mourn their loss. We feel deeply to sympathize with them, especially the husband, and the poor little babes left motherless by this stroke. How inscrutable are the ways of Providence, deeply afflicting the sons of men, but all in wisdom, working to the accomplishment of his purpose. May the Lord sanctify each dispensation of his providence to the good of the afflicted, and the advance of his declarative glory.

Yours in hope of eternal life,

A. B. FRANCIS.

Locktown, N. J.

DIED—In Wells, Maine, April 4, 1873, sister **Olive Bennett**, aged 61 years and 5 months. She has had poor health for quite a number of years, and living about five miles from the meeting house, she has not met with us but a few times within that time. I frequently called to see her, and she always seemed to be established in the doctrine of salvation by grace, and would ask to be remembered by the church. But she has gone, we hope, to be forever at rest. She has left one only daughter, who lived with her, and her daughter's husband, and other relatives, to mourn.

ALSO,

DIED—In Sanford, Maine, April 6, 1873, **Freddie Hill**, aged 4 years, 1 month and 17 days. He was the son of Howard H. Hill. He was a darling little boy, and it was hard for his father and mother to give him up; but as God holds life and death in his own hand, they felt to be still and know that he is God.

Dearest Freddie, thou has left us,  
And our loss we deeply feel,  
But 'tis God who hath bereft us,  
He can all our sorrows heal.

WM. QUINT.

DIED—Of consumption, March 3, 1873, **Miss Ann Williamson**, aged 20 years.

Sister Williamson was raised by Methodist parents, who were very strict in the order of that denomination. When about fourteen years of age it pleased the Lord to awaken her to a sense of her lost condition, when she found that the doctrine she had been taught to believe was sufficient to save sinners, failed in the trying hour. The Lord, when all human power had failed to give relief, enabled her to rejoice in hope of the glory of God. Being experimentally taught of God, she was led to inquire for a doctrine more in accordance with her experience than that under which she had been raised. Hearing the doctrine of Christ as preached by the Old School Baptists, and believing them to be her people, she related her experience to the New Hope Church, was received, and baptized by the unworthy writer on the first Sunday in October, 1866, since which time she has been a faithful and worthy member. She had been in declining health for nearly a year, but her friends entertained hopes of her recovery until about three months before her death, when her rapid decline caused them to fear that her departure was near at hand. She seemed to be completely resigned to the will of God. She did not murmur or complain, and did not want her friends to think it wrong for her to die. She said she did not want her friends to weep for her, for she hoped to be better off.

She leaves her father, three sisters, two brothers, many friends, with the whole church, to which her exemplary life, steadfast faith and noble qualities had greatly endeared her, to mourn their loss; but we sorrow not as those who have no hope.

Your unworthy brother,

W. M. TOWNSEND.

Lafayette, Oregon.

DIED—At his late residence near Nassau-go Meeting House, about nine miles below Salisbury, Md., on Thursday evening, March 20th, **Elijah W. Morris**, in the 34th year of his age.

Brother Morris was baptized into the membership and fellowship of the Nassau-go Church, April 4, 1879, by the late Eld. G. W. Staton, and so it appears that in less than four years he has been taken away from them. Our departed brother was son-in-law of the late brother U. Fooks, who so long and so faithfully served that church as deacon. His mantle seemed in a very eminent degree to have fallen upon brother Morris, and there was good reason to believe that the large vacancy caused by his death would be filled by the son-in-law. Brother Morris was one of those prompt, zealous and devoted members of which every church has so much need, and of which many churches are quite destitute. In his youth he had been connected with the

Methodists, but when brought out he appeared to possess unusually clear views of gospel doctrine and order. Very few brethren that I have ever known have given as much promise of future usefulness to the churches in so brief a space of time as did this one man taken away. Why must it be so, that brethren who do not seem to be so spare are snatched away from us in midst of their years, and in the midst of much promise and hope?

His bereaved companion, who is also an esteemed sister in the church, has within a brief period been called to mourn for a father, a sister, and her only child. Now her husband, her companion, not only in afflictions, but in spiritual consolations, and her almost only remaining tie to the world, is taken from her. I feel to say for her, in the language of one of old, "Have pity upon me, have pity upon me, O ye my friends, for the hand of God hath touched me."

That faith which brother Morris professed while he lived, was his support in death. He feared no evil in passing through the dark valley. His end was peace.

May the Lord comfort all the waste places in his Zion.

E. RITTENHOUSE.

DIED—In Clackamas Co., Oregon, March 23, 1873, of typhoid fever, sister **Ellenor Fish**, aged 28 years. She was baptized by the writer upon profession of her faith in Christ, in Molalla River, in the fellowship of Providence Church of Old School Baptists, the fourth Sunday in August, 1871. I was denied the privilege of visiting her but once, and that was near the commencement of her sickness, in consequence of the sickness, death and burial of my daughter, and then I staid only a few moments. But her husband informed me that she often expressed a desire to see me, perhaps to tell me something of her prospects for another world. A part of the time during her sickness she was in a state of delirium, then then she would be talking and looking upwards. When asked by her husband who she was talking to, she replied, "Elder Stipp." Being told that Elder Stipp was not there, she replied, "Why, yes he is. He is way up yonder, and is talking to me. Don't you see him? I see him plain." But I was informed she became perfectly rational before she died. I asked her husband if she said any thing respecting her hope of immortality beyond the grave. He replied that she said nothing on the subject; but from the relation she gave of the reason of her hope, to the church, and her devotedness to the cause of the dear Redeemer afterwards, I have no doubt but she has now joined the church triumphant in glory. The day after her death her remains were conveyed eight miles to a burying ground, and the writer addressed a very orderly congregation, upon the subject of the saints' certain and complete victory over sin, death and the grave, through the efficacious blood and righteousness of the Lord Jesus Christ, from 1 Cor. xv. 56, 57, after which her remains were consigned to the cold and silent grave, there to remain until that glorious day when the voice of the Archangel and the trump of God shall rend the tombs, when she, we trust, with all the ransomed millions, will come forth in immortal glory, in the complete image of their exalted Savior.

We greatly sympathize with the bereaved family, for they are a sorely afflicted family, consisting of six children, and were all down sick of typhoid fever at the same time with the mother, except the babe and Mr. Fish himself; but we are happy to learn that they are all now convalescent.

JOHN STIPP.

By request of the deceased, I send for publication the obituary of our much esteemed brother, **Dea. Philip Glover**, who died at his residence in Marion Co., Oregon, of disease of his lungs, after a lingering and painful illness of upwards of a year, Dec. 20, 1872, aged 77 years, 8 months and

27 days. Brother Glover was born in the state of Maryland and when a young man emigrated with his father to Missouri, and was among the first settlers of that country, and was there joined in wedlock with Miss Sarah Coonce, Nov. 30, 1819. He and his amiable wife, who survives him, were baptized by Eld. David Hubbard in 1825, and in 1849 they, with a large family of children emigrated to Oregon, and settled near Salem, Marion County, where he died. In 1850 they cast in their lot with the Siloam Church of Old School Baptists, where he remained a worthy member till death released him from the church militant to join the church triumphant in glory. Brother Glover having filled the office of a deacon well, purchased to himself a good degree, and great boldness in the faith which is in Christ Jesus. He was truly a pattern of godliness, worthy the imitation of all Old School Baptists. It was my fortune to live a neighbor to him for nearly twenty years. The last few years I have lived thirty miles distant, but am still a member and the pastor of Siloam Church. During these twenty-two years his seat in the church was always filled, unless disabled by sickness, which seldom occurred. He never suffered his worldly business, no matter how urgent, to keep him from filling his seat at meeting. His whole theme was rich, free and sovereign grace. I was with him for the last time in this world the first Sunday in December, 1872, and I then saw that his dissolution was near at hand. He was suffering intensely from neuralgia in his face, and almost incessant coughing, and his feet and ankles were swelled to double their usual size. I then asked him concerning the state of his mind. He replied, "I am firmly established upon the doctrine of sovereign grace, and the plan of salvation as held and set forth by all sound Old School Baptists, and I have a good hope through grace of my final acceptance with God, but I do not enjoy his presence just now as I desire to." He gave me a five dollar gold coin, saying, "Accept this as a token of my respect for you as a brother and a minister of the gospel of Jesus Christ; for under your preaching I have been wonderfully comforted and blessed. And now I have one more favor to ask of you, and then you will be done with me: I want you, when I am laid away to rest, to preach what is called my funeral, and write a short obituary for me, and send it to Elder Beebe for publication in the 'Signs.'" Our dear brother, Elder Shanks, visited him afterwards, and found him strong in the faith of God's elect. He held brother Shanks' hand and exhorted him a long while to steadfastness in the dear Redeemer's cause, to contend earnestly for the faith which was once delivered to the saints, and then prayed for him that the Lord would uphold, support, defend, guide and direct him. But he has gone from a world of sin and sorrow, where righteousness and joy in the highest perfection eternally reigns, to suffer and die no more. He has left an aged widow and a large family of children, all of whom have grown up to manhood and womanhood, to mourn their loss. And may God of his infinite mercy support the aged widow under this sore bereavement, and grant that his cheering presence may be abundantly realized by her, as she travels down to her grave.

Brother Glover was buried in the Siloam Church burying ground, and the first Sunday in June was agreed upon by the bereaved family for a sermon to be preached on the occasion, at the Siloam Church House, in consequence of the children being very much scattered, some living several hundred miles away, that they might all have time to be present.

You, brother Beebe, remember that our much lamented brother was a subscriber of long standing for the "Signs," and that he invariably paid his subscription strictly in advance. O what a loss! His death has caused a great vacancy in the Siloam Church, which I fear will not soon be filled up. But our loss is his eternal gain.

JOHN STIPP.



DIED—In Clackamas Co., Oregon, March 17, 1873, of consumption of the lungs, after a long protracted illness, my youngest daughter, Sarah Loveridge, aged 27 years, 2 months and 25 days.

The subject of this notice never united with any church, but she professed a hope in the pardoning mercy of Christ, upwards of two years ago. During her protracted

illness her mind appeared somewhat fluctuating. Sometimes she would exclaim, "O that I had a brighter evidence of my interest in Christ!" One time she said to me, "Father, I am going to die and go to heaven, and you and mother will soon meet me there." As she drew nearer the end of her days on earth, she instructed her mother concerning her burial. She said she wanted to be buried in the Siloam Church burying ground, by her relatives who were buried there. She wanted us to take her, the first day after her death, as far as Mr. Eoffs, and there stop over night, and the next day convey her to the Siloam Meeting House, and place her before the pulpit, and have Elder Shanks preach her funeral from Rev. xiv. 13. For said she, "I believe he is a good man." And then convey her remains to their last resting place on earth. In giving these directions she talked as calmly as though she were giving directions concerning her domestic affairs. Some days before she died she said to her mother in the evening, "I hope I will rest well to-night." Her mother said, "I hope so." In the morning she said, "O mother, what a good night's rest I have had. I slept quietly all night. My dear Savior knew I needed it. Mother, I asked for it before I went to sleep." And from that time on, including the night before her death, she slept quietly all night, without any interruption whatever. The morning she died I was not there, having gone home the evening before, and my wife being unwell, suffering very much from asthma, did not go into her room early. When she went in she asked her how she felt. She replied, "Cold." My wife then laid her hand on hers, and said, "You feel warm, Sarah." She replied, "Cold sweat! cold sweat! cold sweat!" My wife said, "Do you think you are dying, Sarah?" She replied, "Yes, I am dying." My wife then asked, "How do you feel, Sarah? Is your faith strong in Christ?" "Yes," said she, "strong." Come, my blessed Jesus, come quickly!" Seeing her husband and mother weeping, she said, "Don't grieve for me." After which she embraced her husband and her only child, (a girl between two and three years old) in her withered arms, and then closed her eyes in death, like one going to sleep, without a struggle or a groan, never more to open them again in this world of sin and death.

Her request concerning her burial was strictly attended to, and our dear brother, Elder Shanks, preached a very appropriate and comforting discourse to a large and attentive congregation, from the text she had chosen. She was the only child we had living, and we feel very lonely, and mourn the loss of her company very much. She is lost to us on earth, but we trust she is found in heaven.

JOHN STIPP.

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### YEARLY MEETINGS.

By permission of providence, a yearly meeting will be held with the Old School Baptist Church of Middleburg, Schoharie Co., N. Y., on Wednesday and Thursday after the fourth Sunday in June, (25th & 26th) to commence at 10 o'clock a. m. each day, at the meeting house near James Borthwick's.

We earnestly desire our brethren and friends from sister churches, especially ministering brethren, to meet with us. Deacon Cooper will meet those who come on the cars, at Middleburgh Depot, on Tuesday evening.

In behalf of the association  
JAMES BORTHWICK, Clerk.

DEAR BROTHER BEEBE:—Please publish in the "Signs" that if the Lord will there will be a yearly meeting held with the Union Old School Baptist Church, two and a half miles north of Dayton, on New Tray Pike, on the fourth Sunday in June, and the Saturday preceding, at 10 o'clock.

A good supply of ministering brethren are expected.

Yours in love,  
LEVI BAVIS.

### Associational Notices.

The Delaware River Association will be held with the church at Southampton, in Bucks Co., Pa., to commence on Wednesday before the first Sunday in June, 1873.

Those coming from a distance by public conveyance will take the cars to Philadelphia City. Then on Tuesday, May 27, take the cars at 4 p. m., on the North Pennsylvania R. R., at the corner of Berk and America Streets, to Hatborough, where they will arrive about 5 p. m., and be met by brethren and friends, and conveyed to places of entertainment.

I. P. HELLINGS, Church Clerk.

The Warwick Association will meet with the church at Warwick, Orange Co., N. Y., to commence on the first Wednesday in June 1873, at 10 o'clock a. m., and continue until Friday evening following.

Those coming by the Erie Railway will take their tickets for Warwick, which is the terminus of the Newburgh and Warwick Branch of Erie. They will change cars at Greycourt Junction. Those who wish to be present at the commencement of the meeting should come on Tuesday evening, as the morning train does not arrive in Warwick until after 11 a. m. Brethren and friends generally are invited to attend.

Brethren coming via New York will take the cars at the foot of Chambers Street, at 8 or 11 a. m., or 4:30 p. m. Three trains arrive at Warwick from New York and the west, as follows: 11:15 a. m., 2:50 and 7:20 p. m.

J. N. BADGER.

The Chemung Association will be held with the Canton Church, Bradford Co., Pa., on Wednesday, Thursday and Friday before the third Sunday in June, 1873.

Those coming by railway from the north will take passage on the Northern Central Rail Road, on Tuesday afternoon or evening, or Wednesday morning, June 11th. Those who can take the first afternoon train, which is the fast line, will stop at Canton, where they will be met by brother D. B. Koapp, who lives in the village. Those who take either of the other two trains, will take tickets for Beaver, three miles south of Canton, and less than half a mile from the place of the meeting. At Beaver they will be met.

Those coming from the south will take the train that arrives at Beaver at about 8 o'clock p. m., on Tuesday, or at about 10 a. m. on Wednesday.

Those who come by private conveyance from the east will call on brother Luther Bellows or Albert Garrison. Those from the west call on brother D. T. Sadler.

All are cordially invited, and we hope to greet a large number of brethren, sisters and friends.

EDWARD VERMILYA, Church Clerk.

The Lebanon Old School Baptist Association is appointed to be held with the Pleasant Run Church, in Allen County, Indiana, to commence at 10 o'clock a. m. on Friday

before the third Saturday in August, 1873.

Brethren coming from the south will come on the Munice, Bluffton and Fort Wayne Rail Road, and get off at Osseion Station. Those coming from the west and from the east will come by the Toledo and Wabash Rail Road, and get off at Roanoke, where they will be met by brethren and conveyed to the meeting.

M. S. GASKILL.

#### NEWSPAPER DECISIONS.

1. Any person who takes a paper regularly from the post office, whether directed to his name or another, is responsible for the pay.

2. If a person orders his paper discontinued, he must pay all arrearages, or the publisher may continue to send it until payment is made, and collect the whole amount, whether taken from the office or not.

The courts have decided that refusing to take newspapers and periodicals from the post-offices, removing and leaving them uncalled for, is *prima facie* evidence of intentional fraud.

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"THE SWORD OF THE LORD AND OF GIDEON."

VOL. 41.

MIDDLETOWN, N. Y., JUNE 15, 1873.

NO. 12.

## POETRY.

"I AM POOR AND NEEDY."

Psalm xl. 17.

A pilgrim and a stranger in this polluted  
clime,  
About to take my journey beyond the reach  
of time,  
A most important question arose within my  
view,  
What things and what provisions I need to  
take me through.  
As I am poor and needy and nothing can  
provide,  
Unless some one shall give me, I cannot be  
supplied;  
And after much inquiry I learned that  
there's but one,  
Whose name I heard is Jesus, and hence to  
him I'll run.  
I need his blood to wash me from guilt and  
sin and shame;  
His righteousness to clothe me—a robe with-  
out a seam;  
His Spirit to instruct me and guide me on  
my way;  
His presence to conduct me, lest I shall go  
astray.  
I need his grace to pardon, his pity to for-  
give;  
His power and love and mercy as long as I  
shall live;  
Yea, all the christian armor, of faith and  
hope and love,  
The helmet and the girdle, must come from  
him above.  
All that I now can think of, or wish, or ask,  
or crave,  
I find is stored in Jesus, who came my soul  
to save;  
And had he not informed me; I never should  
have thought  
Of half the things I needed, but should  
have them forgot.  
Asword, a shield and buckler, that I my  
foes may meet;  
A staff he also gives me, and sandals for my  
feet;  
A bottle of cool water, enough to last me  
through,  
And wine of flowing flagon, and milk and  
honey, too.  
I have his sacred promise to give me daily  
bread,  
And all the other rations a soldier should  
be fed;  
And for my consolation I heard my Savior  
say,  
That every needed comfort I'd find along  
the way.  
When I am faint and weary, along my desert  
path  
I'll find a flowing fountain where I can stop  
and bathe;  
A mighty rock to shade me when scorching  
suns shall burn;  
And from the rain and tempest a tent in  
which to turn.  
So vast are the provisions within my Mas-  
ter's store,  
There seems enough to do me, and feed a  
thousand more;  
The fount is ever flowing, the pastures ever  
green;  
And yet my Savior tells me the half has not  
been seen.  
And though I'm poor and needy, and often  
do repine,  
My Savior sweetly whispers that all this  
wealth is mine!  
I'm filled with joy and wonder! I'm rich as  
I can be!  
And better than all treasures, He gives him-  
self to me!

I. N. VANMETER.

## CORRESPONDENCE.

DES MOINES, Iowa, May 7, 1873.

DEAR BROTHER BEEBE:—I re-  
ceived the letter of which the follow-  
ing is a copy, some time since.  
Brother Joel Sanford, the writer, was  
raised under the doctrinal teaching  
of Elder James Mead, of Delaware  
Co., N. Y., but has been in Illinois,  
and, as the letter will show, is now  
in Oregon. Brother Sanford has  
grown no doubt since he left the  
State of New York. But, if I am  
able to understand him, I think I can  
endorse all that his letter contains.  
If it may look to a point that my  
learning in Christ has not led me to,  
the readers of the "Signs" will know  
of its appropriateness or not.  
I will now and then make a remark  
in *parenthesis*, with my *initials*, but  
not in a controversial way.

As ever yours,

WM. B. SLAWSON.

Stayton, Oregon, March 2, 1873.

DEAR BROTHER SLAWSON:—Be-  
lieving from your testimony in your  
letters, that you have been taught of  
the Lord, and brought down to  
the lowest simplicity of the least  
child of God, you can bear with their  
infirmities, and weakness of appre-  
hension; so, if I only manifest my  
weakness in writing to you, it may  
give you a little comfort, as you may  
know by that, that there is hope that  
such a one has been taught of God.  
No man ever yet learned that his  
strength was perfect weakness un-  
less he was taught it by revelation.  
The first step he takes after enter-  
ing the kingdom, is to see himself a  
poor, weak sinner; and, the next  
step (or thought) is to see God a  
holy and a just being, and righteous  
in his condemnation. And the third  
step is, to see God holy and righteous  
in all his attributes.

I see brother Beebe has an editori-  
al in No. 3, current Vol. of "Signs,"  
on the two great mysteries, quite  
different from some views expressed  
before; and I approve his present  
views—leave them as mysteries with  
God—not mysteries to God. But I  
let that pass for the present, to give  
room for my subject.

The tree of life that God caused to  
grow out of the ground in the midst  
of the garden in Eden; and the tree  
of the knowledge of good and evil. It  
is evident to me, that, if the tree of  
knowledge was not also in the midst  
of the garden of Eden, it was very  
close by the side of "the tree of life,"

and, perhaps as near it as Eve was  
to Adam before she was separated  
from him: for I understand this tree  
of life to be none other than Christ,  
being set up of old after the figure of  
a tree, in his mediatorial character;  
and the tree of knowledge of good and  
evil, a figure of the church in her  
Adamic fall and nature, and in her  
renewed state. And, she being  
created in him (Christ) in his HUMAN  
life, when he was the beginning of  
the creation of God; or, was set up  
in his Mediatorial Headship, from  
that her life existed in him; and  
they were known to him, and called  
children before they partook of flesh  
and blood; and their names were  
written in the Lamb's book of life,  
which is another figure of their  
actual existence in him in their life  
state, both of their human and divine  
life as he possessed both lives in  
himself (not as a *progenitor*, but, as a  
*creator of natural life*. W. B. S.)  
from his creation, or setting up; for I  
understand his human life was crea-  
ted: so, God, the Divinity, was both  
his God and Father—His God, in re-  
lation to what was created of him  
and in him, which was never other  
than his human life, and the human  
life of all his members. (I had  
believed, and still believe the natural  
life of Adam's posterity was derived  
from him (Adam) who was only a  
figure of him who was found in the  
likeness of man. W. B. S.)

God is his Father, in relation to  
his being the only begotten of the  
Father: and the children, in process  
of time, are also begotten of God in  
this divine life, and are blessed with  
all spiritual blessings in Christ their  
Head, in heavenly places, and had  
grace in him before the world began,  
and are preserved in him until they  
partake of flesh and blood, and re-  
ceive the gift of their human life:  
and then, at God's appointed time,  
here in this world, in their bodies re-  
ceived a "call," and that by grace  
"and grace for grace;" or because of  
having received grace and life in  
their head before the world began,  
and Christ their head, and life, stand-  
ing in the midst of this, or his gar-  
den, the church, where God had  
planted them in him, and having  
been blessed in him are never to be  
cursed: for God never blesses, and  
then curses the same. Christ was  
made a curse, to redeem them that  
by transgression had been brought  
under the curse: and justice claimed  
his human head, life, and body: or  
soul and body: and, because they

were his bone and his flesh and were  
his members, He through the di-  
vine life and nature and light of  
life, saw and knew them, and could  
not but love them as himself: for no  
man ever yet hated his own flesh.  
Paul says this is a great mystery,  
but he spoke concerning Christ and  
the church; for it was impossible for  
him to deny himself. Therefore,  
whom he did foreknow, by and  
through the divine life and light  
that was in him, (for, he was light,  
for in him is no darkness at all), he  
did predestinate to be conformed to  
his image—both his human and di-  
vine image, and also to his glorious  
and heavenly image; for, as we  
have borne his earthly image, we  
shall also bear his heavenly image.  
Adam was created in God's image,  
and was created male and female,  
and God breathed into him the  
breath of life, which before existed  
in him—the human or natural life—  
and blessed them (not with spiritual  
blessings in Christ Jesus—W. B. S.)  
and said unto them, be faithful and  
multiply. Here is the figure of him  
that was to come. All that were  
blessed in Adam and his wife, or  
bride being in him, were just as  
much blessed as he was, for he  
blessed them. (I do not understand  
brother Sanford to mean that Adam  
received in this blessing of God, the  
spiritual blessing of Christ; Adam  
had natural blessings given him,  
as a natural man, and Christ also  
as a HEAD has spiritual blessings  
treasured in him, as a spiritual man,  
the Lord from heaven. W. B. S.)  
Now, were Adam and Eve driven  
out of the garden because they par-  
took of the tree of which they were  
forbidden, or were they driven out,  
"lest they should put forth their  
hand and partake of the tree of life,  
and live forever?" I understand the  
latter, because they were not forbid-  
den to partake of that tree—the tree  
of life. But God had not designed  
that they should have the power of  
reaching forth their hand and of  
partaking of that life which Christ  
was prepared and set up for to give.  
As their first life was a gift to them,  
so their second, or Divine life must  
also be given to them when the ap-  
pointed time should come. This life  
was and is in their HEAD, in whose  
hands was the life of every being,  
that he might be all in all to his  
Church, his body, that he might have  
the pre-eminence in all things, and  
have all the honor and glory. After  
we have sinned (and in Adam we all

sinned), we must first be redeemed, before we can be partakers of the divine life. And by transgression we need redemption, and have no power to do it. They must now look to Christ, the tree of life, who is exalted to be a Prince and a Savior, to give repentance, and the remission of sins; and to give eternal life to as many as the Father has given him and has blessed in Adam their earthly head. (I think God's blessing of Adam contained no spiritual blessings in heavenly places.—W. B. S.)

They had now received the spirit of bondage which caused them to fear; and now, this spirit must be separated, or divided from their souls by the Word of God, which is quick and powerful, and which is Christ, the tree of life. And, so, their souls are redeemed from the curse of the law, he having been made a curse for them, when he offered up his human soul and body.—When the divinity withdrew, and became the altar on which the great sacrifice was offered. When he arose from the dead, he spoiled the power of death, and took the keys of death and hell, and saved all the souls of his children from going down there! For they are redeemed from the curse. When they have eternal life given them here in time, and are made partakers of the powers of the world to come, or, are born of the Spirit, they are joined to the Lord, and are become one spirit with him. And, when death comes, their bodies return to the dust, and the spirit to God who gave it. After being born again they have divine life, and that gives them divine light, and they now have the gift of faith, and can look away to Christ, where their inheritance lies, and read a clear title to mansions in the skies, in Christ their Head and Life. Now they can ascribe all honor and praise and glory to him who died for them, and who rose again for their justification.

You may, at the first thought, think I have put the tree of the knowledge of good and evil too near the tree of life, in placing it *in the side*. But was not Christ's bride in him from everlasting? Before time was? And when she partook of flesh and blood and received the spirit of bondage to fear, did that sever her from his love or his knowledge? Did not that wicked spirit captivate her soul and spirit, so that they in their Adamic nature became one with the devil? So, then, being children of wrath, so far united to the devil in their Adamic natures, that nothing short of the Word of God which is quick and powerful, could divide the soul and spirit—that is, cast out that wicked spirit from the soul. He is a "strong man armed," able to keep his goods in peace, in spite of all the powers of earth or hell, till Christ the power of God and the word (wisdom) of God, came at the appointed time (but before the devil's time) and cast him

out and redeemed the soul—took his seat therein, from which time that soul is risen with Christ, receives the spirit of adoption and eternal life. It is now made a partaker of the divine nature, and of the powers of the world to come. Some deny any union with Christ in the flesh; but I think this union is just as strong in the flesh, and power of life and soul as it is in the divine or spiritual nature. That union in the flesh caused him to lay down his human life, soul and body. The church is a garden enclosed, a spring shut up, a fountain sealed. Her sins were all numbered and laid on him, and he bore them in his own body on the tree. When his soul was made an offering for sin, he saw his seed—he saw of the travail of his soul and was satisfied. He did not have to wait as some say, till life and death were set before them by the preaching of the gospel, to see how many would accept the offer:—for any gospel that offers salvation, never reaches a poor sinner, unless it also gives him eternal life. If, then, it is of gift, of grace, it is no more of works, nor of man, nor of the will of man. Even when we were dead in sins, Christ died for the ungodly: and being reconciled by the death of his Son, how much more, being reconciled, shall we now be saved by his life? For they are all dead, and their life is hid with Christ in God. And when he who is our life shall appear, then shall we also appear with him in glory.

O, dear brother, what a glorious kinship is this, to revive us while we are walking through the mazes and brambles of life! Our spirits soar away by faith, and lay hold on eternal life, and we receive the end of our faith, even the salvation of our souls. This faith is able to conquer our vile thoughts, and bring them in subjection to the new man; because, greater is he that is in us, than he that is in the world. The devil has now been cast forth into the world, and can only bruise the heels of saints, because Christ has bruised the head of Satan, and has spoiled them who through fear of death were all their lifetime subject to bondage. For, whosoever the Son shall make free, shall be free indeed. But, for all this, they groan while here in the body, waiting for the adoption, to wit, the redemption of the body. We have the promise that the creature itself shall be delivered from the bondage of corruption, into the glorious liberty of the children of God. Some in this country say that, "whatever it is that is born again, is that which will be raised, or resurrected. And, yet they say, "whatever had a beginning will have an end." They say when the body dies, it will not be raised again. I cannot fellowship such doctrine. I think the children of God are just as much interested in

the resurrection of their bodies, as they are in the redemption of their souls. If there be not such a union of Christ and the church, as to secure its resurrection, because he arose from the dead, then are we of all men most miserable.

These are my views concerning Christ and the church: and I leave the origin of the devil and his children for you to show up. Your brother in Christ,

JOEL SANFORD.

[One remark on the closing paragraph only. I will say to brother Sanford, that I do not deem it my province to "show up the origin of the devil and his children." I only rest satisfied with the declaration of God that "Every power is of the Lord," and that the powers that be (I take it Satan's power as well as the rest) are ordained of God, and they must all submit to him, because "he is before all things, and by him all things consist. No matter whether they be thrones or dominions, principalities or powers"—things visible, or invisible, they were all made by him, and for him. But will you ask, did he make sin? If so I will answer by no means. Sin was not made by anybody nor could it be possible so. "It is a transgression of the law." Now, if Satan is a sinner, and you all believe with us that he is, he became so just as we did, by a transgression of the law. "For where no law is, there is no transgression." But I must not proceed. W. B. S.]

SOCIAL CIRCLE, Ga., May 6, 1873.

ELDER BEEBE—BELOVED BROTHER:

—The poetry I send you is at your disposal, as sister Phillips says I can dispose of it as I choose.

I do deeply sympathize with you and your dear family in your late bereavements. I can never, while life lasts, be indifferent to either your joys or sorrows. Your many acts of kindness to me while "sick and in prison" are ever fresh in my memory, filling my heart with unfeigned gratitude. You are growing old and feeble, have devoted your youthful energy in the cause of truth, have not been moved from your steadfastness in the faith by all that men could do; the Lord has sustained you hitherto, and he will not leave you now, nor ever. It is a great privilege I enjoy of reading your most precious paper, richly laden with gospel truth. While you live I have no fears but that it will be strictly what at purports to be, an Old School Baptist paper, contending earnestly for the faith once delivered to the saints, for the doctrine and ordinances of the church as organized and established by its Head. Nor have I any fears that the cause of truth, or its lovers, after your death, will die; but I do fear that no one can fill your place, and that our paper, the "Signs," will never be so well conducted as now. May the Lord bless, strengthen and

support you and your dear aged companion in your advanced age, sanctify all your bereavements to your good and his glory; may your children and grand-children share largely in the blessings of heaven.

I am your brother in sincerity,  
WM. S. MONTGOMERY.

Inscribed to my beloved brother, Wm. S. Montgomery.

By R. ANNA PHILLIPS.

"Come ye apart and rest awhile!"  
With this sweet phrase, Lord, look on me;  
In fervency, there is no guile  
In this my need, and this my plea,  
As thou canst see.

Oh Master! see my falling hand  
Battling in vain to reconcile  
A foe; O give the blest command—  
Come ye apart and rest awhile  
From every wile.

Oh Master! see, my hands are tied,  
My heart is fainting in the way:  
With strong desire I have desired  
To do thy will; but in this day  
Behold I pray.

Master! but look on me; and then  
The foes contending all around:  
Lo here I die, as surely when,  
And where, thou seest no more the ground  
Where such are found.

Master! but look, and thou canst see  
The hour has come for me to fall,  
Unless thou sendest after me  
To come apart at thy blest call,  
My All and all.

I'd come away, borne on thy wing  
To some hushed-sweetness-of-a-place,  
Where heaven, because of thee, would  
cling  
And lavish free, with smiling face,  
Her wine of grace.

Master! thou know'st I love thee well—  
Better than all this world—and vain  
Would in the heated conflict dwell;  
But see, my frame in dust is laid,  
And faint with pain.

Thy voice alone, Almighty Lord,  
Can save me from the hurling dart  
Of thousand foes. O speak the word—  
To rest awhile come thou apart,  
Poor weary heart.

Not that a trophy I afford  
Comes unto thee, that I can trace,  
Save my desires: still let my Lord  
In pity give a resting place  
Alone of grace.

Thou know'st 'tis not a sloth, but fire—  
Thou know'st I love thy sword to wield;  
But see! I faint, and strong desire  
Leads me apart, awhile to yield  
The battle field.

Master! thou seest I would not stay—  
I love thy cause too well—beguile.  
But this my weariness away;  
I only plead to rest awhile  
Beneath thy smile;

Then forth again. Only, my God,  
Send the sweet Spirit—pledge with me  
That thou wilt be my staff and rod  
Of final rest—cleaving the sea  
Bordering thee.  
April 8, 1873.

NEAR CONYERS, Ga., Jan. 4, 1873.

ELDER G. BEEBE:—If I were worthy or competent, it would afford me great pleasure to tell my thoughts of the goodness of God to his children through the "Signs." When a small boy, I thought I must die, and that I must pray and leave off my vile habits. I would be serious, and thought if I did this God would be so merciful he would not send me to



eternal death; but the fear of death would leave me, and I would enjoy my regular habits. In my eighteenth year the first I knew in my careless moments there shined in my understanding something that showed me I was a worse sinner than ever I had thought I was. It continued, and I wept and tried to pray, and tried all that I had relied on, which is called "do better." It all failed to give relief. I tried the prayers of others, and all failed. I then was a beggar, and thought I must die and sink to eternal death, and was enabled to acknowledge it just, for I had lived my life in sin and was the worst that ever lived. I was moral, and attended meeting, and kept the company of professors, and had deceived all, and myself also. My heart was deceitful and very wicked. But while a beggar in despair, an aged minister was in the stand and followed my thoughts to an end, and told of the burden being removed. Then I was gone; I could not see any further than had been made manifest. Then I mourned and wept, but the next I remember was, this burden of mind was gone and I viewed Jesus as my Savior. Then I was pleasant. Old fathers looked lovely, the forest had changed, and I was happy and thought I never should see any more trouble, and desired if the old fathers thought I was not deceived to be baptized. But, said something, "You are deceived;" and then I wanted the burden back, so I could know all about it; but I could not get it back. I then went to a professor that I much admired from long observation as a pattern in the settlement, and told him I wanted him to be honest with me, and if deceived tell me. He said, "If I have a hope in Jesus you have." That helped me. I continued in doubts and fears; but something led my mind to tell my thoughts and I was received by the church. I was baptized and felt pleasant, but could not live free from sin; and the people I united with failed to speak and practice as I understood; and I had to leave them in 1852, and go to a Primitive Baptist Church and tell my experience and be baptized, and I have enjoyed myself ever since so far as the faith and practice. I cannot live the life I desire, but Jesus has lived and suffered for our offenses of disobedience, and died and rose over all. Then we are justified through his righteousness instead of our own. Through him we are reconciled, and he as the Mighty God, the Everlasting Father, the Prince of Peace, leads his children. Then their duty is to follow his example as made manifest to their understanding by his Spirit as is revealed to the mind. We are born in a time world without our efforts, and we view time things and live by the natural understanding; and when a spiritual understanding is made, then there is a spiritual birth; then we view Jesus as our Savior. Then we have spirit

ual understanding; then the command is, "Learn of me." Who is this? It is Jesus. Then men cannot teach their friends. There is a great effort, but it will all fail. God must grant repentance unto us or we are gone. Then through Christ we are justified, and this is a given rest. He has saved us and called us with a holy calling, according to his own purpose and grace which was given us in him before the foundation of the world. Then we are saved in wisdom before called, and our efforts have not secured the call, but his everlasting love has followed us, and led us, and instructed us. O that, I could feel worthy as I do desire and try to follow. But when I view my life and walk it is not checked across, but crooked; and then I am made to go back to the time and place of deliverance. Then I follow back to this day, and after viewing a wandering life, there is a principle within heavens up the desire, "O Lord, help a poor sinner in honesty of desire!" Then I view Jesus; he is lovely and all pleasant, and that is enough. So you that have this understanding can agree when you read of each other's trials from each state and territory. Our Lord has all power, and he leads and instructs his children. We have one Teacher, and he teaches his children the same thing. They are all little. This is a mystery to them who are yet in their sins. When the minister speaks, he speaks of what God has done, not what they have done; and when they speak of what God has done and his dealings with his children, the little ones follow and witness the same. Thus they are built up and made glad, and are constrained to unite. I meet some who tell me an experience but cannot go to the church. Their reason is, they are so unworthy. These are the little children of themselves considered. Such had better follow Jesus, and not follow the fleshly mind. I would say to them, You may know that you have passed from death unto life, because you love the brethren. Jesus commands you to learn of him, not of men, nor of societies, but of Jesus, and follow him in baptism, around the communion table, at each other's feet; be as prompt at your meetings as possible.

Bald Rock Meeting House is at Conyers; you that speak of the goodness of God, call on us. Eld. Isaac Hamby is the one who serves them. Brother Ellis, of Texas, and brother Patman, of Oglethorpe, and brother Wm. L. Beebe and brother Reynolds, of Covington, Newton County, and brother W. D. Almond, of Walton, have visited us during the year 1872, and I desire to see them in our stand often. Yet I remain the least and most unworthy of all who have their names entered on our church book

WRITTEN.

[The following discourse on the subject of the christian warfare by a distinguished minister of the Particular Baptist order in England, shows that at least some of our brethren in the old country hold views similar to those which have been set forth and defended in our columns on the subject of the two elements or opposite natures formed in all who are born of the flesh, and also of the spirit. Ed.]

"This I say then, Walk in the Spirit, and ye shall not fulfil the lust of the flesh. For the flesh lusteth against the Spirit, and the Spirit against the flesh: and these are contrary the one to the other; so that ye cannot do the things that ye would. But if ye are led by the Spirit, ye are not under the law."—Gal. v. 16, 17, 18.

There are many vital and essential points of difference between him that fears God and him that fears him not—between the believer and the unbeliever. But there is one, more marked than any other, chiefly for this reason, that it comes more closely home to the heart, and accords more clearly with the experience of every child of God. This distinguishing mark is, the conflict between the flesh and the spirit, spoken of in our text. Those who are dead in sin cannot feel any such conflict, for in them there is no opposing principle to the flesh. The glorified spirits in heaven can have no such conflict, because in them the flesh has ceased to be. It is only then upon earth—only in the bosom of a saint, in this present arena of time in which is fought the good fight of faith, that there can be a conflict of the nature described by the apostle: the flesh lusting against the spirit, and the spirit against the flesh, and these so contrary the one to the other that he cannot do the things which he would.

But let us seek, as far as we can, to be clear upon this point, for if the inward conflict be a certain mark of grace, we should be very careful not to mistake anything else for it. And this distinction is all the more necessary, since there is a conflict in the bosom of many who are not under the influence of divine grace. For instance, there may be a conflict in a man's breast who knows nothing of the life and power of God in his soul between a principle of integrity and a principle of dishonesty. A man in business, say a merchant, a banker, a tradesman, or a person holding a confidential situation, may have an opportunity of realizing a large sum of money by deviating from the path of rectitude, and he may have an inward conflict whether he shall abide by upright, honorable principles, or depart from them to secure the anticipated advantage. This might be a very severe conflict, but it would not be one between "the flesh and the spirit," between nature and grace. Or a person might have an inward contest between acting liberally or niggardly upon some occasion when his compassion or be-

nevolence might be appealed to, and he might find a hard struggle within between a willingness to give and a spirit of covetousness to withhold. But this is not a conflict of nature and grace: it is merely a conflict of a better kind of nature against a worst kind of nature—of a higher species of flesh against a lower species of flesh. Or a man may have a conflict between bad temper and good temper; between giving vent to angry feelings and keeping them down; between carrying out his own inclinations in various ways, or subduing them on a principle of duty and conscience. All these struggles which natural men feel every day involve an internal conflict, but still not the same kind of conflict which exists in the bosom of one who fears God, for all these opposing principles are at best but flesh fighting against flesh. Their spring and end are merely natural and sensual, and when the conflict ceases, whether it terminates in the victory or the defeat of the better principle, it leaves the man just where it found him, under the power of sin and Satan, without God and without hope in the world. The very heathen, as we know from their writings, experienced the same conflict, and it is to be found discussed at large in books of morality, which are utterly destitute of spiritual life and light. But how different is the conflict spoken of in our text, and which is known experimentally by all who are made alive unto God! There is a spiritual conflict; a contest for life or death; an unceasing battle between nature and grace; between the flesh and the spirit. Nor is the issue of this conflict, though prolonged, dubious or uncertain, for its end is certain victory, and not merely victory achieved for time, but a glorious victory obtained for eternity; for it is the good fight of faith; and we know that the end of that faith is the salvation of the soul, and the prize of that contest is the crown of eternal life.

If you look at the words which form our text, you will find that the apostle is speaking to the Galatians of "walking in the Spirit," and tells them that if they were enabled so to walk, they "would not fulfil the lust of the flesh." This leads him to speak of the way in which the flesh does lust, and also of the way in which the spirit acts against it as an opposing principle; the consequence of which is, that neither in one sense nor in another can a child of God do the things that he would. But he would comfort them by this reflection, that if they were led of the Spirit, and were walking in the Spirit, they were not under the curse of a condemning law but under grace, and therefore that the conflict, however sharp or long, would in their case end in certain victory.

In opening up these words, there-

fore, this morning, I shall, as God may enable,

I.—First, endeavor to describe how the flesh lusts against the spirit, and the spirit against the flesh; and how these are contrary the one to the other.

II.—Secondly, how from this results that we cannot do the things that we would.

III.—Thirdly, how, though we cannot do the things that we would, yet by walking in the spirit we shall not fulfill the lust of the flesh.

IV.—Fourthly, if we are walking in the Spirit, and are led by the Spirit, then we are not under the law in its condemnation and curse, but under the Gospel in its salvation and blessing.

I.—But let me, before I enter into this conflict, define my terms; let me clear my ground. I like to leave nothing obscure and uncertain in the word of truth, or in my exposition of it, if I can, with God's help, cast any light upon it. By the "flesh," then, here we are to understand that corrupt nature, that sinful principle which we derive from our fallen parent Adam. However high or low, broad or narrow, however sensual or refined this principle may be; in whatever various ways it may work, it is still one and the same: it never rises beyond its level; it is and ever will be, amid all its varying shapes and hues, as the Scripture designates it, *flesh*. It is called "flesh" for various reasons. First, as derived by natural generation from Adam, who was our parent after the flesh. Secondly, from its being so naturally dead Godward, there being no heavenly strength or life in it, but like a lump of dead flesh, incapable of gracious actings, or of being transmuted into anything holy and spiritual. Thirdly, because its very tendency and end is corruption; for as flesh naturally dies, putrefies, and rots, so the end of the flesh, viewed in a spiritual light, is death and corruption: as we read that before the flood, "all flesh had corrupted its way upon the earth;" and as the apostle speaks, "He that soweth to his flesh shall of his flesh reap corruption."—Gal. vi. 8.

I must now explain what the apostle means by the word "spirit" here, not the Holy Spirit, but that which is produced by the Holy Spirit. As the Lord himself explains it, "That which is born of the flesh is flesh but that which is born of the Spirit is spirit." And again, "The Spirit itself beareth witness with our spirit, that we are the children of God."—Rom. viii. 16. So also, "I pray God your whole spirit, and soul, and body be preserved blameless."—Thes. v. 23. In all these passages we find the word "spirit" signifying not the Holy Ghost, but that which is produced by the Holy Ghost; in a word that new and divine nature which is produced by the new birth, the new man of grace, which is called "spirit"

as being wholly spiritual, for the Spirit can produce nothing but what is spirit; for as the flesh produces flesh, so the Spirit produces spirit. and as he produces by his power upon the heart a new, spiritual, and holy principle, it is called "spirit," because it is the very life and power of God in the heart, bears the image of Christ stamped upon it, and in it dwell all the fruits and graces, teaching and testimony, work and witness of the Holy Ghost himself.

I must explain also the meaning of the word "lust" here. At the time of our present most excellent translation, the word had not that gross and sensual meaning usually attached to it now. It meant merely desire, whether of a higher or lower nature; whether it was groveling in the sensual meaning of the term, or aspiring after higher things. In fact it was used much in the same way as the cognate and almost similar word, "list." "The wind bloweth where it listeth;" that is, where it willeth, or desireth. This must be sufficiently evident even to common sense, for the Spirit is said to lust, and we could not attach any gross idea to the lusting of the Spirit for his desire must, like himself, be ever holy and pure. I take the word, therefore, in what I may call a neutral signification, as meaning simply desire, breathing, aspiration, and the bent of the mind strongly and eagerly toward any object; otherwise we shall confound the whole passage, for if we attach any sensual and gross meaning to the term, what shall we do with it when we come to describe the Spirit lusting against the flesh? We must give it a pure meaning there; so we will view the word as merely signifying a strong, ardent desire, therefore differing from "lusting" not so much in signification as in intensity.

Having thus cleared our ground, we now come more immediately into the field of battle; and the first warning note of the gospel trumpet which I shall sound in your ears and in my own, is, to call us to look and examine whether we can find anything in our hearts' experience corresponding to the vivid description here drawn by the pen of the Holy Ghost; for this will, if not fully decide the matter on whose side we are, yet give us some good grounds for drawing a conclusion as to our state and standing before God; for if indeed we are partakers of a new and heavenly birth, we cannot be strangers to this spiritual conflict, and shall be so far manifested as fighting on the Lord's side against sin, Satan, and self. We know that we possess one of the two conflicting principles, "flesh," because all have that by their descent from our fallen ancestor; but we can only assuredly know that we have "spirit," by the internal testimony of the Spirit of God bearing witness with our spirit that we are children of the Most

High. But in the absence of this clear and indubitable testimony, we may have an encouraging evidence of being partakers of the grace of God, by feeling a spiritual conflict perpetually going on in the breast; for how can there be a conflict in your bosom between "flesh" and "spirit" if you have no spirit there? How can there be a struggle in your heart between two opposing principles if one of those opposing principles be altogether absent? So that if you can find a conflict in your bosom between two contrary principles, and one of these is clearly on the side of grace against nature, of faith against unbelief, of God against self, of repentance against sin, of hope against despair, of submission against rebellion, and of godliness against ungodliness, you have so far an evidence that you are a partaker not only of the flesh, which you painfully know, but that you are a partaker also of the Spirit, which you pleasantly feel. But these two principles are described as being "contrary the one to the other." It does not say they are different; for things may be different, yet not contrary. Blue differs from black, and purple from scarlet; but they are not contrary, as black and white. But flesh and spirit are so contrary that they are opposed to each other upon every point, as white is opposed to black, as heaven is opposed to hell, as Christ is opposed to Belial, as truth is opposed to falsehood, as grace is opposed to sin, so "the spirit" and "the flesh" are contrary to each other—by an opposition so close, an opposition so embracing every particular, that you cannot name a single part in which you will not find this contrariety thoroughly existing. But we shall see this better, perhaps, if we look at the various instances in which they are contrary the one to the other.

"The flesh" is hard, impenitent, obdurate, unrepenting; there is nothing in it soft, tender, and yielding to divine impressions; nothing in it that is melted into love or obedience. Whatever softness it may display on other points, even to tears, its very nature is to be obstinate and obdurate against God and godliness. But "the spirit," at least as divinely wrought upon, is tender, yielding, penitent, contrite, broken, submissive, bowed down before the throne of God so as to take the impression of his will and word. But these two feelings are utterly contrary. You never can reconcile penitence and impenitence, obduracy and contrition, hardness of heart, and softness of heart, a seared conscience and a tender conscience. These things are as irreconcilable as light and darkness, as truth and error; but the flesh is naturally one and the spirit graciously the other; therefore, they are contrary the one to the other.

2. Again, the flesh is unbelieving. It is impossible that the flesh can believe—I mean, of course, in a spiritual and saving manner; for there is a

natural faith that the flesh may, and indeed does possess. In this sense, many believed on Jesus Christ in the days of his flesh, who were not made partakers of saving faith, for to the very persons of whom we read that "many believed on him," we afterwards find the Lord declaring, "Ye are of your father the devil, and the lusts of your father ye will do."—John viii. 30, 44. So Simon Magus believed (Acts viii. 13), and the apostle tells us that it is possible to have "all faith so as to remove mountains, and yet be nothing."—1 Cor. xiii. 2. This natural faith the flesh may possess; but as to what the scriptures call the "spirit of faith," believing in the Son of God so as to receive the end of our faith, even the salvation of the soul; believing in the blood, and love, and grace of the Lord Jesus Christ, so that the conscience is purged from filth, guilt, and dead works to serve the living God; as to any faith that works by love, purifies the heart, overcomes the world, subdues sin, casts out Satan, and gains the victory, so as forever to reign with Christ—such a spiritual, divine, experimental, and saving faith as this never did dwell in the flesh. Faith, that is, saving faith, is expressly called in the Scripture, "a fruit of the Spirit" (Gal. v. 22); and is declared to be "the gift of God" (Eph. ii. 8); for indeed it is among those good gifts and perfect gifts, every one of which "is from above and cometh down from the Father of lights, with whom there is no variableness neither shadow of turning" (James i. 17). Indeed, how is it possible that a living and spiritual faith can be a fruit of, or dwell in the flesh, which is but a mass of unbelief, atheism, infidelity, and as such, is utterly unable to rise above unbelieving ground into the higher regions of a living faith? In this point then, the flesh and the spirit are contrary the one to the other; for what is so contrary as faith to unbelief? Jacob was not more contrary to Esau, David to Saul, or John to Judas.

3. Nor again can the flesh love. Its nature is not to love, but to hate; that is God's own description of it. "The carnal mind" (by which is meant the disposition, inclination, and whole breathing of the flesh) "is enmity against God." And observe the word "enmity." It does not say "an enemy," but "enmity," that is enmity itself. An enemy may be reconciled, but enmity never. Thus the whole flesh from head to foot, beginning, middle and end, root and branch, in life and death, is enmity, unmitigated, irreconcilable enmity against the pure Majesty of heaven. How then can spiritual love dwell in it? I expressly say spiritual love; for the flesh has natural love, as there are, as all must admit, natural affections. These may rise to a considerable height, and are what we may almost term, the fairest relics of

the fall. There is, for instance, the mutual love of the sexes, which, as issuing in marriage, is the foundation of our nearest and dearest social ties. There is parental love; there is conjugal love; there is brotherly and sisterly love; there is the love of friends to each other, who are not connected by any bond of relationship. How, indeed, could the world hang together but for these social ties? Society itself would fall into ruin, and an utter blank would succeed to all those tender relationships which sweeten life to thousands and soften many a harsh track in this rugged world, but for natural love. What would society be if all were monks and nuns? Worldly people are not destitute of natural affection, for that is the last stage of a reprobate mind (Rom. i. 31); nay, on the contrary, a large amount of natural affection and kindness and good feeling is often displayed by persons who are enemies to the free, distinguished, and sovereign grace of the gospel. God forbid that we should think they are destitute of kind and affectionate feelings towards each other because they are not partakers of the grace of God. To say so would be to speak in direct contravention of what we daily witness in acts of the greatest benevolence displayed by our fellow creatures in thousands of instances. Whence come our hospitals; the contributions to the amount of hundreds of thousands of pounds to suffering objects in all directions? Or whence come so many affectionate husbands and wives, fathers and children; so many tears dropped over the graves of the departed; so many sacrifices of time, labor, money, and even life itself to alleviate the wants of others, if there be no natural affection in the human heart? But when we come to spiritual love there the scene alters; there the flesh still manifests its innate character of being enmity against God. When, then, we test love by this divine touchstone, we find those who display the greatest natural affection to man often are fearfully wanting in affection to God. These, then, are opposed to each other; for the one is earthly and the other heavenly, the one natural, and the other spiritual. When leaving earthly love we come to love to God, to his dear Son, to the word, to the people of God, to heavenly things,—then we find the flesh is fearfully lacking. Then its true character becomes manifest. But in this very point the spirit specially shines, for here, as shed abroad by the Holy Ghost, the love of God dwells; here Jesus is felt to be near, dear, and precious; here are heavenly affections and pure desires; here is union and communion with the Lord and his people.

4. So with *prayer*. The flesh is an utter stranger to spiritual prayer. It can make long prayers, as the Pharisees did, can go through a formal round of duties and self-imposed ob-

servances, and satisfy natural conscience by drawing near unto God with the lips when the heart is far from him. But the spirit of grace and of supplications, prevalency with God in prayer, so that its sighs and cries enter into the ears of the Lord of Sabaoth, and draw down answers into the bosom, wrestling, as Jacob wrestled with the angel, and gaining access into the very presence of him who sits upon the throne of grace, so as to be made and manifested an acceptable worshiper of God in spirit and in truth,—such prayer as this never dwelt in flesh. This is a height the hand of the flesh never reached; which the eye of the flesh never gazed upon; which the ear of the flesh never heard of; nor the heart of the flesh ever conceived; for true, spiritual, and prevalent prayer is among the things “which eye hath not seen, nor ear heard, neither have entered into the heart of man,” but are among the things “which God hath prepared for those who love him.”

5. Nor is there, again, any *spirituality* in the flesh. Men may have a formal, natural, superstitious and self-righteous religion, may make great sacrifices for their church or creed, and even yield up ease and name, property and life itself for it. How plainly may we see this in innumerable instances, both in ancient and modern times. What built up our churches and cathedrals but this natural religion? What carries hundreds and thousands every Lord's day to churches and chapels? What sets up family prayer in thousands of houses? And what raises thousands of pounds on every side but this spirit of natural religion? In ancient days particularly, how we see this religion in lively action! How ancient warriors, men guilty of every crime, abandoned the world, shut themselves up in monasteries, mace-rated their bodies, lashed their backs with scourges, fed on coarse food, dressed in sackcloth, and died in what was termed the very odor of piety and holiness; and yet, viewed by the spiritual eye, must we not say that they began in the flesh and ended in the flesh? Where in all this was Jesus and his blood? Where the work of grace upon the heart? Where a total renunciation of all hope or help in self, and living a life of faith in the Son of God? All this natural religion, to whatever height it may be carried, whatever form it may wear, or however fair to the eye it may seem, is quite distinct from the work of faith with power, from the teaching and testimony of the blessed Spirit in the heart, and from that vital, spiritual and saving religion which is the very life and breath of God himself in the soul of his saints. Where, in all this natural and fleshly religion, is there the new birth, without which none can enter the kingdom of heaven? Where is there any manifestation of Christ to the soul, or any shedding abroad of the love of God in the

heart? The flesh may rise to a great height, but it never can rise up into anything spiritual, heavenly, saving and divine. Like water, it can never rise above its own level. It is of the earth, earthy, like the first Adam, from whom it comes by natural descent. It may do for time, but will not do for eternity. It may gain the favor of man, but can never win the approbation of God. It may be crowned with human applause, but will never wear the crown of glory.

But now we will see, with God's help and blessing, what the spirit is as opposed to the flesh, for the word of truth declares that these are “*contrary the one to the other*.” So in taking a view of one, we at the same time take a view of the other.

1. Thus, whereas the flesh is hard, obdurate and impenitent, the spirit is tender, contrite, repenting, broken. God producing this godly sorrow for sin in the spirit by the operation of his grace; for the blessed Spirit acts upon the spirit. He is expressly said to “bear witness” with it, (Rom. viii. 16) which he could not do unless he acted immediately upon it. We must ever bear in mind that the operations and influences of the Holy Spirit are upon the new man of grace. He does not act upon the flesh, making it thereby holy and spiritual, or indeed any better than it was before. He does not transmute flesh into spirit, or sanctify nature into grace; but he acts upon the new man of grace, and brings forth, by his breathings upon it, every holy fruit and heavenly grace, to the honor, praise and glory of God. For though born of the Spirit and itself pure and holy, and the very life of God himself in the soul, yet the new man of grace cannot act by itself. We may almost compare it to a locomotive, which cannot move except under the influence of steam; or the sails of a ship, which cannot act except under the power of the wind. So the new man of grace needs the power and influence of the blessed Spirit moving upon it to move it forward into heavenly actings. Under his divine influences and sanctifying operations the spirit in a man's breast repents of the sins of the flesh, falls down before the footstool of grace, confesses and acknowledges them, and begs for some sensible manifestation of mercy, as feeling how suitable mercy is to a poor sinner's case.

2. The spirit also is *believing*. If you watch the movements of divine life in your own breast, you will find that there are two opposing principles there. There is that which doubts and disbelieves, and there is that which credits and believes; there is that which is always suggesting arguments, objections, difficulties, ever casting confusion over the plainest principles, and questioning the reality of every truth, however clearly revealed in the scriptures, or traced by the hand of God in the soul. This I find and feel every day

that I live. I find my carnal heart the very seat of unbelief; and that this spirit of unbelief is no dead principle, lying motionless, like a stone at the bottom of a clear brook; but is a living principle of action and movement, objecting, questioning, surmising, and raising up all manner of suspicions against every one of those vital truths which my heart most dearly loves. Would that it would give me a little rest; but that is not in its nature, for it is ever restless, unceasingly at work, and continually seeking to confuse and darken the mind, and utterly to ruin the soul, by casting it down into the fathomless depths of infidelity. But the spirit, in opposition to this wretched spirit of unbelief, is *believing*. If the Lord has blessed you with a spirit of faith, you will find from time to time there is that in you which does believe, and yet may be sadly opposed by a contrary principle of unbelief. We see the conflict between the two principles in the man who fell down before the Lord with the words, “Lord, I believe.” There was the spirit of faith in his heart, but he felt, as we feel, another principle in him, which could not, and would not believe; and he also felt that nothing but the power of the Lord could subdue that obstinate, unbelieving principle. Therefore he cried, “Help thou my unbelief.” Here we see the two principles plainly at work, which we ourselves so often feel. But every thing that we have received in faith we have received in the new man of grace, not in our unbelieving nature. “Received ye the Spirit by the works of the law, or by the hearing of faith?” asks the apostle.—Gal. iii. 2. When we hear in faith, then we receive the Spirit in his witnessing testimony to the reality and to the divine origin and nature of our faith, for “faith cometh by hearing, and hearing by the word of God,” as “made spirit and life” to our soul.—Rom. x. 17; John vi. 63.

(To be concluded in our next number.)

MACOMB, III., May 27, 1873.

BROTHER BEEBE:—I have had a request on hand for quite a while, from a stranger many miles away, for my views through the “Signs of the Times,” on the Call to the Ministry, or, a “Call to preach the Gospel,” as he expressed it; but he requested me to withhold his name from the public, and I therefore presume that *he is the man* that has the trouble on the subject.

I do not pretend to have any new light on the subject, and I may not have any true light on it; for I have been trying to preach, and trying to quit for nearly thirty years, and have had a thousand doubts respecting my own call to the work. By your permission, brother Beebe, I will give such views as I have, very concisely, for the perusal of the inquirer, and of your readers generally. Under the law no man could officiate in holy



things unless he was called of God, and set apart to the work, and opposition to, or a departure from this order subjected the rebellious to the awful judgments of God, see the rebellion and destruction of Korah and his associates in the 16th chapter of Numbers. God called men to prophesy under the former dispensation, who spake as they were moved by the Holy Ghost, and all who prophesied without this holy calling were false prophets, and Israel was forbidden to hear or follow them, and such false prophets were to be cut off from Israel. See samples in Jer. i. 5; Ezek. i. 3; Deut. i. 3, 5.

Under the gospel dispensation, Paul says, "No man taketh this honor unto himself, but he that is called of God, as was Aaron." Heb. v. 4. No man could go and preach the kingdom of God to advantage, or work miracles, while Christ was on earth, except they were called and sent by Christ himself; He, and no one else did or could exercise the authority to call, to qualify or to send men to preach. This divine prerogative belonged to Christ, the King alone, and he chose whom he would, and required them to leave all else and obey his command. He, and he only instructed them *what* to preach, *where* to preach, and *where not* to preach; told them how to behave themselves, and to whom to look for temporal and spiritual support. Before he ascended to his Father he told them he would send them the Holy Ghost to teach, comfort and to lead them into all truth, and to bring to their remembrance what he had told them. Thus you can see, my strange inquiring brother, that Christ, the head of the church, called men to preach by speaking directly to them verbally, and commanding them from his own lips to "Go ye;" but how were other men called after Jesus ascended, and before the day of inspiration closed? I shall let them speak for themselves. "The gospel which was preached of me is not after man; for I neither received it of man, neither was I taught it, but by the revelation of Jesus Christ." "But when it pleased God, who separated me from my mother's womb, and called me by his grace, to reveal his Son in me, that I should preach," &c.—Gal. i. 11, 12, 15, 16. "Unto me, who am less than the least of all saints, is this grace given, that I should preach."—Eph. iii. 8. "Paul, an apostle of Jesus Christ, by the commandment of God our Savior."—1 Tim. i. 1. "Take heed therefore unto yourselves, and to all the flock over the which the Holy Ghost hath made you overseers."—Acts xx. 28. Very few persons dispute the fact, however, that God did call men to preach during those days of miracles, but very many in these days of heresy and delusion deny that God calls any body now, by his Spirit, to preach the gospel; and this denial opens the door for men to heap up their own teachers.

I would ask, why should we question that God would continue to call men to preach, as long as he has a people in the world? Does the church need no preachers in these late days to feed, to comfort, to instruct her? Can she do better without instructors now, than in earlier times? Are men so holy, or so wise, or so self-sacrificing now that they can and will preach the gospel without the aid of the Holy Spirit? Or has the exalted Head of the church and Shepherd of the sheep ceased to feel any concern for his flock? It would seem so from the teachings of some, who say that God has done all he can do, and all that he need do, to give sinners a chance to be saved, and whether any are saved will depend upon themselves; but we read that God saves sinners by *grace* and not by *chance*.

The risen and exalted Savior still loves the purchase of his blood, and knows all their needs, and has amply provided for them. He not only gives all his chosen ones repentance and forgiveness of sins, but gives gifts unto men, the greater and the lesser gifts, from apostolic to the smallest spiritual qualification, distributing to every man (in the body,) severally as he will. Such of these gifts as shall be needful shall be contained in the church "TILL (thanks for this little adverb,) we all come in (into) the unity of the faith, and of the knowledge of the Son of God, unto a perfect man, unto the measure of the stature of the fulness of Christ."—Eph. iv. 13. This will be as long as the saints shall need such gifts, and after that the church shall be presented unto Christ a glorious church, in raiment of needle-work and wrought gold. Until then, while here in the wilderness, her Lord will send her shepherds of his own choice to feed and see after her wants. We see from the above quotations and references that Christ did call whom he would to preach the gospel, while he was here, and that he promised to continue these gifts till the end of the world, till all his people are called out of darkness; those who deny this call to preach, therefore give conclusive evidence that they are not called, and should be treated as impostors by the Israel of God.

But perhaps my strange brother who requested me to write, does not question or doubt any of these points, but he may wish to know how a man feels under the influence of a call to preach, and whether one feeling such impressions of mind as he has, is truly called to the work, and should engage in it; and perhaps, dear brother, I could give you more satisfaction on almost any other subject than upon this. If my own experience is an example, I might try to tell you how one feels who is under the mighty hand of God and yet I should be unable to describe all, or even half the strange feeling I have

had. If you were like I was, and often am yet, you want to preach, and don't want to preach; you try to preach, and you try to quit; you would preach if you could, and you would quit if you could. You often can neither preach nor quit trying. You dream about preaching, and preach in your sleep. You can't think of much else, at times, and again you nearly forget the matter. You feel a deep concern for the welfare of Zion, and anon you are as careless as Gallio. A text like this, "Woe is unto me if I preach not the gospel," will haunt you by spells, and you can not shake it off. You wish you were a big preacher, and then you are so humbled down under a sense of your nothingness that you are willing to be anything, or nothing, for Christ's sake.

You will talk awhile, and think you have done something pretty smart, and the next time you will do poor business, and think that, if the Lord will forgive such presumption, you will never be found disgracing the cause again. Before the next meeting you will have a travel of mind on some divine subject, and be preaching to yourself in your field, in your shop, in your saddle, and will wish you were at the meeting now—how you could face a multitude, and how you could attract them, and interest them; but the meeting day comes, and you go, but alas, you are empty and dry as an old gourd, and you sit trembling for fear the preacher will call on you to say something. You refuse and go home under the lash; and again you say something in honor of your Savior, and your mind is for a time easy. There is an indescribable impression on your mind that you *ought* to preach, that you *must* preach, you want to preach; but directly you conclude you *can't* preach, you determine you *won't* preach, you are too ignorant, you would rather die! Instead of saying to the Lord, "Here am I, send me," you are found fretting and mourning against him for calling upon you to forsake your temporal interests for his sake and his kingdom, while so many more competent are left at home. Many texts will be presented to your mind with unusual force and beauty, and if you do not speak of them to the brethren, you will feel like there is a "fire shut up in your bones."—Jer. xx. 9. If your brethren and sisters urge you forward, it should encourage you to try; but if they are not edified and comforted, you may be laboring under a mistake. A fine salary in money is a strong call to some men to pervert, but not to preach the gospel; but a call by the Holy Spirit, recognized by the church, is the only call we should heed.

May all who feel the impression, engage in the work, for the harvest is great.

Respectfully,

I. N. VANMETER.

## Circular Letters.

*The Baltimore Old School Baptist Association, convened with the Harford Church, Harford Co., Md., May 14th, 15th and 16th, 1873, to the several churches whose messengers she is sending christian salutation:*

In sending you, dear brethren, this our accustomed annual letter, we feel like calling your attention to the unity that should abide among the churches of the saints, and so present the words in Psalm cxxxiii: "Behold how good and how pleasant it is for brethren to dwell together in unity." Than this there can be no more glorious theme, and from this springs all the comfort of christian fellowship. The church of God is one church in all places and all time. Concerning its origin there need be no dispute among Baptists. That it was organized and established by the apostles is not disputed. That they in so doing acted under the infallible direction of the Holy Spirit revealing to them the mind of Christ will not be denied. In all the New Testament this organization is called the church. The church was *emphatically* called "*ecclesia*," "called out;" because she was not to be a worldly power, but separate from the world. Having called them out from the world, they were to follow him to be his disciples. They were to show forth the praises of Jesus by their obedience to him. In rendering this obedience they would always meet with opposition and sometimes persecution from the world. That they might comfort and strengthen each other as well as glorify God under these trials, he called them together in his kingdom and gave them a good and holy law to govern them. This church being called out from the world must render obedience to Jesus alone. Even the rulers of this world were to be obeyed only so far as their commands did not seek to subvert the commands of Christ. This church or kingdom was to be all over the world one church. In each believer a constituent part of that one church was to be seen. But as branches of that one vine that was to fill the earth, different bodies of his people were to exist in different places, divided indeed in locality, but still one in spirit. This did not destroy the UNITY of Church. Her King, her laws, her privileges, were still in all places the same. Her fellowship still everywhere depended upon the same things. Thus no branch of that vine could consider itself independent of the others. They were not only to have unity, but to DWELL together in unity. True, all alike were independent of all worldly power, except so far as the Lord had commanded obedience to such authority; but all alike must bow to Zion's King, and obedience to him was to be the bond of outward fellowship. This fellowship could

not continue when any branch of that vine rebelled or refused to obey the command of her King. Thus every branch of that vine was to be interested in the condition of every other branch, and to have a perfect right to inquire into that condition. The branches of the church of God when led by the Spirit are not only not independent of each other, but cannot even desire to be. Mutual dependence and a sense of need are the characteristics of all believers. The approval of saints all must desire. This spirit would make each church or each member of the church willing to submit itself or himself to the inspection of other brethren, and anxious to confer together with others upon all matters. If any church shall break this bond of fellowship, viz, obedience to the truth, and shall persist in her course against all advice and remonstrance from other churches, those others have a perfect right and are in duty bound to withdraw their fellowship from her until she shall return to her allegiance. The churches of the saints in primitive times were wont to confer together and to counsel and admonish each other. Each church was willing to confer with any other church and to submit her order to the inspection of all. The works of the spirit of Christ have no desire to be hidden, but are glad to come to the light. Thus we have one church in many branches indeed, but still all united together and helpful to each other as the members of the body. This unity or oneness was not a mere formal thing; its nature did not consist in simply agreeing to dwell together in outward peace for the advancement of a certain object. Societies of worldly men are formed upon this plan, and have no deeper principle of cohesion than this, and so when the selfish end that each member has in view fails to be advanced they fall to pieces like a wall of loose stones.

The church of anti-christ, so called, have no deeper bond of union than this outward conformity, and therefore we need not be surprised to see constant confusion and commotion among them. But the unity of the church of God is deeper than this; it is a real oneness. It is more than a simple oneness of sentiment even. It is a oneness of life, leading each possessor of that life out into one rich experience of one common truth, and so into an acquaintance of the one common salvation of God. This produces a oneness of feeling and sentiment that cannot be destroyed among them. Their fellowship is the fellowship of the spirit of Christ, into which they have all drunk, and in which they all alike receive the rich treasures of grace. They are all born of God and have the life of God. This Spirit of God in each and all is one Spirit, and teaches all the same one truth. Therefore there must be among all who possess that

Spirit oneness of sentiment and feeling upon all matters pertaining to the faith of the gospel. For instance, each will know that "Salvation is of the Lord."

One of the chief fruits by which this oneness of Spirit is seen in all believers is love one to another. In the list of the fruits of the Spirit love is mentioned first because in its absence there can be nothing really acceptable to God in us. Where love does not abide we may be sure that there is not the spirit of Christ. So the apostles insist everywhere upon love, love to God and the brethren as the test of spiritual life. So necessary is its existence to the spiritual life of the believer that the apostle could say, "We know that we have passed from death unto life because we love the brethren." Now if believers were all swallowed up in this love there would be no room for discussion and strife. But each saint knows it to be a lamentable fact that in his heart there still dwells a principle that is earthly, sensual, devilish, and which controls those who are "hateful and hating one another." Therefore he may go astray. "From whence," says the apostle, "come wars and fightings among you? Come they not of your own lusts which war in your members?" Therefore there is need of constant watchfulness and prayerfulness, that these lusts may be subdued, and that we may show forth evidence that we do indeed possess the unity of the Spirit. Only those who have seen the bitter, heart-rending effects of strife among the churches can appreciate the blessedness of peace. Perhaps the psalmist had just turned away from the contemplation of some such strife, to look on the peace abounding among others, and this draws from him this exulting and joyful exclamation. He called upon all to behold how good and how pleasant such heavenly abiding was. Let us heed the call and also strive to see how good and pleasant it is to dwell in unity.

Dwelling in unity is only good when based upon proper principles. There must be no sacrifice or hiding of the truth, no daubing with untempered mortar. All must believe the truth, all must walk in the order of the gospel. We have already said that obedience to the truth was to be the bond of fellowship in the churches. Where this obedience is not rendered by all, there can be no real unity, and such dwelling together is neither good or pleasant. How can two walk together except they be agreed? Dwelling together in unity is only good and pleasant when the proper discipline of the Lord's house is administered. Thus we must discern between that false charity that the world is full of, which would sacrifice truth to the creature, and that true charity which is toward God first and to his children, because,

and so far as they exhibit his image. And because all are liable to go astray and to depart from the order of the church, their King has given them a law to be maintained and a discipline to be administered. That which is diseased must be healed or cut off. It may be very painful to probe the wound and extract the cause of the hurt, yet it must be done if we would have a good and pleasant dwelling together.

That our dwelling together may be good and pleasant, there must be mutual kindness and forbearance towards each other. If a brother depart, we are to restore such a one in the spirit of meekness, considering ourselves, lest we also be tempted. Is there enough of this forbearance and charity "that suffereth long and is kind" among us? The spirit of the flesh is haughty, proud and envious, and it produces strife. But the wisdom which is from above is first pure, then peaceable, gentle, easy to be entreated, and full of good fruits. Brethren should not be hasty either to take offense or to act upon it when given. Let each one be careful to see that he is actuated by the spirit of love ere he takes a single step in such a matter. Five wrongs can never make a right, and least of all in the kingdom of Christ.

Finally we say, that as in belief of the truth in the proper enforcement of discipline and in mutual forbearance and long-suffering, consists the goodness and pleasantness of saints dwelling together in unity, be careful, brethren, to attend to all these things. As division and strife wound and destroy the comfort of saints, so they also dishonor the name of the God of peace. He has bidden you have fervent charity among yourselves, and we say to you, brethren, with the apostle, "Let brotherly love continue."

WM. GRAFTON, Mod.

F. A. CHICK, Clerk.

*The Delaware Baptist Association to the several churches she represents addresses the following Circular Letter:*

Upon all suitable occasions it becometh us to bear witness unto the truth. We need no better opportunity to place our testimony upon permanent record than that offered by the publication of our minutes. We here not only speak to and with one another, but what we say here goes abroad into all the earth. Among the various subjects the discussion of which might be profitable and seasonable, we now propose that of the ministry of the word.

In order to a proper conception of this ministry it is important that we possess in the first place a just conception of the word itself. This word then, the ministry of which we would examine, is called "God's word" and "the word of God." It is also called the word of the Lord and the word of Life. It is the transcript of that covenant which God ordained and es-

tablished for the salvation of men. It is the record he has been pleased to give of his eternal purpose and grace, of which Christ is the repository. It embraces and reveals an inheritance incorruptible and undefiled that God has provided for his people; and it also reveals a people made meet to be partakers of this inheritance. It covers the ground of all the travail and exercise through which the Lord's people are brought out of darkness into light, to know and rejoice in his Salvation. In short, it is the record of the Lord's dealings with men, and the message of his love and grace unto them. Christ is the messenger of that covenant, sent to minister and accomplish its provisions. And so fully does he represent it, and in himself embodying all its provisions, that he is expressly called "The Covenant," as well as "The Messenger of the covenant." So completely identified are all the treasures of grace with Christ, and so entirely and alone through him do they flow to us, that the preaching of the word is called preaching Christ, and preaching Christ is called preaching the word. Not only so, but Christ is expressly declared to be "The Word of God." Christ then comes to us in the character of the "Servant of God," the "Sent of God," the "Anointed of God," "The Christ of God," and the "Word of God." He as the Mediator is ordained and appointed of God to execute his will, and identify the heirs of promise, and present them ultimately faultless before his Father's throne. Nevertheless God himself is the fountain and source from which all blessings flow, so that the word to be ministered is God's word. The Lord has given this word unto men. He has moreover conferred the necessary gifts and qualifications upon men to publish it. These gifts vary according to the mind and pleasure of the Spirit, and the particular sphere of usefulness will vary according to the varied gifts. For "There are diversities of gifts, but the same Spirit," and "All these worketh that one and the selfsame Spirit, dividing unto every man severally as he will."—1 Cor. xii. 1-11. Whether therefore prophet or apostle, bishop or evangelist, they are each and all called to the work, and a dispensation of the gospel committed to them, in order to their filling their particular office. As essential qualifications to this work, without which no man can fulfill this ministry, we might mention that understanding of the purpose and grace of God as revealed in the scriptures, which the Spirit of truth alone can give; and also that knowledge of the experience or travel of the soul to which the preached word bears witness and which no man knoweth saving he that has experimentally received it. Thus called, their calling is to feed the flock of God, all the provision being furnished to their

hand. They are compared to servants serving about the table, seeing to it that each one of the children has a portion in season. They are called *stewards*, entrusted with the manifold grace of God to dispense it to those to whom it belongs and for whom it was provided. The goods are not theirs. They have no discretionary power. The treasure is committed to them as ministers to minister or serve it out. It is important that gospel ministers should understand fully the nature of their high calling and the warrant given them to hope that their labor is not in vain. The Lord's ways are equal. He does not send his servants to sow where he has no ground prepared, neither does he spread a table where there are none hungry and thirsty to sit at meat. On the other hand, he has no ground prepared for which he has no seed, or for the sowing of which he has no servants; neither has he children anywhere crying for bread or famishing for water but what he has bread enough and to spare to feed them, and servants enough to serve them. The work being all the Lord's, there is order and harmony in all its developments, and abundant success will crown the end. It is his word unto his people. The gospel of his grace. And he calls his own servants and delivers unto them his goods, to be dispensed by them according to his direction. The seed which we sow naturally does not prepare the ground, but when it falls upon ground already prepared it is received to profit. Neither does the seed sown upon good ground ever fail to perfect its fruit.

The life which the word of the Lord is designed to nourish and sustain is called a life of faith. This life is the counterpart of the natural life which is supported by that bread which is produced from the earth by the labors of our hands; and it also stands in contrast with that religious, or legal life which men live by virtue of good, or meritorious works. The apostle setting forth this life, says, "The life that I now live I live by the faith of the Son of God, who loved me and gave himself for me." The apostle had formerly been very zealous in working for the Lord, and endeavoring by so doing to establish a righteousness of his own; and he had signally failed. He says himself that he *DIED*.—Rom. vii. 9. He says that sin taking occasion by the commandment *deceived* him, and by it *slew* him.—Verse 11. All hope that Paul can be accepted and justified in his law righteousness being taken away, and neither sun nor stars appearing for many days, the only door of hope for him is in what the Lord will do for him. Though his religion and his high hopes of heaven have been crucified, he will nevertheless live; for the Lord has loved him and given himself for him.—Gal. ii. 20. It will be easy to distinguish between this faith

which depends upon what God does for us, and that religion which is made up of works and duties which we have done or can do for ourselves, or for him. The latter is tangible; its highest comforts are always within our reach; and we need no preaching, and no fellowship of the saints, in order to live. But the former presents us dependent, unworthy recipients of what the Lord has been pleased to do, and is still doing for us. This faith then is a creature of evidence, and without evidence it could not be sustained. The believer hopes in Christ, therefore, and loves Christ upon the evidence of things *not seen*, or not tangible, as all our works are. The preaching of the word bears witness unto such exercises, and identifies them as the work of the spirit of the Lord. It would seem almost impossible that the word of the Lord should at any time be clearly preached but what it would witness to the exercises and wants of all his people. This witness thus borne is to the fact of relationship, and that a relationship which already exists; they are the *children of God*.

Nothing will ever be needed more or better than what God has provided to minister. The word will satisfy every want and meet every case. Nothing more will ever be needed in the hearts of his children with which the word will have to deal than what God has given them in their being quickened by his Spirit. The fruits of the Spirit are all there. They may, some of them at least, be dormant and inactive, but the doctrine of the Lord will drop upon affections and desires already there; and the speech of his ministers will distil upon the spirit of obedience and sense of gratitude and aspirings of hope, to cause them to spring up, bud and bring forth fruit.

There is then evidently a great propriety in using the term *life*. The believer not only walks in the ordinances of the gospel, but he *lives* in them. The preached word is a light by which he is aided and guided in his walk in the truth, and in discovering the pathway to the Zion of the Lord.

There is a perfect harmony between the word and the exercises and wants of the believer, so that the exhibition of that word continually ministers nourishment, instruction and comfort to that life which began in the Spirit and is destined to be perfected in Christ.

There is a blessed satisfaction in being called to minister that which the Lord has provided, when we are assured that a transcript of that same truth is written in the hearts of all his children. The Lord's poor and afflicted people, his outcasts, and the remnant whom he shall call, must necessarily be all fed, instructed and comforted by this blessed ministry. This word will eventually accomplish

all that the Lord pleases, and prosper in that whereto he has sent it. And those who are called to minister therein may well be steadfast; unmoved, always abounding in the work of the Lord, inasmuch as we know that their labor is not in vain in the Lord.

E. RITTENHOUSE, Mod.

B. C. CUBBAGE, Clerk.

*The Elders and messengers composing the Delaware River Old School Baptist Association, in session with the Southampton Church, Bucks Co., Pa., May 28th, 29th & 30th, 1873, to the several churches whose messengers we are, send love in the Lord.*

BELOVED BRETHREN:—The rapid flight of time has brought us one year nearer the day of our redemption, one stage nearer home than when we were last assembled in an associate capacity, and addressed to you our last annual circular. The year past has brought with it its changes, events, trials and afflictions, as other years have done. Perhaps with some of us the changes have followed each other in more rapid succession, and the trials have seemed more severe than ever before. We have perhaps been taught more of our own weakness, and also the power of that strong arm upon which we are taught to lean for support.

There have been no very material changes in the political world, yet there is an evident trembling of nations as about to totter and fall, showing that they are not established upon an immovable foundation, but that they, with all the fashion of this world, pass away. In the religious world there has been manifest the usual disposition to gain numerical strength, with which to obtain worldly power, to satiate the ambitious desires of its votaries. Each denomination is striving with a view of getting the patronage of worldly governments to assist it in carrying out its plans. In our own country one denomination has already the temerity to circulate among its members a petition or memorial to the national legislature that it be recognized as the state religion.

In taking a retrospective view during the past year, the state of the church admonishes us that while we watch the changes that are taking place in the world, we should also take heed to ourselves. There is no doubt (we say it in love) that there is too evident a coldness and want of interest in the concerns of the kingdom of Christ among the saints. Brethren, let us examine ourselves. It is not for us to arraign our brethren, but look to our own steps, seeing that we are in the way. In order to do this, we have but to examine the chart which the Lord of the way has given to pilgrims for their guidance through the wilderness of this world. There seems to be less interest manifested in assembling ourselves together than is consistent,

and we fear with too many it is regarded as a kind of task that we are glad to get rid of. But it should not be so. Here we are but the creatures of time, verging on the shores of eternity, soon to be launched on that boundless sea, never more to be permitted to meddle with affairs of sense. Why then should we be so tied to worldly things as to neglect our souls' interests? Food and raiment are necessary for the comfort of the body, but beyond these we do not really need anything; and as for laying by a store for heirs that are to follow, if in order to do so we have to neglect our duties as followers of Christ, it were better when we go hence that we left nothing whatever for heirs to wrangle over. The Lord asked, "What shall it profit a man if he shall gain the whole world and lose his own soul? Or what shall a man give in exchange for his soul?" It would seem from this quotation that the spiritual enjoyment of the saints is accounted of more value than mere bodily pleasure or worldly gain. Not that there is a possibility even hinted at of the eternal destruction of one for whom Christ died. None can lay anything to the charge of God's elect, "for it is Christ that died, yea, rather that is risen again, who is even at the right hand of God, who also maketh intercession for us." Therefore our eternal salvation does not in the least degree depend upon what we do or do not while in this time state. But our present peace and comfort does depend largely upon these. In a time when men said, "It is vain to serve God; and what profit is it that we have kept his ordinances, and that we have walked mournfully before the Lord of hosts?" when the proud were called happy, and they that worked wickedness were set up, and they said, "They that tempt God are even delivered," it is said, "They that feared the Lord spake often one to another; and the Lord hearkened and heard it; and a book of remembrance was written before him for them that feared the Lord and thought upon his name." We often hear the saints excusing these things upon the ground of necessity, that the Lord has so ordered it, calling it a wintry state, &c., and that it cannot be otherwise till the Lord warms our hearts and causes us to feel a renewed interest in heavenly things. We question if the cause of this may not often be found in ourselves. Might not one as well complain that he could not feel the warmth who persistently refused to go out into the warming, cheering rays of the sun that shines freely for all who will avail themselves of it? It may be argued that one may be sick and not able to get out into the sunshine. In such case the apostle James says, "Is any sick among you, let him call for the Elders of the church, and let them pray over him, anointing him with oil in the



name of the Lord; and the prayer of faith shall save the sick, and the Lord shall raise him up." But generally it is not those who manifest the greatest indifference that we hear complain most. Those who complain give evidence of life; but there are those, we regret to say, whom we would not know as followers of Christ but for the mere profession. It is to the works of Christians we look for the true evidences of a part in the heavenly inheritance. They cannot show their faith without works; it would be dead, being alone.

Sometimes it may be argued that we are saved by grace, and our works will not affect the final result; therefore we don't see the use of meeting together so often. Why can we not worship as well at our own homes as at the meeting house? Our answer to such is, they do not properly appreciate the privilege granted them. They have yet to learn that it is in the assemblies of the saints God has authorized his public worship. He has commanded his disciples to let their light shine before men. The church was *not* organized upon earth for the purpose of helping the Lord to save souls, but for the mutual comfort and edification of his people, and the advancement of his declarative glory. Neither is the preaching of the gospel for that purpose, but to comfort his people and declare his praise. The command is, "Comfort ye, comfort ye my people, saith your God," &c. If we then forsake the assembling of ourselves together, the result is that we neglect that which is our duty and privilege to do, and must expect to receive for our disobedience a just recompense of reward. We have great reason to rejoice that our eternal salvation does not depend upon our works, and we believe God's wisdom shines forth with equal brightness when he makes much of our present peace and comfort to depend upon our diligence and watchfulness; but in these we have nought to boast of. "When ye have done all things commanded you, say, We are unprofitable servants." "It is God that worketh in you both to will and to do of his good pleasure." The saints are exhorted to work out or make manifest that which God worketh in them, to show forth the praises of him who hath called you out of darkness into his marvelous light.

Providence is often charged with a great deal for which we are responsible. A little threatening of the weather or other slight cause is offered as an excuse for neglecting this duty. It has been remarked by one that it seemed strange that Providence should hinder the same persons every time. It is generally the case that if a visiting minister comes along, almost all, and especially the delinquents, can get out, and even some who cannot attend meeting at home go many miles and bear con-

siderable exposure to attend an association, and hear and know all that transpires there, while utterly ignorant, except through the reports of others, of what is going on at the church where they belong, never attending church or conference meetings. Is it any wonder that they should be cold and indifferent, and that their brethren should stand in doubt of them?

Some are ready to say that they are so little account they can do no good by going. This is dangerous ground. Such excuses are but a thin cloak for self-conceit and vanity. There is a place in the house of God for every member of the body of Christ, and it is the duty of each to fill his place and be ready to cheerfully perform whatever he may be called upon by the church to do. There is an encouragement to the faithful brethren in the presence of each and all who hold membership with them, however weak they may feel themselves to be. Your pastors also need the encouragement and assuring influence of your presence.

Our space admonishes us that we must close, but before we do so we would strive to impress you with the importance of these things, and in conclusion will call your attention to a quotation from Hebrews x. 23-27: "Let us hold fast the profession of our faith without wavering; for he is faithful that promised; and let us consider one another, to provoke unto love and to good works: not forsaking the assembling of ourselves together, as the manner of some is, but exhorting one another, and so much the more as ye see the day approaching. For if we sin wilfully after that we have received the knowledge of the truth, there remaineth no more sacrifice for sins, but a certain fearful looking for of judgment and fiery indignation, which shall devour the adversaries."

P. HARTWELL, Mod.  
WM. J. PURINGTON, Clerk.

### Corresponding Letters.

*The messengers composing the Baltimore Association of Old School Baptists, convened with our sister church called Harford, in Harford Co., Md., May 14th, 15th and 16th, 1873, to her sister associations and conferences with whom she corresponds, sends christian salutation.*

BELOVED BRETHREN:—We have again been made glad to receive your messengers bearing your messages of love. Your Elders have broken to us the bread of life, preaching the finished and everlasting salvation of God's elect, their security, and their certain victory over death, through their Head, their Lord and Savior Jesus Christ. The streams have flowed to us which make glad the city of God, which he has promised to keep and water. How glorious to see brethren thus dwell together in

love and unity, with no one among us to speak the half Jewish and Ashdod language, but all giving evidence of having been born of the same Spirit and taught of the same God.

Our meeting has been conducted in harmony and love, looking to God whom we desire to be our guide in all things.

We desire a continuance of your correspondence and fellowship. Our next meeting is appointed to be held with our sister church called Warren, in Baltimore County, Maryland, to commence at ten o'clock a. m. on the Wednesday succeeding the third Sunday in May, 1874, at which time and place we hope to again receive your messengers and minutes.

WM. GRAFTON, Mod.  
F. A. CHICK, Clerk.

*The Delaware Old School Baptist Association to the several associations and corresponding meetings with which she corresponds sendeth love in the Lord Jesus Christ.*

BELOVED BRETHREN:—Another associational year with its usual train of events is numbered with the past, and through the unceasing kindness of God our heavenly Father we have been brought safely through all its changes, vicissitudes and multiplied conflicts, and are now permitted to meet in solemn assembly many of the Lord's tried, chosen and faithful servants, whose coming, preaching and doctrine is to us as the coming of Titus. Your messengers and ministering servants whom the Lord put into your hearts to send amongst us, we trust, came in the fullness of the blessing of the gospel of Christ, and their comforting words have cheered our hearts, strengthened our faith, and encouraged us to "stand fast in the liberty wherewith Christ hath made us free."

Our churches can boast of no great ingathering, yet the reports from the same are of a cheering nature. Peace, love and fellowship abounds, and we look steadfastly to the Prince of Peace to perpetuate the tranquillity and order of his house. To whom else shall we look? He (Christ) hath the words of eternal life. He opens and none can shut, and shuts and none can open. He gives peace, but not as the world gives giveth he unto his people.

Brethren, we desire a continuance of your friendly correspondence, for it is both good, pleasant and profitable for the brotherhood to meet often and talk of the goodness of the Lord, whom we still desire to praise and adore for his loving kindness.

Our next association is appointed to be held with the church at Rock Springs, Lancaster Co., Pa., to commence at ten o'clock a. m. on Wednesday before the last Sunday in May, 1874.

E. RITTENHOUSE, Mod.  
B. C. CUBBAGE, Clerk.

*The Delaware River Old School Baptist Association, convened with the Southampton Church, Bucks County, Pa., to her sister associations and conferences with whom she corresponds sends christian salutation:*

DEAR BRETHREN:—Through the abounding mercy of our heavenly Father we have been favored with the great and blessed privilege of another anniversary meeting, and a goodly number of messengers and brethren have been in attendance. We have been favored with the presence of a number of ministering brethren from Georgia to Maine, as well as other states, who have come among us not only as messengers from other associations, but as servants of the living God, bringing glad tidings to the poor, distressed and broken hearted children of our God, proclaiming a full and complete salvation; and if we are not deceived, we have been made to rejoice in the glorious doctrine of God our Savior as preached by them.

The letters from our churches indicate a steadfastness in the faith once delivered to the saints. Some of them have had their trials as churches since our last associational meeting, as well as their joys; but, beloved brethren, we know that neither our joys nor sorrows come by chance, but each is ordered in wisdom; for said our dear Redeemer to his ancient disciples, "These things have I spoken unto you, that in me ye might have peace. In the world ye shall have tribulation; but be of good cheer, I have overcome the world." And Job in his sore trial declared of our God that "He is in one mind, and who can turn him? and what his soul desireth, even that he doeth. For he performeth the thing that is appointed for me, and many such things are with him." God has appointed or predestinated all our joys and sorrows, but in the midst of trials and conflicts we look forward to that period when all of God's dear children shall be enabled to say with the apostle Paul, "Thanks be to God which giveth us the victory through our Lord Jesus Christ."

Our meeting has been harmonious, for Christ and his cross have been the theme of our brethren in the ministry; and if not much mistaken, we have been fed, comforted and built up, and we desire to thank God and take courage.

We still anxiously desire your correspondence, and will endeavor as God in his providence may favor us to reciprocate the favor.

Our next annual meeting is appointed to be held with our sister church at Washington, South River, Middlesex Co., N. J., commencing on Wednesday before the first Sunday in June, 1874, when and where we hope again to greet you.

P. HARTWELL, Mod.  
WM. J. PURINGTON, Clerk.

### APPOINTMENTS.

On Sunday, June 22, Eld. Wm. L. Beebe expects, if the Lord will, to be at Waverly, Tioga Co., N. Y., at the regular meeting of the church. An appointment for him may be made in Cincinnati the night of the 24th, Wednesday to brother B. Farmer's, near Farmdale, Ky., thence to the yearly meeting of Little Flock Church, thence to Long Grove, Hardin Co., by July 5. The intervening time may be arranged by Eld. T. P. Dudley.

## EDITORIAL.

MIDDLETOWN, N. Y., June 15, 1873.

## THE BLESSED MAN.

"Blessed is he whose transgression is forgiven, whose sin is covered."

"Blessed is the man unto whom the Lord imputeth not iniquity, and in whose spirit there is no guile."—Psa. xxxii. 1, 2.

The forgiveness of transgression, the covering of sin, and the non imputation of iniquity results to the heirs of salvation from the blessing of God. All these wonderful works are secured in the blessing of God, which precedes and is the source of them all, and which infallibly secures them all. The prophetic blessings of Moses, and of the patriarchs, which were pronounced on the tribes, gave assurance of what should be their inheritance and condition in the future, extending onward throughout their generations. So the blessings of God pronounced on the tribes of his spiritual, or anti-typical Israel, has provided for, and secured to them all the blessings of the new covenant. "Blessed be the God and Father of our Lord Jesus Christ, who hath blessed us with all spiritual blessings in heavenly places in Christ; according as he hath chosen us in him before the foundation of the world, that we should be holy and without blame before him in love."—Eph. i. 3, 4. These blessings provided for the people of God in Christ, contemplated their redemption from sin and condemnation, and their ultimate purity, that we might be holy and without blame; being freely justified through the redemption that is in Christ Jesus.

Resulting from the blessings in Christ before the world began, the transgressions of this blessed people are forgiven. Therefore, "Cry unto her that her warfare is accomplished, that her iniquity is pardoned; for she hath received of the Lord's hand double for all her sins."—Isa. xl. 1. But this pardon and forgiveness of transgressions involved the shedding of blood; for without the shedding of blood there is no remission.—Heb. ix. 22. The forgiveness of our transgressions is not, as some have supposed, effected by a mere arbitrary act of forgiveness without due respect to the law which we had transgressed, and satisfaction made to the truth and justice of our God. Our Savior who came from heaven to do the will of his Father and to finish the work, came not to destroy the law or the prophets; but to fulfill both. Heaven and Earth should pass away, he said, but not a jot or tittle of his law should fail until all was fulfilled. All that was written of him in the law and in the prophets and in the psalms must be fulfilled: for he is a just God and a Savior. The law of God which we had transgressed could show no mercy, for it is not in the nature of law to deal in mercy.

"He that despised Moses' law, died without mercy." "The soul that sinneth, it shall die." And all the race of man has sinned, and judgment has come upon all men unto condemnation. And those who were chosen of God in Christ, were by nature children of wrath even as others. That is in our earthly, fleshly or Adamic nature we were not only sinners, but we were dead in sins and justly condemned by the righteous law of God. "But God who is rich in mercy for his great love wherewith he loved us, even when we were dead in sins hath quickened us together with Christ."—Eph. iii. 4.

Here is what the law could not do, being weak through the flesh. The law had power to convict, condemn and pour its curses upon the guilty, but to fulfill its righteousness in them was not within its power. But God, sending his own Son in the likeness of sinful flesh, and for sin condemned sin in the flesh, that the righteousness of the law might be fulfilled in us. By virtue of the previous relationship subsisting between Christ and his Church, the right to redeem his people from the curse and dominion of the law was secured to him; but in order to redeem them his incarnation was indispensable. Sin had been contracted in the fleshly nature of his members, and it must be expiated in the flesh. So "when the fulness of the time had come, God sent forth his own Son, made of a woman, made under the law, to redeem them that were under the law, that we might receive the adoption of sons." "He took not on him the nature of angels; but he took on him the seed of Abraham;" and in the seed and nature of the seed of Abraham was so legally identified with them that he could and did bear their sins in his own body on the tree, and put away their sins by the sacrifice of himself, and by that one offering perfected forever them that are sanctified. In the body of the flesh of the seed of Abraham, he was delivered for their offences and raised from the dead for their justification. Surely he hath borne our griefs and carried our sorrows; the chastisement of our peace was upon him, and with his stripes we are healed. All we like sheep have gone astray, we have turned every one to his own way; and the Lord hath laid on him the iniquity of us all. Yea, It pleased the Lord to bruise him; he has put him to grief. When thou shalt make his soul an offering for sin, he shall see his seed, he shall prolong his days, and the pleasure of the Lord shall prosper in his hand. He shall see of the travail of his soul and shall be satisfied; by his knowledge shall my righteous servant justify many; for he shall bear their iniquities."—Isa. liii. Christ having fulfilled these prophecies, and canceled all the demands of law and justice, it is now his right

to dispense pardon and remission of sins to those for whom he suffered. The law could not forgive or justify the guilty, but our crucified and risen and exalted Redeemer, having borne their sins, and expiated their guilt, has power to forgive sins. "And thus it is written, and thus it behooved Christ to suffer and to rise from the dead the third day; and that repentance and remission of sins should be preached in his name, among all nations, beginning at Jerusalem."—Luke xxiv. 46, 47.

The sins of all whom Christ has redeemed are legally "covered," by the expiatory sacrifice which Christ has made. Covered by the Savior's blood; blotted out as a thick cloud, and forever put away; and the new covenant promise of God confirmed by two immutable things in which it is impossible for God to lie, that "Their sins and their iniquities he will remember no more." Their transgressions are forgiven, and their sin is covered. This is applicable to the whole church of God, as the body of Christ, and to every member of that body particularly.

Now it is added, "Blessed is the man, unto whom the Lord imputeth not iniquity, and in whose spirit there is no guile." The man and the only man to whom the law imputeth not iniquity, is the man whose head is Christ, and whose body is the church. There is one body and one spirit, even as ye are called in one hope of your calling; one Lord, one faith, one baptism, one God and Father of all, who is above all, and through all, and in you all." For this one body Christ, when he ascended up on high, received gifts, for the perfecting of the saints; for the work of the ministry; for the edifying of the body of Christ; till we all (all the redeemed members) came in the unity of the faith, and knowledge of the Son of God, unto a perfect man; unto the measure of the stature of the fullness of Christ."—Eph. iv. 4-13. And in the first chapter we are told that the church is the fullness of that body, for whom our Lord was raised up from the dead and exalted far above all principality and power, and might and dominion, and every name that is named, not only in this world, but also in that which is to come; and hath put all things under his feet, and gave him to be the head over all things to the church which is his body, the fullness of him that filleth all in all. To this man the Lord imputeth not iniquity, for his transgression, which had been committed by the body and members are covered by the atoning sacrifice of their Redeemer. It is God that justifieth, it is Christ that died, and rose from the dead for the complete justification of this body. Who shall lay anything to the charge of God's elect? Christ, for his body and all his members, made an end of sin and hath brought in everlasting righteous-

ness, and He himself is of God made to his body the church, wisdom, righteousness, sanctification and redemption.

*In whose spirit there is no guile.* The Spirit of this man, is the Spirit of life and immortality, which raised up from the dead the crucified body of our Lord. There is one body and one spirit. It is the spirit of adoption, by which we cry, Abba, Father; it is the Spirit of Truth, whom the world cannot receive; it is the Spirit which witnesses with our spirit that we are born of God; and it is the Spirit, the fruits of which are love, joy, peace, long-suffering, gentleness, goodness faith, meekness, temperance, against such there is no law. In this spirit, which is the vitality of the body, there is no guile. It is born of incorruptible seed, and cannot sin because it was born of God, and his seed abideth in it.

What is true of the body, the church collectively in respect to all this blessedness, is true of all her members: for, "as the body hath many members, and these members being many are one body, so also is Christ." May we know experimentally of the blessedness, and realize how good and how pleasant it is for brethren to dwell together in unity.

PANOLA, Ill., May 27, 1873.

ELDER BEEBE—DEAR BROTHER:—Inclosed I send you a statement of monies received for sister Bolin under the call made through the "Signs of the Times" last fall, which I do at her request, and also express her gratitude to those brethren and sisters for their assistance.

J. H. and Sallie Barnett, \$2 00; J. C. Hargrove, Eureka, Ill., \$3 00; Phebe R. Terry, Long Island, N. Y., \$1 00; B. F. Hamilton, N. Y., \$1 00; W. F. Kercheval, Hanibal, Mo., \$1; Hester Ramney, Niagara Falls, N. Y., \$1 00; Unknown, Wicklow, Ont., 50cts; Lydia Cooper, Pa., \$2 00; John Varns, Pleasant Valley, Md., \$1 00; No name, Occoquan, Va., \$1 00; Sarah Hawk, Ind., \$1 00; Eld. Gunn, Miss., \$5 00.

Yours in christian love,

S. R. PATTON.

## APPOINTMENTS.

Elders S. H. Durand and Balas Bundy will preach at the meeting house in Barnersville on Monday evening after the first Sunday in July. Also on Tuesday at 10 a. m. and 2 p. m. at the meeting house in Schoharieville.

PETER MOWERS.

## Inquires Alter Truth.

ELDER BEEBE—DEAR SIR:—Will you please give your views on Heb. vi. 18, to end of chapter?

Yours truly,

SAMUEL HEWITT.

# ORDINATIONS.

In compliance with a call of the Old School Baptist Church of Otego, N. Y., a council of Elders and brethren convened at their meeting house in Otego, on Wednesday, May 7th, 1873, to examine, and if thought expedient, set apart brother Balas Bundy, by solemn ordination, to the work of the gospel ministry.

The following messengers were present:

Otego Church—Brethren C. Reynolds, S. Squires, A. Squires, J. Bird-sall, A. Smith, J. Bundy, P. Bundy, M. E. Bundy, Wm. Arnold, P. Del-meter, A. W. Lamb, G. M. French.

1st Roxbury—H. Slawson, H. Jen-kins.

2d Roxbury—Eld. J. D. Hubbell, G. Dart, H. Brunson.

Schoharie—Eld. L. Gass, P. Mow-ers, Wm. Gurnsey, N. Nethaway, J. Livingston.

Middletown—F. O'Connor, E. Ver-milya.

Gilboa—D. M. Leonard, D. Conley, G. S. Choat.

Chemung—Eld. S. H. Durand, D. Vail.

Asylum—Eld. S. H. Durand, L. Chamberlain, H. W. Durand.

The services were commenced by a sermon from Elder Hubbell, from Psa. civ. 31, after which the council was organized by appointing Eld. S. H. Durand Moderator, and brother George W. French Clerk.

The candidate was then called up-on, and gave a relation of his Chris-tian experience, call to the ministry, and views of the doctrine and order of the gospel.

The council being fully satisfied, unanimously resolved to set him apart, by solemn ordination, to the work of the ministry.

Adjourned till Thursday morning.

THURSDAY, May 8th.

The council met pursuant to ad-journment.

Sermon by Elder Durand from 2 Tim. iv. 1, 2.

Prayer by Elder Gass, with the laying on of hands by the presbytery, viz: Elders S. H. Durand, J. D. Hubbell and L. Gass.

Charge by Elder Durand.

Right hand of fellowship by Elder Hubbell.

Elder Hubbell offered the closing prayer, after which the candidate read and sung 613th hymn, and dis-mitted the congregation with the benediction.

Preaching in the evening of the first day by Elder Gass, from Deut. xxxii. 2. Thursday afternoon, Elder Durand preached from —, H. Slawson, (licentiate) from John xvii. 2, 3, followed by the other minister-ing brethren in interesting and able remarks.

S. H. DURAND, Mod.  
G. M. FRENCH, Clerk.

## Obituary Notices.

DIED—On Monday, the 31st ult., after a brief but painful illness, Eugene McIntyre, only child of James and Mary McIntyre, aged 19 months and 1 day.

JAMES MCINTYRE.

Please publish the obituary of our dear little grand-daughter, Sallie E. Mathias, and daughter of Joseph A. and Ellie P. Mathias. She died May 9, 1873, in the 5th year of her age. She was a very interesting child. May we submissively say, "The Lord gave, and the Lord hath taken away; blessed be the name of the Lord." She has gone from a world of sin and sorrow, to mansions of peace and everlasting rest.

A. COULTER.

Newark, Del.

DIED—At her residence in the town of Dayton, Lasalle County, Illinois, May 1, 1873, Mrs. Elizabeth Trumbe. She was born in Rockingham County, Virginia, April 7, 1799, was a firm and consistent believer in the doctrine of the Old School Baptists for about forty-three years, and was a firm friend and reader of the "Signs of the Times," which, with her bible, was her greatest earthly comfort, especially after the death of her two youngest sons, which occurred some three years ago.

Her funeral was to have been preached on the 2d, by the writer, but on account of an accident on the C., R. I. & P. R. R., was prevented from getting there in time. By an agreement, the sermon will be preached (nothing in providence preventing) on the fifth Sunday in June, at Dayton.

Yours as ever in hope,

WM. A. THOMPSON.

DIED—In Mount Sterling, Ky., on Sun-day, March 30, 1873, at his residence, Dr. Manzey Quincy Ashby, in the 86th year of his age.

The subject of this filial tribute of respect was a man remarkable for his strong and active intellect, his energy, sterling integrity, business sagacity and virtuous worth. He was widely known and respected, and commanded in no limited degree the confidence and esteem of all with whom he was brought in social or business contact during an active life of more than four score years duration. It is no fulsome panegyric to say that he was eminently a just man, his strict sense of probity being almost a proverb. In the respective duties and relations of life, as husband, father, citizen, and a christian, he was faithful in all. His mind always strong and clear, was but dimly shadowed even upon the dark threshold of "that house appointed for all the living." For more than half a century he walked with unwavering faith and hope beneath the shadow of the cross, an earnest, consistent, trusting follower of the Savior. His long, useful and honorable life being finished, without a spot to stain its purity, or blemish to tarnish its precious memory, Death had no sting, nor the grave victory over him. The summons found him ready, and he trustingly and gently fell asleep in the arms of the Good Shepherd, with the happy assurance of the christian's resurrection and blissful immortality.

He went to his grave ripe in years and rich in good works—"in a full age, as a shock of corn cometh in its season."

The above notice of the death of our brother and, for many years, patron of the "Signs of the Times," we copy from the "Owensboro Monitor."—Ed.

Be pleased to give notice in the "Signs" of the departure of Eld. Lewis Jacobs, who some years since emigrated from Mason Co., Ky., to Dallas Co., Texas. He departed this life about the middle of February, 1873, in the full triumphs of that faith which is the gift of God. s I have been informed, he was perfectly resigned to leave

this world of sorrow, and go to the world of eternal glory. In his letters to me he informed me that as he grew older he became stronger and more confirmed in the doctrine of Election, Predestination, and the final preservation of the saints to glory, and that was the doctrine he delighted to proclaim. I knew him long before he left Kentucky. I can safely say, as a companion, a father and a neighbor, there were few who excelled him. He was a gentleman and a christian, and was much beloved.

I give this short sketch to inform his old brethren and sisters in Kentucky. I hesitate not to say that his change is an immortal one. May the blessed God be a husband to his bereaved widow, and a father to his weeping children. Amen.

Yours in love,

D. S. BRADLEY.

DIED—On the 4th day of February, 1873, in the 28th year of her age, Mrs. Jane R. Early, late consort of Thomas Early. Mrs. Early was not a member of the visible church, but had for several years before her departure manifested a strong attachment for the truth and people of God. Made conscious of her real state as a sinner before God, and her relations to his divine law, and fully satisfied that that law is the min-istration of condemnation and death, and that by the deeds of the law no flesh can be justified in the sight of God, it was given her, as we humbly trust, not only to believe on the precious name of Jesus, but also to desire to follow him in the ordinances of his kingdom; but various circumstances operated to prevent her from uniting with the church, and she was suffered to regret on her dying bed that she had not expressed in baptism her faith in the glorious triumph of her Lord over the powers of darkness and death; but through matchless grace she was enabled to give satisfactory evidence to those around her that her end was peace.

Brother Early has lost a good and affectionate wife, his four little children a devoted mother, and society at large one of its brightest ornaments.

Her funeral was preached by Eld. Pleasant Stark, in — Co., Mo., where brother Early was living at the time of her death.

May the Lord comfort those who mourn.

Yours in tribulation,

J. M. THEOBALD.

Near Owenton, Ky.

DIED—Near Woodburn, Clark Co., Iowa, Feb. 3, 1873, sister Eliza Hanson, aged 36 years and 28 days. Her funeral was largely attended by the relatives and friends, and a discourse was delivered by the writer of this notice, from a text selected by herself, Rev. xx. 6: "Blessed and holy is he that hath part in the first resurrection; on such the second death hath no power." The hymns used on the occasion were also selected by herself, Nos. 733 and 748, Thompson's Book.

She was a faithful member of the Otter Creek Church of Regular Predestinarian Baptists, and was highly esteemed by all her brethren and sisters. We mourn our loss, but not without hope, for our loss is her eternal gain. Her sufferings were intense, her disease being bronchial consumption; yet she endured all with the fortitude of a christian. She was a constant reader of the "Signs of the Times," and occasionally wrote for publication. In her last moments she gave an expression of her mind in these lines:

Ere long I shall be gone;  
Life is gone, death is come;  
I wish not to stay here in pain;  
Vain are the joys here below;  
Awake, my soul, in joyful praise.  
Heaven, I will rest in thee,  
Away from sickness and pain;  
No sorrow, no sighing,  
No sickness, no dying,  
So farewell to one and all.  
Oh, who would ask to stay here?  
There's nothing here but sorrow and pain.

She leaves a husband and five children. May the Lord sustain them in their affliction, is the prayer of your brother in gospel bonds,

WM. MORPHEW.

Liberty, Iowa.

DIED—March 12, 1873, Mrs. Hannah Mabey, relict of the late Samuel Mabey, aged 67 years.

Sister Mabey was baptized in the faith and order of the Baptist Church forty-seven years ago, before the division of the Baptist society, and in the division she chose her lot with the Primitive or Old School Baptists, with whom she has ever had her membership. Almost ever since her early life it has been her lot to care for the sick in her family circle. Sister, husband and daughter, each brought to the bed of sickness, languor and pain for several years. The sister survives her, the daughter was in quite a helpless condition for some years before she died, and her husband lingered several years after the death of the daughter, and during all their years of suffering she was ever ready to attend to their wants. Her life seemed wrapped up in their care, and no murmur seemed to escape her lips. Being worn down with care and anxiety, and with the grief at the loss of her husband, which occurred two years ago last August, she too was brought to the bed of sickness and distress for a long while, but she so recovered her health that she got around again, and visited her two sons who lived in the vicinity, and afterwards went to Saratoga Springs to see her son there, this being a visit she had long anticipated. After being there a short time, she was taken sick and there died.

Her funeral was attended at her house by a large assemblage of friends and relatives to take the last farewell view.

In relation to the departed couple, they stood highly esteemed in the community. Almost it may be said by the aged and middle aged, that we grew up with them, and have ever enjoyed their society. But they have passed away, and we shall know them no more forever.

S. MARTIN.

South Westerlo, N. Y.

As Mr. Reuben Bennett had previous to his death been for a long time a subscriber to the "Signs of the Times," and also the "Banner of Liberty," and he being a great friend to both you and your son who edited the "Banner," and a strong believer in the faith you promulgate; and on account of the high esteem I held for him, and partly at the solicitation of his children, I have concluded to say something of this good man and his most estimable consort, Mrs. Sally Bennett.

Mrs. Bennett died in October, 1866, and Mr. Bennett in the same month in 1867, both aged about 81 years at the time of their respective deaths. I cannot say too much for the honor, integrity and piety of these good old people, who were loved and revered by all who knew them. I had lived a near neighbor to them for nearly twenty years, and I can safely say that I never heard any onespeak of them but to praise. It has been often said that Reuben Bennett was one of the best, if not the best man that ever lived in this county. They formerly were members of the Missionary Baptist Church, but for many years previous to their death had been members of no church, withdrawing on account of their belief in what is generally termed the Primitive Baptist doctrine; and there being no church of that denomination near them, they could not connect themselves with any church. Their end was serene and happy, and in a strong faith of a glorious immortality in the next world.

W. R. BELMORE.

Radfordsville, Ala.

We are called to mourn the departure of our dear old brother, Robert Sharrer, of Stark County, Illinois, who died Feb. 3, 1872. Deceased was born in Delaware Co.,



N. Y., April 13, 1803, moved from there to Luzerne Co., Pa., leaving Pennsylvania in the fall of 1835 for his recent home. He had walked in fellowship with the Old School Baptists for forty-three years, being a member of the Spoon River Church at the time of his death. His seat in our church is vacant, and his voice is hushed in death. His hope was treasured in the finished work of redemption, and he could exclaim,

"Amazing grace! how sweet the sound,  
That saved a wretch like me."

In conversation with the writer, he said his bed was soft, and that

"Jesus can make a dying bed  
Feel soft as downy pillows are."

He leaves a wife and four daughters to mourn their loss.

A few minutes before he died, he threw his hands above his head and exclaimed, "Glory! glory!" and sank into that sleep that knows no waking until the trumpet shall sound and the dead in Christ shall be raised.

The writer addressed the mourning relatives and friends from 2 Tim. i. 10.

Yours in gospel bonds,

O. S. THOMPSON.

Tiskilna, Ill.

#### ELDER STEPHEN COONROD.

"Know ye not that there is a prince and a great man fallen this day in Israel?"—2 Sam. iii. 38.

A Father in Israel and an eye to the church is gone home. We are again called, in the providence of God, to announce the departure of one of our most precious members. Elder Stephen Coonrod has fallen asleep in Jesus. He was born in Shelby Co., Ky., Feb. 4, 1798. He was brought to see his lost condition in the sight of a just and holy God, in the beginning of the year 1812, and in May of the same year, in his fifteenth year, he received an evidence that his sins were pardoned through the atoning blood of Christ. He related the dealings of the Lord with him, before the Bacon Creek Baptist Church, and was received by said church, and baptized in the Nolin River, in Hart Co., Ky., by Eld. Martin Utterbacks. For almost sixteen years he labored under the weight of the ministry before publicly preaching Christ crucified, the life and the resurrection. At about the age of thirty years he began to proclaim publicly the risen Savior, and has labored in the gospel field upwards of forty-four years, being a member of the Regular Baptist Church over sixty years. Of the time of his ordination I am not apprized. Elder Wadkins was one of the presbytery. He removed his membership twice or thrice; was in the constitution of the Bethlehem Regular Baptist Church, Green Co., Ill., where he ended his labors, having served them as pastor and moderator. He was in the constitution of the Concord Association, drew up the Constitution for the same, and served as moderator for thirty-three years, and up to the time of his death. During the many years he stood connected with the Regular Old School Baptist Church, he was remarkable for his high standing and christian deportment, as an inflexible defender of the truth, and an ardent opposer of all the isms that have crept into the church, showing conclusively, in the division of the Baptists, that he stood upon the truth of the gospel, opposing all the men-made institutions of the day, which have brought ruin and distress upon this nation. He was a firm advocate of civil and religious liberty, a most affectionate husband, a kind and generous father, and a good neighbor. We feel to deplore his loss from among us, but we desire to bow to the mandate of our God, and say, "Thy will be done."

He died of that loathsome disease, small pox, on the 19th of December, 1872, aged 74 years, 11 months and 15 days. He was sick eight days, and his brethren and neighbors were denied the privilege of being with him in his affliction; nevertheless he was well cared for. He died as he had lived, in hope of a blessed immortality beyond the grave.

"Mark the perfect man, and behold the upright, for the end of that man is peace."  
S. R. BOGGESS.

The above named Bethlehem Church has in a little over a year past lost four others of her aged members, viz: brethren John Melvin, John French, David Miller and sister Mourning Miller. The Concord has lost two, viz: N. Howser and Robert Ross. The Otter Creek, at Girard, has lost one, sister Nancy White; also Elder Isaac Daniels, a member of the Middle Fork of Apple Creek Church, belonging to the Morgan Association, who died in June, 1872. All the above named brethren and sisters were aged persons. I have not seen the obituary of any of them, and I am unprepared to give them, not having dates.

S. R. B.

Girard, Ill.

### Two Days Meetings.

The Regular Predestinarian Baptists will hold a two days meeting with Mill Creek Church, 9 miles south east of Greencastle, Putnam Co., Ind., on the fifth Sunday in June, and the Saturday before.

Our nearest point on the rail-road is Fillmore, on the St. Louis, Vandalia, Terre Haute and Indianapolis Rail-road. Brethren in the ministry, and brethren and sisters generally, of our faith and order, are invited to come and see us.

W. S. HURST.

### YEARLY MEETINGS.

A yearly meeting will be held with the Middletown and Halcott Church, on the first Saturday and Sunday in July, (5th & 6th.) The place of meeting will be where it was last year. Brethren and sisters of our faith and order, and preachers of righteousness, are requested to attend.

By order of the church,

JAMES MILLER, Clerk.

By permission of providence, a yearly meeting will be held with the Old School Baptist Church of Middleburg, Schoharie Co., N. Y., on Wednesday and Thursday after the fourth Sunday in June, (25th & 26th) to commence at 10 o'clock a. m. each day, at the meeting house near James Borthwick's.

We earnestly desire our brethren and friends from sister churches, especially ministering brethren, to meet with us. Deacon Cooper will meet those who come on the cars, at Middleburgh Depot, on Tuesday evening.

In behalf of the church,

JAMES BORTHWICK, Clerk.

DEAR BROTHER BEEBE:—Please publish in the "Signs" that if the Lord will there will be a yearly meeting held with the Union Old School Baptist Church, two and a half miles north of Dayton, on New Troy Pike, on the fourth Sunday in June, and the Saturday preceding, at 10 o'clock.

A good supply of ministering brethren is expected.

Yours in love,

LEVI BAVIS.

### Associational Notices.

The Lebanon Old School Baptist Association is appointed to be held with the Pleasant Run Church, in Allen County, Indiana, to commence at 10 o'clock a. m. on Friday before the third Saturday in August, 1873.

Brethren coming from the south will come on the Muncie, Bluffton and Fort Wayne Rail Road, and get off at Osseion Station. Those coming from the west and from the east will come by the Toledo and Wabash Rail Road, and get off at Roanoke, where they will be met by brethren and conveyed to the meeting.

M. S. GASKILL.

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DEVOTED TO THE OLD SCHOOL BAPTIST CAUSE.

"THE SWORD OF THE LORD AND OF GIDEON."

VOL. 41.

MIDDLETOWN, N. Y., JULY 1, 1873.

NO. 13

## CORRESPONDENCE.

REISTERSTOWN, Md., June 7, 1873.

ELD. BEEBE—DEAR BROTHER:—

Sometime since I received a letter from some brother or sister, in which I was requested to give, through the "Signs," some thoughts upon Galatians 4th chapter and 27th verse. I feel this morning like endeavoring to comply with the request. The text reads as follows: "For it is written, rejoice thou barren that bearest not, break forth and cry thou that travailest not, for the desolate hath many more children than she which hath an husband."

I do not know the particular questions that may have been in the mind of my unknown correspondent in regard to this text. If I did, I might perhaps write more directly to the point than I shall be able to do at present.

Paul quotes these words from Isaiah liv. 1. In the prophecy they seem to refer to the ingathering of the Gentiles to the fold of Christ in the time of the gospel. In this application of the words, they have been literally fulfilled. Gentile believers have been abundantly added to the fold. This exact fulfilment of the declaration of the prophet, proves, beyond controversy, the divine origin of the prophecy. All through the prophecies it is again and again said, that in this respect, the Gentiles should be blessed above the Jews. The kingdom of God, it was said, should flourish among the Gentiles when all the Jews united in turning away from it. Yet, to all human appearance, the fact would be the other way.

To the Jews had God revealed himself anciently. They were the repository of his teachings, and were looking for the promised Messiah; while, on the other hand, the Gentiles had not been taught of God, and were sunk in the grossest idolatry. Under such circumstances no man could have imagined such a result, as that the Gentiles should lend a more willing ear to the teachings of Christ than the Jews. To short human sight, everything seemed against such a conclusion. It would have never occurred to man to predict such a thing, or, if it had, he would not have ventured to declare a prediction so at variance with all appearances. Only he, who sees the end from the beginning, could give such a prediction. Thus, both the prediction and the fulfillment of it, proves that its origin is divine.

The declarations of prophecy were that the kingdom of Christ should extend far beyond the bounds of the old Jewish theocracy, even unto the ends of the earth. These predictions were often repeated and expressly stated, so that it would seem strange that the Jews, to whom these prophecies were always familiar, should have been so blind to the true meaning of them. But this only proves that no acquaintance, however thorough, with the mere letter of the word, can really instruct men, dead in sins, in spiritual things, or remove the mists of prejudice from their eyes. That the Jews rejected the gospel so much more bitterly than the Gentiles, only the more plainly shows that a false religion, based upon a perversion of the true, is much more bitter in its enmity to the truth than any other principle.

This truth so often declared by holy men of old that the gospel kingdom should be enlarged to the Gentiles, was reiterated by the Saviour, when he said: "Other sheep have I which are not of this fold, them also must I bring; and there shall be one fold and one Shepherd." And again by the apostle, when he said: "He hath broken down the middle wall of partition," &c.; and again, "Ye are therefore now no more strangers and foreigners, but fellow-citizens with the saints," &c. This text Paul quotes from Isaiah, because it declares the glory of the Redeemer's kingdom in its increase, and so well applies to the subject which he was considering.

Let us now briefly trace Paul's argument in the preceding chapters of the epistle, and we shall see how not only this text, but all those prophecies which relate to the prosperity of Zion, suit his line of argument. All along, in this epistle to the Galatians, Paul is contending for christian liberty from the bondage of the law, and from its multiplied forms and ceremonies, which had constituted a grievous yoke that no one had ever been able to bear. The reason of this contention was that certain men had crept in, seeking to rob the churches of their liberty in the gospel, saying that except they were circumcised and kept the law of Moses they could not be saved. Paul had taught the opposite of this, or that salvation was by grace alone. He, therefore, could not suffer this heresy to go unreprieved. To admit this would be to subvert all that Paul had taught. It would be to admit that, after all, their justification depended upon the very thing from

which they had been justified by the resurrection of the Saviour. It would be to make the work of Christ of no effect, and to declare that he had died in vain. It would be to declare that the whole superstructure of christianity was baseless as a house built upon the sand. It would make the promise nothing, the service of the law everything.

The salvation of the people of God, their inheritance, and their all, was by promise. But if, right here, the conditions of the law intervened between us and that which had been promised, of what avail was the promise? On the contrary, he declares that the law, given long after the promise, cannot disannul it, that should make the promise of none effect. Though, because of transgression the law had entered, the promise still held good.

Then, in pursuing this subject, Paul goes on to say that we are children of promise, or heirs, as Isaac was. And though, as minor children, we had heretofore been like servants under the tutelage and government of the law, yet, now that we had believed in Christ, we had become of age, and were at liberty from all such tutors and governors. And what child, having been once delivered, could desire again to experience the bondage of servants? He had said that the heir as long as he was a child, differed nothing from a servant, though lord of all. Could he, when he had once become of age, and had tasted the liberty of children, desire to go back to his former estate, and become again like a servant? Yet this was precisely what his brethren in Galatia were doing. They had been made free from the yoke of bondage, and were now seeking to become entangled in it again. They would forfeit all the liberty of sons for the slavish obedience of servants. No wonder Paul said to them: "Oh, foolish Galatians, who hath bewitched you?" &c.

Having thus placed the matter before them, he turns more especially to those who had shown a disposition to head these seducing teachers, and says: "Tell me, ye that desire to be under the law, do ye not hear the law?" Have you never felt the killing power of the law in your own soul, and in this way learned that the law has no blessing to give? Have you not heard it said, "pay me that thou owest," even to the last farthing, while at the same time you had nothing to pay? Have you not heard it demanding service at your

hands, and yet, not imparting a particle of strength by which you can do his will? Have you not learned the difference between *demanding* all and *promising* all? Why would you forsake the promise for the demand?

Then, in illustration of this, he presents that wonderful allegory of Abraham and his two sons, Ishmael the son of the bond woman, and Isaac the son of the free woman. One the child of promise, and free; the other of the works of the flesh, and in bondage. And then, he declares that believers, like Isaac, are all the children of the free woman, and heirs of all the father's possessions; while all who are under the law are the children of the bond woman and appointed to be cast out, and forbidden to be heirs with the children of the free woman. Now, his argument is "Why should you seek to be a child of the bond woman when you now are a son of the free woman?" Why should you seek to be a servant when you are already a son?

He declares that Hagar and Sarah represent the two covenants. Hagar, representing the law covenant, genders children to bondage; Sarah, representing the gospel covenant, genders free children. Now, in the type, Sarah was barren long after Hagar bore Ishmael, and she was sorely grieved. So, in this fifty-fourth chapter of Isaiah, the church, the free Jerusalem, is represented as a woman *forsaken and grieved* in spirit. Isaac was promised, and Sarah thereby greatly rejoiced; so, great blessings and abundant increase were promised to this free Jerusalem, and she *greatly rejoices*, and sings for gladness. Literally, the children of Sarah far outnumbered the children of Hagar, and so it is said of the church, which had been so forsaken and desolate, "*more are the children of the desolate than of the married wife.*" Though, like Sarah, a long time barren, yet through the *promise*, the church shall rejoice over her multiplied sons and daughters, and they shall flourish and triumph. It is to this free Jerusalem that Paul rightly applies these words from Isaiah.

Though the old Jewish economy was intended as a type and shadow of better things to come, yet the Jewish nation had not looked beyond the type, but had rested there and supposed that righteousness and eternal life could be attained to by fulfilling the requirements of their law. So, their vain imagination, had turned

Instead of seeing in it a glass through which they might look into better things, and behold a better and more enduring covenant, they had perverted its light into darkness, and, in their vain imagination, had turned it into a way of life, and thus had come into bondage to it. Instead of seeing that in its types and shadows, it pointed to the liberty of Christ, they saw nothing and strove after nothing but legal righteousness, and thus Paul could truly say that this Jerusalem was in bondage with her children. So Hagar, "*gendering to bondage*," answers to that Jerusalem.

But the Jerusalem which is above is free. Her children are all Isaacs. They are all children of promise. They are free from the law. Now, Paul says to his brethren, this free Jerusalem is "our mother," the mother of us all. Your right, therefore, is to be free. The law has no demands upon you. They who would entice you back to the law are robbers, seeking to rob you of your dear privileges, which you have as children. Could anything be more convincing than Paul's argument here?

And, at this point, Paul in his joy at the thought of this last truth that the free Jerusalem, the spiritual Sarah, is the mother of all believers, all who rest in Christ, digresses from the regular line of his argument, to quote this text from Isaiah, and apply it to this matter. Thus, he brings to view the glory of the Redeemer's kingdom, and breaks down the idea that it stands in meats and drinks, and divers forms and ceremonies, and that its blessings are to be purchased by service rendered, and presents it as it is, a spiritual kingdom, placed in the heart, in peace, righteousness, and joy in the Holy Ghost. The service required in the former kingdom, the old Jerusalem, was enforced by outward constraint, in this new kingdom, obedience springs out of the willing heart and mind, so that it is free and is the spontaneous outgushing of gratitude and love. This free Jerusalem bears children who love the service they are engaged in, and certainly we can conceive of no higher freedom than this.

This mystery was hid from ages and generations, but in the gospel day was fully and distinctly revealed. In this respect the church was desolate and forsaken, while the old legal Jerusalem was flourishing and rejoicing as though she were the married wife. But she was desolate only for a small moment. With great mercies he has gathered her. There were true believers who mourned in Israel over the corruption of the nation, who saw the true Jerusalem through the type. But they were few, and felt themselves desolate as Elijah, when he cried: "I am left alone, and my life is sought." But the Lord had promised them great blessings, and they who waited for the hope of Israel should see the desolate bearing more children than the married wife had done. And so the true

church of God broke forth upon the right hand and upon the left, and inherited the fulness of the Gentiles. This I consider to be the meaning of this scripture, and also to be the sense in which Paul uses it.

Some suggestions present themselves in closing:

1st. Each believer finds an Isaac and an Ishmael in himself. That is, the spirit of each dwells in him. A spirit of Ishmaeliteish mocking will often rise up within him to disturb the peace and quietness of his house; but the Lord has given commandment, in his behalf also, to cast out the bond woman and her son. Ishmael shall never be heir with Isaac. This Ishmaeliteish spirit of bondage within is that from which he is to be finally redeemed. The sinner is to be eventually saved from the bondage of sin. In his experience of this work of salvation, it begins when he who was dead is made alive or quickened into life, when the sinner is born of the spirit of life, and it ends when he is glorified in heaven.

2d. This strife between Isaac and Ishmael continued as long as they continued to dwell in one house. There could be no peace in the house, or for the house, so long as Ishmael should remain. So there can be no peace to the believer until in death he finally puts off the body of sin which is in him. The law in his members will be still warring against the law of his mind, and will continue to make confusion within him.

3d. Now, if we feel this strife within us, we may draw a conclusion. It is that the spirit of Isaac, the spirit of adoption dwells in us, and that we have been born of that spirit. Ishmael was quiet so long as he lived alone. He never mocked until Isaac came into the house. And so, also, we felt no strife, no warfare even. But now we never cease to feel this warfare even in our best moments. Is not this proof that the new life, the life of Jesus, dwells within?

4th. We, as Isaac was, are the children of promise. When we were born again, it was not of the flesh, nor of the will of man, but by the will of God. We did not purchase eternal life, but God gave it according to the eternal purpose and promise, which he had promised. We did not ask for it; we did not even feel the need of it, until we had received it. We did not receive it because of anything that we were, or had done, but by promise. And that promise was before the world began. The law which was given afterward could not disannul it. Our transgressions could not turn it back; our obedience could not make it more sure. Oh, how much joy to the Christian is it, that he is a child of promise; that all he is or hopes ever to be or receive is by promise, and that this promise is immutable and sure. And the most wonderful part of all is, that it is himself, the sinner, that is the son of God and heir of all the blessings of heaven.

I hope that what I have written will be of satisfaction to my unknown correspondent, and to all the household of faith. I have written in fear and weakness. I would like to see something from the pen of others upon this subject. I feel that it is full and glorious.

As ever, your brother in hope,

FORRIS A. CHICK.

BELVEDERE Tenn., Jan. 18, 1873.

VERY DEAR BROTHER BEEBE:—

Having finished the business part of my letter, I now feel like saying a few words to those called to be saints throughout this unfriendly world, and especially to the brethren and sisters of the South Arkansas, and the New Hope Associations, of Arkansas; and I do assure them that it is with fear and trembling that I attempt to address them in a public way, for many of them know that I have been a very disobedient child, if a child at all. But as an honest confession is said to be good for the soul, and as we are admonished to confess our faults one to another, I do feel this evening that I want them all to know that I am guilty of going astray and bringing reproach upon the Old School Baptist cause, which is at times to me the dearest of all causes. I do hope that the good Lord has been merciful to me in forgiving me my trespasses and transgressions, and has been pleased to show me his face graciously reconciled. I feel that my transgressions have been visited with the rod, and my iniquities with stripes; but I have a sweet assurance that his loving kindness has not been utterly taken away, and that his faithfulness has not failed. But O! I am pierced through with sorrows, how unworthy of such mercies and blessings from his bountiful hand. Dear brethren and sisters, my wrong doings have only been to my own injury and to the hurt of the cause that I hope I love with a perfect love, fervently; if I have hurt the feelings of any individual brother or sister, I am ignorant of it; if there should be anyone hurt with me, and will let me know it, I feel that it would be a pleasure to me to make amends, and to ask forgiveness; if I am in the wrong. There may be some one would like to know the nature of the wrong of which I speak. I would just say to them, that on account of deep trouble, as I took it to be, I went far astray, by drinking to excess; which now seems to me to be a poor excuse. I trust that I am now looking to the Rock that is higher than I. Whenever I do wrong, whether at home or abroad, my brethren shall hear from me; and I do hope that none who sees this will have cause to suffer as I have. I hope the Lord will enable us all to keep from the great evil of sinning against him who hath done so much for us. I once thought that I would

never annoy the readers of the "Signs of the Times" with my poor scribbling, but as it was a duty I could not get around it. I now feel to say, Come what will, I hope I will not do so any more. O, brethren, if ever a poor creature was humbled in the dust, I surely am. It seems to me that I surely am the least of all saints, if one at all. I feel that I could fall down at the feet of you all and cry, Unclean. Forgive me if you can. I will now close on that subject. I do not however feel like quitting yet. I want to say something (vile though I am) about the *shalls* and *wills* of our blessed Lord and Master. We hear him saying by the mouth of his servant, "My counsel shall stand, and I will do all my pleasure." Now, brethren, if he will do all his pleasure, I take it that he will not leave a part of it undone. Again he says, "All that the Father giveth me shall come to me, and him that cometh unto me I will in no wise cast out." He also says that "Israel shall be saved in the Lord with an everlasting salvation." Again he says, by his servant Jeremiah, "I will make a new covenant with the house of Israel and with the house of Judah, after those days; not according to the covenant which I made with their fathers when I took them by the hand to lead them out of Egypt, which covenant they brake, and I regarded them not, saith the Lord; but this is the covenant that I will make with them: I will write my law in their hearts, and imprint it in their minds; I will be unto them a God, and they shall be unto me a people." Then I would join with the man of God, the prophet, and say, "Happy art thou, O Israel, who is like unto thee, O people saved by the Lord?" We hear God by the prophet Isaiah say, "Comfort ye, comfort ye my people, saith your God; speak ye comfortably to Jerusalem; cry unto her that her warfare is accomplished, that her iniquity is pardoned; for she hath received at the Lord's hands double for all her sins." O, my dear brethren, the question with me is, Am I included in those *shalls* and *wills*? I am of the opinion that the "us" we so often see in the scriptures is closely connected with the *shalls* or *and wills*, or rather the *shalls* and *wills* belong to the "us." "For unto us a child is born, unto us a son is given; the government shall be upon his shoulder; and his name shall be called Wonderful, Counsellor, The Mighty God, The Everlasting Father, The Prince of Peace." "Behold what manner of love the Father hath bestowed on us that we should be called the sons of God." The pronoun *us* in the above quotations are certainly that people who are saved by the Lord.

Brethren, I can't tell it; I leave it for abler pens. Pray for me, though unworthy I be.

ANDREW WOODS.



DES MOINES, Iowa, May 10, 1873.

DEAR BROTHER BEEBE:—The unfinished condition of my communication on the subject of the birth of the spirit, published in No. 8, current volume of the "Signs," seems to call for a fuller declaration of my views. I have not felt enough of the spirit to inspire me to write since its publication; but I am admonished by various considerations, that it is my duty to try, though yet lacking the smiles of God's countenance, to make it easy. First, I expected to continue it, knowing it to be incomplete, when I wrote it; and second, I have received letters from two distant brethren (one in Indiana, and one in Louisiana) in commendation of what I have written, asking me to continue a further illustration of my views. I dare not promise to make anything clear, but will again resume the subject.

There were several errors in the type in my former communication; but none of them would much mar the sense except the first one. In that, it is printed, "If we compare carefully the texts in which the word, spirit, is used, I think we shall not only find it to indicate a different office from the soul; but shall become skeptical to the theological definition of Cruden (you have it Crunden, but no matter for that) author of the Concordance, which continues in being after the death of the body; that spiritual, reasoning, and choosing substance of eternal happiness." All I wrote I think is here contained; but it is so transposed that it does not well convey the meaning. It should read, "The spirit, is that spiritual, reasoning and choosing substance, capable of eternal happiness or misery, which continues in being after the death of the body." It is evident from the above, that Cruden, with many others, have regarded the spirit as synonymous with the soul; but, wrongly, as I tried, and shall still try to show.

That the mind and soul, are often used in the same sense, is quite evident. Paul says, with the mind, I myself serve the law of God, but with the flesh, the law of sin. This seems to be rather the desire and spirit of the soul; but there are many places where the mind will not bear that meaning. In an unconverted state, the Gentiles (Eph. ii. 3) fulfilled the desires of the flesh and mind. They had "the spirit that now worketh in the children of disobedience," which was the spirit of the soul, or mind; but which in Chapter iv. 22, 23, he admonished to "put off concerning the former conversation the old man, which is corrupt, according to the deceitful lusts, and be renewed in the spirit of your mind." If it had been said, "and be renewed in the spirit of your soul," it would convey the same sense to my mind. And in most cases where I have read, "mind" in the bible, it

would do no violence to the sense to read it, "soul." David says, (Psa. xix. 7) "The law of the Lord is perfect, converting the soul." It would be equally true to say, "the law of the Lord is perfect, converting the mind." Again, David said, "Solomon, my son, serve thou the God of thy father with a perfect heart, and a willing mind"—not in form, nor in the letter of the law; but in a renewed spirit of the mind, heart, and soul; being reconciled to God in submission to his rule, as he has declared himself to be; the mighty Lord of Hosts; and not the God of men's fancy that bespeaks him as anxiously waiting to see what man will do, that he might pour him out a blessing. In these two ways of serving the Lord, we have the spirit of Christ, and of anti-christ—"the spirit of truth" and "the spirit of error; the spirit of faith, and the spirit of works; the spirit that genders to bondage, and the law of the spirit of life in Christ Jesus, that makes free from the law of sin and death.

Seeing there are so many kinds of spirits, would seem to inform us of the office of the Spirit, and the birth of the spirit, as well as the distinction between the soul and the spirit. John says, (1 John iv. 2, 3.) "Beloved, believe not every spirit, but try the spirits whether they be of God: because many false prophets are gone out into the world. Every spirit that confesseth that Jesus Christ is come in the flesh is of God. And every spirit that confesseth not that Jesus Christ is come in the flesh, is not of God; and this is that spirit of anti-christ, whereof ye have heard that it should come; and even now it is already in the world." According to Paul, (1 Cor. Chapter ii.) no man can try the spirit that is void of it himself. He says, "For what man knoweth the things of a man, save the spirit of man that is in him? Even so, the things of God, knoweth no man, but the Spirit of God." Paul would not know anything of worldly wisdom's enticing words—no reasoning, no logic, no argument, from the relation of natural things; "but in demonstration of the Spirit, and of power:" to the end that, "your faith should not stand in the wisdom of men, but in the power of God." It is, then, manifest that those that are born again, "have not received the spirit of the world, but the Spirit which is of God." Yes, to the end "that we might know the things which are freely given us of God." Nor do we measure out and weigh the free gift of the Spirit in the scale of carnal reason, and put it in the mold of human language, to be comprehended by the carnal understanding. Not at all. It is "not in the words which man's wisdom teacheth, but which the Holy Ghost teacheth; comparing spiritual things with spiritual."

Now if any man have not the spirit of Christ, he is none of his.—Rom. viii. 9. The prophets had the spirit of Christ when they sought diligently to know what, or what manner of time the spirit which was in them did signify, when it testified the sufferings of Christ and the glory that should follow.—1 Peter i. 11. This fact spoken by inspiration, showing how it is that the spirit of Christ is shed abroad in the hearts of men before he (Christ) had been in person manifested in the world, does not tell well for the arguments of those who suppose the missionaries somehow or in some way "take the glad tidings in their hands and carry the word of life to the heathen." Dear brethren, partakers of the heavenly calling, and trusting only what God has of his own will begotten in you, how deeply we should sorrow for our kindred according to the flesh, that they cannot help but believe it is theirs to "ascend into heaven to bring Christ down," or to "descend into the deep to bring him up from the dead." They would know better than to believe they can give to others what was to themselves God's free gift. The word most truly is nigh to all, even in the heart and in the mouth, only because God sent it there by his Spirit. Or, if any are not by the Spirit quickened to life, and have not received the Spirit of adoption, whereby we confess our heirship with God, only, we have neither part nor lot in the matter of faith. We have no birth of the Spirit until the spirit of the mind is changed or renewed in the spirit of holiness.

Now, brethren, bear with me if I shall utter a something that is to you unprofitable, for it is profitable to me, although I have never but once heard it publicly preached, and have never seen it written. It is this: God calls his people and saves them by his grace, of every nation, of every kindred, of every tongue, of every people. No matter whether they have ever heard the name of Christ, or the proclamation of the gospel, his (God's) deep counsel, saw his election justified in Christ before the world began, even among the savages of the wilderness, the worshipers of idols, and those who in form prostrate themselves before them that be no gods. It is more than implied in the text above referred to, and it is in the fitness of things that it should be so, both to give God the glory and to bar from man the smallest claim to declare, "Our own hands have done it."

It would at first view seem strange that there should be such a diversity of view of what the birth of the Spirit is, while all who profess to believe the bible are ready to admit the declaration of our Lord, "Ye must be born again." Then is the figure of a natural birth, to illustrate a spiritual one, without signification, if the

new creature born of the Spirit has any agency in bringing it to pass. Is it not necessary that infants be born again to enter the kingdom of heaven? They have no holiness in the flesh, but are conceived in sin and brought forth in iniquity. And yet we read, "Of such is the kingdom of heaven." How is this? By any act of their will? By any confession of the name of Christ before men? Nay, but by the same Spirit that raised up our Lord from the dead being shed abroad in the heart, whereby we all have access to God, "except we be reprobates." But may we not have knowledge, and yet "hold the truth in unrighteousness?" I verily believe it. In writing to a brother not long since, I had occasion to remark that it was of little account to me what a man *thinks*, but of what he *feels*. To which he responded, "Yes, and I want to know what a man *does*, and not how he *talks*." The birth of the Spirit, however, does not destroy the working of Satan in the flesh; for it buffeted Paul in the flesh, and even dared to assail the man Christ Jesus with the dark counsels of hell; and again, is so sly and stealthy that often "ye know not what manner of spirit ye are of." If the spirit of debate, deceit, strife, emulation of standing in the church, headiness and high mindedness be manifested, it is most assuredly of the spirit of evil, and not of the Spirit of God. And yet that such things have existed even among the saints is manifest. Peter dissembled, Paul and Barnabas fell out, and the Corinthians received sharp rebukes from Paul, because of their carnality in the confession of their faith, and their contentions one with another. Surely they knew not of what spirit they were when declaring, "I am of Paul, I of Apollos, and I of Cephas." And we, brethren, ought not in that same spirit to assert, We are of Beebe, or Parker, or Johnson, or Dudley, or Thompson, or Purington. Is Christ divided? Were any of us baptized in the name of these brethren? Were they even ministers by whom we believed? Not one of them. We are not situated without the scriptures as were the Corinthians, but had read the word of God, and had learned by that the very same things taught by the apostles, and it may be had been made to rejoice with joy unspeakable and full of glory, before ever having heard one of these brethren preach. Why then should we divide on the meaning of a word, and have strife to no profit? Do not all of these brethren believe in a "change from darkness to light," from the power of Satan to the service of God, from having the conversation in times past according to the course of this world, according to the prince of the power of the air, to the glorious light of the gospel of the Son of God? What greater change have

any, that would magnify the power of the change, above what they believe these brethren magnify it? I am well acquainted with some of the brethren named, and I know them to believe in just such a change in the birth of the Spirit as I have herein feebly tried to set forth. They do not believe, (though the birth of the Spirit implants the spirit of perfection in the soul) that the soul is yet free from the effect of sin. That, while a holy standard of perfection in Christ is implanted within, giving love, joy, peace, gentleness, goodness, faith, temperance, meekness, and that kindness that smites not when smitten, and reviles not when reviled—still the lusts of the flesh will worry and vex the spirit, and often bring the exclamation, "O, wretched man that I am, who shall deliver me from the body of this death?" It is not that we are holy; but that we LOVE holiness after the birth of the Spirit, and, though a seeming paradox, it is just because we are holy, that we love holiness! It is because, in being born again (of the spirit) we have the life of Christ in us, which cannot sin. It is the seed that remaineth in us, and cannot sin, because it (the seed) is born of God? Does it alter the matter to say it is "he," the person, that is born of God. But, the "he" is the seed, and the seed is Christ—not as many seeds as births; but all of one seed, which is Christ. If, then, we are born of God, the spirit of our mind is renewed, and we are changed each one of us, to be a new creature.

When Christ said to Peter, "Satan hath desired thee that he might sift thee as wheat, but I have prayed for thee that thy faith fail not," did he mean that Peter's denial of him should seem a failure of his faith, without being *actually* so? I think so. Here, then, is the distinction between soul and spirit, or a *division* of them. Peter's spirit was not good when he denied his Lord: but his soul was not corrupted by the wicked act. Christ had prayed that it might not be; and he thanked the Father that he always heard him when he prayed. So Peter was in the faith, and rested on the rock, and that rock is Christ. His faith failed not, though his spirit did, going astray. In like manner, when Jesus left his disciples to watch, while he went to the garden to pray; when he returned and found them asleep, he commended the spirit as pure—willing to watch, and do all he had enjoined, "but the flesh is weak." So both the flesh and the soul may be in a state, that is not according to the spirit. But the word of God is quick and powerful, sharper than any two edged sword, piercing, even to the dividing asunder of the soul and spirit, of the joints and marrow, and is the discernor of the thoughts and the intents of the heart."

Finally, brethren, ye who have named the name of Christ, let your conversation be in heaven, and think

not to render evil for evil, but blessing. If you feel that your treasure is in heaven, let your hearts be there, and seek for the things that make for peace, in all uprightness and honesty. Speak often one to another in private conversation, both where the order of your churches makes it your privileges in the church, to speak in the church, and where you are not so blessed, (for I deem it a blessing where it is practiced.) Never contend about words, to no profit, nor be a stickler for any motion which does not involve the vitality of our faith, as the free gift of God, without works, or the obedience of the will of the flesh. But, through sanctification of the spirit unto obedience, and the blood of sprinkling of Jesus Christ, renewing us to a lively hope, through his resurrection from the dead.

I have written quite a good deal in this and the article in the eighth number on the same subject, and yet I feel as though I had done virtually nothing. Still I venture to hope "the wise shall (may) understand" if so be the Lord has given me of his spirit while writing. I trust he has done so in some small degree, inasmuch as I have received no thought from another man in anything I have written. And I trust his smiles have rested upon me, in that I could feel that I was addressing myself to them that are not in darkness but in the light; and that my own comfort of God in writing, would be theirs in reading.

Most affectionally in the Lord,  
WM. B. SLAWSON.

P. S.—Brother E. Druggan of Many, La., and brother Daniel Smith of Waterloo, Ind., are hereby informed that I am not an Elder, only from being 68 years old. W. B. S.

[The following extract from a private letter I have obtained permission to furnish for the "Signs," thinking it will interest many of the saints who would not otherwise see it.—  
W. L. BEEBE.]

DAVISVILLE, Pa., June 8, 1873.

DEAR BROTHER WM. L. BEEBE:—Your kind and very welcome letter dated May 31, came to hand, and I was glad to hear that you and your dear father had arrived safely home. Our Association was very well attended on Friday. Our dear brother F. A. Chick, spoke in the morning, and his discourse was very interesting; I think many were comforted by his words; he appears to have an excellent gift for one so young, and all boasting with him is excluded; not by the law of works but by grace. His discourse was followed by Elder Rittenhouse. Then the Association ended with a conference, which was doubly interesting to me; but ah! the parting moment came, which was very sad to me; and probably I shall never be able to tell the emotions I felt as I bid our precious and beloved brother J. F. Johnson, a last and sad farewell. In spite of

my efforts the tear of sorrow would come at the sad thought that in all probability I should never behold his dear face again, with my natural eyes. He certainly is a dear faithful soldier of the cross, and has withstood many fiery darts from the enemy, but the God of Israel in whom is his trust, will not suffer him to be tempted above what he is able to bear. A dear sister remarked to me just as she was leaving, "I don't see how any body could say a word against such a dear man as he is." It is just this, if he were of the world, the world would love him, but as the dear Savior has said in the precious record, "Because ye are not of the world, but I have chosen you out of the world, therefore the world hateth you." Well, what if it does? it hated Jesus before us. It is rather an evidence to us that we are the true disciples of Christ. What a difference between the Old School Baptists and the worldly religionists! It appears to me that they are as different as day and night. While the latter are in darkness by nature, the former appear to be light in the Lord. And how much was that light manifested at our Association, when each one could tell something of their own villainess and pollution, and could give God all the glory for salvation, instead of taking the crown from Immanuel's head and placing it upon mortal man. What are we poor finite worms of the dust that we should think ourselves on equality with the God of heaven? He is holy in all his attributes. He is pure and cannot look upon iniquity. He has all power both in heaven and upon earth; he said, "I am Alpha and Omega, the beginning and the end, and has declared from ancient time the things that are not yet done, saying, "my counsel shall stand, and I will do all my pleasure." This is the God I hope I adore and worship! Who is like unto our God? Who can measure arms with Jehovah? He that is all wisdom and love. O! what wisdom to speak this world into existence out, out of nonentity! And he only spake, "Let there be light!" and there was light. What wisdom manifested there! Look at the shining orbs, the sun, moon and stars! Oh how unsearchable are his judgments, and his ways past finding out! Nature is true to her course; the sun does not forget to shine in the east, nor set in the west; the seasons in their regular order do not forget to come; and who dares say we can comprehend this unfathomable mystery? Much less can we understand the works of grace, unless it is taught to us by the Spirit of God; but the words of inspiration are true, which our dear brother Sawin, used for a text on Wednesday morning, "Eye hath not seen, nor ear heard, neither hath it entered into the heart of man, the things which God hath prepared for them that love him. But God hath re-

vealed them to us by his Spirit!" Because if the natural man cannot receive the things of the Spirit, it is impossible for him to impart it to one of us; for we cannot give to another anything that we have not.

I have felt to rejoice at the sweet communion manifested at our Association; not a jarring note to disturb the peace of God's dear children. It was certainly a precious season to us, to see you dear servants of God, come to us from the North, South, East and West, all proclaiming the doctrine, that: "Salvation is of the Lord." We have one of the excellent herald's of the cross, Eld. Wm. J. Purington, to go in and out before us, and his words are always full of comfort; like apples of gold in pictures of silver; and while many or all of us think too much of him, and almost idolize him, we do not fully appreciate his faithful labors among us, as a precious gospel preacher. He is ever ready at duty's call—instant in season, and out of season. We will never know how to appreciate such a dear brother until he is taken from us; but may I never see that day! My desire, (and I hope prayer) is that he may stay with us, till his heavenly Father calls him home; then I feel I could give him up, but not willingly under any other circumstances, for he is so dear to me; he baptized me five years ago, second Sunday last April; then I was very young. O! what a crooked path I have made since! My steps are not like those of a christian; but I feel at home in the church as I could nowhere else. I have never felt sorry that I was baptized only once, when I had such a view of my sinfulness and wretched condition in nature, before a perfect and just God, that it seemed impossible for me to retain my membership without being a disgrace to the church. But that terrible feeling which I could scarcely bear, lasted only a few hours. I felt then I must tell them that they must withdraw fellowship from such a dreadful wicked sinner as I; but since that never to be forgotten evening I have felt if they could bear with my many imperfections and infirmities I could not leave them, for there is my home—

"There my best friends, my kindred dwell,  
There God my Savior reigns."

O! what pleasure and sweet communion to have the fellowship of a gospel church! I have enjoyed sweet hours of rest and composure, that I never would have experienced outside the church. I think I have realized the meaning of the words, "He that believeth and is baptized shall be saved." This certainly don't mean eternal salvation; but it is the believer that is saved from sorrow and sadness and many heart-aching hours; saved from sighing and groaning beneath a burden, which has all been removed by taking up our cross and following our Lord and Savior in his ordinances. His yoke is easy and

we find rest to our souls. We have plenty of doubts and fears left yet; but we are saved from that one sorrow and when we feel calm, and this rest is given unto us, we care but little what the outside world may say. We expect persecution to arise; but the blessed Savior left a promise for such, or rather a blessing it is called. For he says, "Blessed are they which are persecuted for righteousness sake, for theirs is the kingdom of heaven. Blessed are ye when men shall revile you and persecute you, and shall say all manner of evil against you falsely for my sake." Yes, I have felt to rejoice and be exceeding glad, for great is our reward in heaven; for so persecuted they the prophets which were before us—the scriptures say that we are chosen in the furnace of affliction and it is through much tribulation we enter the kingdom. In this world ye shall have tribulation, but in me ye shall have peace; be of good cheer, I have overcome this world—are not these precious truths consoling to the believer?

"Believer, here thy comfort stands,  
From first to last salvation's free:  
And everlasting love demands,  
An everlasting song from me."

My mind has been impressed nearly every day for six or seven years to write a communication for the "Signs." I have often written, but always failed to send it, fearing it would be imposing upon the editor. It has been a burden upon my mind for years, and even to day the impression is on my mind as strong as ever, and I feel that it will not be removed till I write. I used to have several excuses for not writing; I was afraid for my dear mother and papa to see what I would write; knowing that they knew how very bad and wicked I was, that I ought not to even think of spiritual and divine things, much less write about them. And not only was I afraid of my dear parents seeing it, but also my friends and the church, more especially those who knew me best, and knew what a lively and wicked girl I was. I have thought many would say, "Well, if Elder Beebe can't get any one to write for his paper better than this he had better quit publishing it." But that feeling of fear and shame has to a great extent left me. I once told my precious mother these objections, (just two weeks and two days before she died. Her reply was, "Anna, if you feel like writing to brother Beebe, never mind what any one says." I would always receive a sweet word of comfort and encouragement from her, but I cannot hear her sweet voice any more, for she was taken from this sinful and corrupt world, to receive her inheritance in heaven, on the 17th of August 1872.

Last Thursday was our monthly meeting, and yesterday was our church meeting; to-day we partake of the emblems of the broken body, and

shed blood of our dear Redeemer. Could I tell you my feelings at such times, I would; but it is impossible; only I can say I am too unworthy to be with the dear Saints, much less to take of these emblems, but my only hope is, that his precious blood was shed for me; and I sometimes think I can see clearly my acceptance in the dear Redeemer, and only long for the time to come when I can be released from all sin, sorrow, toil and care, and enter into the haven of rest, where I may sing praises forever more, to him that loved me and washed me from sin in his blood. To him alone are all the praise and honor due; we dare not ascribe our salvation to mortal man. Ah no; for cursed is everyone that maketh flesh his arm.

I am your very unworthy little sister,

ANNA A. ADDIS.

BARNES STORE, Miss., May 28, 1873.

BROTHER BEEBE:—I wrote a few lines for the "Signs of the Times," Jan. 16, 1871, which came out June 15th, number twelve. At that time I did not address you as I now do, and assigned my reason for it. Since that time I have united with the sect everywhere spoken against, but notwithstanding the many hard things said against this sect, I feel unworthy of a seat among them, yet at the same time I did not feel willing to stay away from them, and if this should ever come before the eyes of the dear readers (that is the brothers and sisters) of the "Signs of the Times," they must overlook my awkwardness and also ignorance in writing, as this is the second time I have attempted to write anything for publication. I can't say to the readers of the "Signs" that I did not speak against this sect; no, for in my Pedit days I did not like them but little better than Haman liked Mordecai the Jew, and like Saul of Tarsus, I thought I ought to do many things against them; but thanks be to the just and Holy One, who hath, I trust, opened mine eyes that I might see, unstopped my deaf ears that I might hear; and shown me the path where in I had not walked, and brought me in the way I knew not. And now, my dear brethren, while I am writing my head seems almost as waters, and mine eyes as a fountain of tears while reflecting on the past, the days when the Lord of Hosts was pleased to remember this poor worm of the dust, who had trodden under foot his holy commandments, by teaching for doctrines the commandments of men; making void the word of truth through tradition and ignorance. But oh, my dear brothers and sisters, go on fighting under the banner of your Captain for he is King of kings, and Lords of lords, and he will sustain you; for nothing is able to separate you from the love of God which is in Christ Jesus our Lord. And now let us think of the words

of that disciple whom Jesus loved, "Little children love one another." And now my dear father in Israel, as I am one searching after the truth as it is in him of whom Moses in the law and the prophets did write, will you please say a few words through the "Signs" on Dan. vii. 13; ix. 24, when did the seventy days end? I ask you these questions, dear brother, hoping you or some other brother will speak through the "Signs." I have heard some things relative to the Ancient of Days, that I can't receive. If you think this worthy of its room in the "Signs," give it, it not all will be well with the writer.

Your brother in Christ, if one at all,  
J. R. BURT.

[Concluded from last number.]

3. This spirit is also loving. God is love; and the love of God is shed abroad in the heart of his saints by the Holy Ghost. The blessed spirit is a spirit of love, not only in himself as God, but as a spirit of love in a believer's heart. We, therefore, read of "the love of the Spirit."—Rom. xv. 30. If ever we feel—and I hope at times we do—heavenly affections mounting upwards, and a sweet flow of love to the Lord of life and glory; if ever we love him with a pure heart fervently, and love not only him, but his word, his truth, his people, his cause, his grace, his glory, all that testifies of him, comes from him, and leads to him; if ever his name be to us "as the ointment poured forth," it is by the Holy Spirit influencing the new man of grace in which this love resides, drawing it forth into holy exercise, fixing it upon heavenly things, and especially upon the glorious person of the Son of God at the right hand of the Father. So it is with love to God's people: we have no love to them in our carnal mind. The flesh hates God, hates those who bear the image of God. But the spirit in loving him that begat, loves those who are begotten of him; in loving the Lord, loves those who are beloved by the Lord; in loving Jesus, loves those in whom it can trace the mind and image of Jesus. And though this love may sink at times very low in the soul, yet as drawn forth in operations of the blessed spirit, it springs up and rises again; and under these blessed renewals there is once more a sweet flowing forth of love toward those who love the Lord. I know there is a spirit of love, not only to the Lord himself, but to his dear people, from my own experience, for I do feel at times sweetly springing up in my heart love to those in whom I see the likeness of the Lord Jesus, and I love them for his sake.

4. But this new spirit is also opposed to the flesh as being a prayerful spirit. There is no true prayer in the flesh. There is in it formal prayer—mock prayer, I may call it, but no spiritual prayer, because the Spirit of God does not move upon

the flesh as a Spirit of prayer, nor does he act upon it by any divine influence so as to draw prayer out of it. But he does move upon the new man of grace, upon the spirit of his own begetting, and that as a Spirit of prayer; for he is in us a spirit of grace and of supplications, and intercedes for us with groanings which cannot be uttered. We are therefore said "to pray in the Holy Ghost," and "with the Spirit."—Jud. 20; 1 Cor. xiv. 15. Thus the Spirit of God in a believer's heart is a prayerful spirit, all true prayer springing from his powerful operations and divine influences. Now you may take up this point as a matter of self examination, and see from it how far you have an evidence of being a partaker of grace, from being able to find from time to time springing up in your bosom a spirit of prayer. If you have a spirit of prayer, you have the spirit spoken of in our text, and if you have the spirit it must be born of God; and if you are born of God you are a child of God. Thus you may sometimes, by looking at this evidence trace up your heavenly genealogy, and find an internal evidence of your being a partaker of grace, and as such an heir of God, and a joint heir with Christ."—Rom. viii. 17. The Spirit itself is said to bear witness with our spirit that we are the children of God (Rom. viii. 14); and this inward witness is not merely his direct testimony in the sweet assurance of faith, but his indirect testimony in helping our infirmities, and making intercession for us according to the will of God.—Rom. viii. 26, 27.

5. This spirit is also a spirit of hope. There is no real, well-founded hope of eternal life in the carnal mind. The unregenerate, therefore, are declared to be without hope and without God in the world. (Eph. ii. 12). It is true that there is a false hope, such as thousands have in the indefinite mercy of God. This is what the scripture calls the hypocrite's hope. And what does the word of truth say of it? What is its nature and what is its end? Its nature the blessed Spirit compares to a spider's web, and its end is to perish and to be cut off.—Job. viii. 13, 14. We see in scripture fearful instances of this. We see when God poured out his wrath upon those who had sinned against him with a high hand and had no faith or repentance given unto them, that their hope perished as in a moment. Saul's hope; where was it when he fell upon the sword? The hope of Ahithophel; where was that when he took a halter and hung himself? Judas's hope; where was that when he fell and his bowels burst forth? Yet Saul prophesied; Ahithophel went to the house of God in company with David; and Judas preached and wrought miracles. Could they have done these things without having some hope? But



when the hypocrisy of their heart became manifest, then their hope sank and died. Thus it proved like a spider's web; not a good hope through grace as an anchor sure and steadfast, but the hope of the hypocrite which perishes and comes to nought. But the spirit in you who are born of God is a spirit of hope. With all your doubts, and fears, and difficulties, you are still living in the Lord, as David encouraged his soul when cast down within him, "My soul, hope thou in God." When you look at things without, and more especially at things within, you are sometimes almost cast down into despair. Your trials are so many, your sins so great, your heart so vile, your fears so strong, that it seems as if you must give all up; but there is still a spirit of hope in your bosom, and as this has been already the anchor of your soul in many a storm, so you again cast it forth that it may enter within the veil. You cannot give up that, whatever else you may give up. And you do well in holding it fast, for "we are saved by hope" (Rom. viii. 24); so that if you have a good hope through grace, and the spirit in your heart is a spirit of hope, you have salvation already in your soul.

6. But the spirit also in the believer's bosom is a spirit of praise. The flesh cannot praise God. It can murmur, fret, rebel, be peevish, and be filled with self-piety, but can never bless and praise God for manifested mercy. It is always unthankful. Even the very bounties of providence are for the most part received by it without gratitude. But the spirit in man's bosom, as wrought upon and influenced by the Holy Spirit, thanks and praises God not only for what it receives in providence, but much more for every blessing in grace; and when drawn forth into love towards his gracious and divine Majesty, a foretaste of heaven, a beginning of eternal bliss.

III. But we read, to pass on further with our subject, that "the flesh lusteth against the spirit, and the spirit against the flesh." I have already explained the meaning of the word "lusteth," that it signifies earnest and intense desire. But besides this natural and innate lusting against the spirit, the flesh has three powerful friends, who sustain it in all its lustings, and act upon it so as to maintain them in strength and vigor. First, there is Sin, which is its very element, its very constituent principle, and its own darling, firm, bosom friend. Sin is continually prompting, suggesting, and stirring up the flesh to its movements against the spirit. The flesh would, so to speak, lie at times dead if sin were not in it as its animating breath. But sin being the living, moving, acting principle in it, is ever stirring up its lustings. Do you not find this by personal experience? You feel at times that the flesh in you seems dead,

without any particular movement towards evil, though still a lifeless lump as to any movement Godward. But at other times there is a strong and active moving in the flesh towards evil, a lusting after things that God abhors, and which I need not further name. Here is sin working in it, acting upon it, influencing it, and moving it toward the positive commission of evil.

Nor is sin its only friend, foul friend though it be. Satan is another; for how Satan can, when permitted, work upon our carnal mind! What rebellion against God he can stir up! What enmity excite! What vile thoughts, dreadful suggestions, and base imaginations he can infuse, even to such heights as I dare not hint at, much less express. How the flesh resembles the sea! how calm at times is the natural ocean—how it mirrors the very heavens in its face! I have seen it with scarcely a ripple upon its surface. And I have seen it in a storm. But how different under these two aspects. It seems scarcely the same ocean in a calm, and when the yeasty billows rage as though they would sweep away every thing before them. So is the flesh: at times as calm as a millpond, and at others lashed into angry waves by Satan, who, as the Prince of the power of the air, acts upon the heart of man as the wind acts upon the ocean, exciting it to madness and rebellion.

Then there is the World, a fast friend of the flesh, which does not act upon it as Satan does, to stir it up into waves of rebellion, but to seduce and draw it aside, encouraging every movement of it against God and towards evil. So what with the corrupt nature of the flesh in itself, and what with these firm friends though deadly foes to God and godliness—Sin, Satan, and the World—how can we wonder that this flesh of ours is ever lusting against the spirit, and desiring everything contrary to God and godliness in a believer's bosom; and if it cannot obtain its desires, yet it exerts its whole power and influence to have its lusts gratified. Thus the flesh is continually lusting against the spirit. If the spirit for instance, wants to repent, the flesh lusts against any and every feeling of contrition, brokenness, or sorrow on account of sin, by hardening and steeling the heart against it, or by suggesting self-justifying excuses. If the spirit wants to believe, the flesh lusts against faith by raising up unbelief, and stirring up doubts and questionings, with a whole host of infidel objections against the truth. If the spirit wants to love the Lord or his people, the flesh immediately opposes it by stirring up enmity and dislike. If the spirit wants to pray, the flesh lusts against it by distracting the soul with wandering thoughts and all manner of vile imaginations, so as to confuse the mind,

and as if to drown out prayer with a flood of abominations. If the spirit would be meek, submissive, filled with holy thoughts and gracious affections, looking up to the Lord and seeking after fellowship with him, desiring his presence and manifested love; if it be ever seeking conformity to Christ's image, to know his will and do it, or to be spiritual and heavenly minded, the flesh lusts with bitter hostility against these gracious actings of the spirit, and shows its vile, earthly nature by interfering continually with every spiritual movement, damping the rising flame, pouring water upon it, and if it cannot quench it, endeavoring to mingle itself with it, so as to pollute it with its own stench and smoke. It is indeed impossible to describe the craft and subtlety by which the flesh manifests its deadly opposition to everything spiritually good. The more spiritual the employments are, the more is this enmity and opposition manifested; and for this reason, because the flesh instinctively knows that the great object of the Spirit is to crucify and mortify it. The flesh does not therefore dislike a natural, formal religion, which does not interfere with its lusts, but allows it its own will and way; but a religion which interferes with its lustings and actings, which curbs it, represses it, and will not suffer it to rule and reign, but crucifies it daily, the flesh cannot brook. It is like a man with a very bad temper: please him, he is all smiles; fret him, he is all frowns. Do the thing that he wants, he is the most agreeable man in the world; oppose him in the least degree, his very eyes flash fire. So with our flesh: gratify it, fondle it, please it, its face is clothed with smiles; not a wrinkle or ruffle is seen on its countenance; though really dragging the soul to hell, it strews the path with flowers, and flatters its victim with heaven at the very moment that it hurls him over the precipice. But oppose it, mortify it, crucify it, contradict, subdue, subjugate it, put a bit in its mouth, a saddle on its back, and plunge your spurs into its side, you will then find what the flesh is—as violent as the greatest termagant, as furious as a loosened madman, and as contradictory as a passionate drunkard.

IV. But I must not dwell entirely upon this point. There is the contrary side of the picture; for it would be sad indeed if there were in us nothing but this dreadful flesh, with these vile and furious lustings. Through infinite mercy, through rich, superabounding grace, the spirit lusteth against the flesh, as well as the flesh against the spirit. I have shown you who are the friends and backers of the flesh in this battle; but, through mercy, the spirit has its friends too, as well as the flesh, or it would come off very badly in this unceasing conflict; and very powerful friends too, for "greater is he

that is for us than those that are against us." We may say that God is the friend of the spirit. But more especially fixing our eyes upon the Son of God as incarnate, we may view him as the especial friend of the spirit, for he is the sinner's friend, and being the sinner's friend, he will never let the poor child of God come off worst in this conflict. Left to itself, the spirit could not resist: it needs a divine influence upon it to teach its hands to war, and its fingers to fight. Abandoned to its own strength, the spirit must give way to the unceasing attacks of the enemy, for it is armed with all the powers of earth and hell. But the Lord comes to the rescue; the Son of God fights our battles; "for he girds his sword upon his thigh" (Psa. xlv. 3), and he rides forth conquering and to conquer."—Rev. vi. 2. But how does he come to the soul's help? With the promises which he applies with power to support and uphold the fainting spirit; with the sweet manifestations of his Person, work and love, which arm it with a power not its own; with the gracious influences of his presence, which put new life into it. Secretly and yet powerfully he strengthens, he supports, he encourages, he enables the spirit to carry on the warfare even unto death. The Holy Spirit, too, is especially tender of his own work upon the soul. He originally formed it; it is his own spiritual offspring; and as a mother watches over her babe, so the blessed Spirit watches over the spirit of his own creating. It is the counterpart of himself, for it is the spirit that he has raised up in the soul by his own almighty power. He, therefore, acts upon it, breathes into it fresh life and power, and communicates grace out of the inexhaustible fullness of the Son of God, thus enabling the spirit to breathe and act, struggle and act against the flesh, so that the latter cannot have all its own way, but must submit and yield. For the spirit can fight as well as the flesh; can act as well as the flesh; and can desire good as well as the flesh can desire evil. What a mercy for us it is that there are those heavenly breathings in our soul, of the spirit against the flesh, cryings out to God against it; and that the spirit within us thus takes hold of the arm of Omnipotence without us, seeks help from the Lord God Almighty, and by strength thus communicated fights against the flesh, and gains at times a most blessed victory over it. For what can the flesh do against the spirit when animated by divine power? What are sin, Satan, and the world when they have to oppose God? This makes the victory sure, that our friends are stronger than our foes, and the work of God upon our soul greater than anything sin, Satan, or the world can bring against it. This made the apostle say, after he had been describing the inward

conflict, "I thank God through Jesus Christ our Lord."—Rom. vii. 25. And when he had enumerated the opposition that the Christian has to endure on every side, he cries out, as if in holy triumph, "Nay, in all these things we are more than conquerors through him that loved us."—Rom. viii. 37.

II.—But to pass on to our next point, the consequence of these two opposing principles is, that "ye cannot do the things that ye would." These words are true in two senses.

First, you cannot do the evil things that ye would. The flesh is always lusting towards evil, but grace is a counteracting principle to repress and subdue it. It cannot, indeed, wholly overcome its lustings, but it can prevent those lustings being carried out into open action; for the spirit lusteth against the flesh, and will not let it altogether reign and rule, nor have unchecked its own will and way. What a mercy lies couched here! for what would be the consequence if the flesh had its full swing? What evil is there which you would not do; what crime which you would not commit; what slip which you would not make; what open and horrid fall which you would not be guilty of, except you were upheld by Almighty power, and the flesh curbed and checked from running its headlong course? So you cannot do the things you would in the worst of all senses. You cannot utterly forsake or forget God, as the flesh would incline you to do; you cannot deny or cease to call on the name of Christ, as the flesh would suggest; cannot live in sin, as the flesh would desire; nor can you give up all religion, nor abandon your hope, nor cast your faith to the winds, as the flesh would urge. The spirit in you as influenced from above, prevents your doing the things that you naturally would, by taking the side of God against the flesh, for it is armed with his authority, and is, as it were, his vicegerent in the soul. When, therefore, the flesh would burst forth into word or action, this vicegerent acts for God, and, like a magistrate or civil officer, speaks in his name, and by his authority thrusts back the malefactor. We can hardly tell at times how we are kept from evil; but it is almost always in obedience to the voice of this inward monitor. We can never praise God sufficiently for his restraining grace; for what should we be without it? What an unspeakable mercy, then, it is that you cannot be what you would be, nor act as you would act, nor speak what you would speak, nor do the things you would do, because there is in you who fear God a spiritual principle which holds you up, and keeps you back from the ways of sin and death in which the flesh would walk. How this spirit of grace and godly fear kept Joseph in the hour of temptation! How it

preserved David when he had Saul in his power as he lay asleep in the cave! How it kept Nehemiah in the fear of God from extortion and oppression!—Neh. v. 15. And how, in thousands of instances, it has preserved the feet of the saints, and kept them from doing things that would have ruined their reputation, blighted their character, brought reproach upon the cause of God, and the greatest grief and distress into their own conscience!

So also, in a higher and different sense, "ye cannot do the things that ye would." You would be pure, holy, free from any working of sin; would believe without any doubt, love without any coldness, hope without any despondency, and serve God night and day without any disturbing hindrance. When you pray, you would have no distracting thought; when you read you would do so with light, life and power; and when you hear, it would be with a blessing resting upon your soul. You would never be troubled with any vile imagination, infidel thought, or base suggestion; you would ever love the Lord and his people; have your affections ever fixed on heavenly things; be ever blessed with manifestations of Christ's love; and ever walk in peace with God and his people. But you cannot do the things that you would. And why? Because you are still in the flesh, and the flesh opposes everything which is spiritually good. Thus, in a good sense you cannot do the things that you would; and in a bad sense you cannot. Hence the conflict, a conflict that will never cease whilst we carry about with us a body of sin and death.

III.—But as time is running on, I must now come to our third point, which is, how we shall not fulfill the lusts of the flesh; which is, by walking in the Spirit. Now observe that there is a difference between the flesh lusting against the spirit, and fulfilling its lusts. It is one thing to have the lusts of the flesh working in you; it is another thing to fulfill them, to be their slave and subject. But you may ask, "Can we ever be brought to that blessed spot where we shall not fulfill the lusts of the flesh?" Surely; nay more, we must be brought to it, if we are the saints of God. But you will say, How? Here it is then opened up by the finger of God before your eyes: "Walk in the Spirit." It is not, then, by making the flesh any better, by forming resolutions and vows not to listen to its wiles, or be entangled in them, and so overcoming by our own strength the unruly movements of our carnal mind, that we can be preserved from fulfilling its lusts. The evil is of such a kind that if it is suppressed in one point it will break out in another. It is like some diseases in a man's body: keep the disease from breaking out, it will work within; keep it from working

within, it will break without. So it is with the flesh: it will work in some shape or other, either within or without; either by fraud or force. Thus we cannot subdue the flesh by flesh, any more than we can subdue disease by disease. You may take a tiger and shut him up in a den: but he is a tiger still; pare his claws; still he has the tiger nature, and when his claws grow, and the den is set wide open, he will use them as before. So it is with this flesh of ours: it is a chained tiger, but a tiger still. You cannot alter the tiger nature, though you pare its claws and though you draw its teeth. But how are you to be kept from walking in the lusts of the flesh, how are you to be enabled to live to the praise and glory of God, and to do those things which are pleasing in his sight? The answer is still the same: By walking in the Spirit. But what is it to walk in the Spirit? To have the Spirit of God given to us in large measure, so as to live under its influence, and to walk in the feeling possession of his power and his grace; to be baptized into the very spirit of the gospel; for the Holy Spirit to make our body his temple; and to live, and speak, and think and act as blessed with the enjoyment of his divine teachings, operations, and communications. If we walk in the flesh, we shall fulfill the lusts of the flesh; but if we walk in the Spirit, have our affections fixed upon heavenly things, are spiritually minded, have fellowship with the Son of God, enjoy his presence, live to his praise and have him formed in our hearts the hope of glory; if we thus walk in the Spirit, then we shall not fulfill the lusts of the flesh, for the flesh will be subdued by the Spirit, and its lusts subjugated by his divine influence and efficacious power.

IV.—Now comes our last point, which is the blessed and most encouraging conclusion, drawn from the Spirit's work upon the heart: that if we are thus led by the Spirit by walking in him; if he be our Guide and Teacher; if he be continually operating upon our heart, and bringing near the influences of his grace; if he be in us and with us, guiding us into all truth, making and keeping us believing, loving, prayerful, tender, watchful, humble, contrite, and sincere; if we are thus led by the Spirit, we are not then under the law. Now whilst the conflict is going on in your bosom, you are often in your feelings under the law. The law's curse is ringing in your ears, the law's condemnation piercing your conscience. The flesh in some unguarded moment, it may be, prevails; you are entangled in some evil; you slip and fall into something which brings guilt upon your conscience. Now the law thunders; inward condemnation echoes its peals; and the soul falls into bondage, doubt, and fear. But

if you are led by the Spirit; if that blessed Guide is pleased to lead you out of yourself into Christ's blood and righteousness; if you are experimentally favored with his blessed teachings and sweet influences, bringing with them light, life, liberty and love, the law has no more curse for you; it cannot condemn you to hell, nor send your soul to lie forever under the curse of God. For being led by the Spirit you are delivered from the curse of the law into the blessing of the gospel; from the bondage of the law into the liberty of truth; from law charges into gospel mercies; from the accusations of a guilty conscience, into the witness of a good, because a purged and sprinkled conscience; and to sum it all up in one sentence, we are thus translated from the power of darkness into the kingdom of God's dear Son. O the blessedness of walking in the Spirit, and being led by the Spirit!

If, on the contrary, you are continually under the dominion of the flesh, yield to every vain or sensual movement, give way to every carnal inclination, then you bring yourself into doubt and darkness, bondage and fear. The law condemns and holds its fiery scourge over your shoulders. But if the Lord is pleased to bring your soul into the sweet liberty of the gospel, and baptize you into the love of Christ, then you are not under the law to condemn and curse you, but under the gospel to save and bless you. And this will not only save but sanctify you, for as you walk under the influence of the blessed Spirit, you will not fulfill the lusts of the flesh; you will have power to subdue them, and walk before God in the light of his countenance. I do not say that we are always or indeed often here; but I am sure there is no real peace or happiness except as we know some measure of these things in vital experience.

Thus, in the words of the text, we have not only the conflict described, but the victory also. We are not left by it wounded or maimed in the field of conflict, doubting whether we shall come off conquerors; not left in uncertainty whether it will be a drawn battle, or whether sin, Satan, and the world shall overcome the grace of God. But we have the blessed testimony of God himself, that if led by the Spirit, we are not under the law, but under the saving blessings of the gospel. O blessed spot to walk in—the liberty where-with Christ hath made us free! Not to be entangled in the yoke of bondage; but to know the truth and feel its sweet influence and power in our heart, bringing us out of the condemnation of a fiery law, and setting our souls down in blessed liberty at the feet of Jesus, in the sweet enjoyment of the blessed gospel of the grace of God, and thus divinely furnished to every good word and work.

## Circular Letters.

*The Warwick Old School Baptist Association, convened with the church at Warwick, N. Y., on Wednesday, Thursday and Friday, June 4th, 5th & 6th, 1873, to the churches composing the same.*

BELOVED BRETHREN:—For more than three-quarters of a century the Warwick Baptist Association has had an organized existence as a religious body, composed of a number of separate or distinct churches of like faith and order, professing the religion of our Lord and Savior Jesus Christ, and receiving the scriptures of the Old and New Testaments as given by the inspiration of God, as the only authorized and infallible rule for the faith and practice of the churches of this association. During this whole period of time it has been the custom of these churches to meet annually, to hear of each other's welfare, to greet their brethren from other associations and meetings of the same faith and order, and to unite in the worship of God and in the praise of their Redeemer. On all such occasions it has been the custom to address a Circular Letter to the churches represented by their Elders and messengers, in which some of the principles of the doctrine of the gospel have been presented for their consideration, or the order and discipline of the house of God have been set forth, or the blessed fruit of the Holy Spirit as evinced in the lives and conversation of the saints of God have been urged upon their solemn attention. It is believed that these letters have been instrumental in a great degree in preserving the churches from falling into divers and false doctrines, and also from adopting many of the popular but anti-scriptural and pernicious practices and innovations which have arisen during this period of time, and by whose advocates the way of truth has been evil spoken of, and many churches which once stood upon the foundation of the prophets and apostles have been drawn away from the simplicity of the gospel, and are now in the embrace of Mystery, Babylon the Great, the Mother of harlots, and of all religious abominations in the earth.

Hoping that the subject to which we now invite your attention may also be blessed by the great Head of the church to your edification and comfort, and to the strengthening of your hope, we shall submit some thoughts upon prophecy, or the testimonies of God, as revealed through his servants the prophets of the Old, and the apostles of the New Testament.

In treating upon the subject, we shall endeavor to show the author and origin of all prophetic declarations, their nature, their intent or purpose, the effect produced by them, and the consolation derived by an assured belief in their entire fulfillment.

1st, The author of prophecy. That God himself is the immediate and direct author of all prophecy is a truth clearly revealed and invariably maintained in the scriptures, and is also in accordance with reason and the common sense of mankind. Secret things belong to God; he only can look beyond the present and unveil the future; he alone hath seen and declared the end from the beginning. "Remember the former things of old; for I am God, and there is none like me; declaring the end from the beginning, and from ancient times the things that are not yet done, saying, My counsel shall stand, and I will do all my pleasure."—Isa. xlv. 9, 10. "For the prophecy came not in old time by the will of man, but holy men of God spoke as they were moved by the Holy Ghost."—2 Peter i. 21. God has ever jealously guarded his prerogative, for he will not give his glory to another, nor his praise to graven images.—Isaiah xlii. 8. He has never allowed any to go forth in his name, only as they were sanctified, ordained and commissioned by himself.—Jer. i. 5; Ezek. ii. 4-7. His judgments have been denounced against, and inflicted

upon any who presumed to go forth in his name, whom he had not called to be a prophet, or they have been compelled much against their will to predict the glory and triumph of Israel, or the exaltation of Israel's God and Savior, as was Balaam, in the days of Moses, or the high priest who prophetically foretold the vicarious sufferings of the Redeemer, and the gathering of the spiritual Israelites who were scattered abroad.—Numbers xxiii. 21; John xi. 50.

2d, The nature of prophecy. Prophecy reveals or unfolds to the children of men, or to nations or individuals, that which can only be known to Omniscience. That God has been pleased to reveal his will, purposes and designs towards the world of mankind, and also respecting the nations into which the world has been divided, but more particularly in regard to his spiritual people, or the kingdom of our Lord Jesus Christ, is so clearly revealed in the scriptures, and has been so fully verified in the history of all the nations which have been the subject of divine prophecy, that scepticism itself has been disarmed, and the saints of the Most High have ever had a firm foundation for their faith to rest upon. The prophecies respecting many of the nations of antiquity represented them as typical, or accessories of the grand design of God, which was to set up a kingdom in the earth which never should be destroyed or left to other people, and to set his King upon his holy hill of Zion, who should rule the nations with a rod of iron, and dash them to pieces as a potter's vessel, but the sceptre of whose kingdom should be a right sceptre.—Daniel ii. 44; Psalm ii. 6-8; Rev. xii. 5. In many of the prophetic declarations concerning that kingdom allusions are made respecting other kingdoms and nations which should arise, flourish for a season, wax old and decay; but these were probably all necessary as instruments in the fulfillment of the purposes of God in the establishment of that spiritual kingdom, in comparison to which all the others were but as the small dust of the balance, and find that immediately connected with the prophecies concerning Egypt, Assyria, Persia, and others are some of the most glorious prophecies in relation to that kingdom.—Isa. xii. Dan. ii. 36-46.

3d, The intent of prophecy. That God could have brought all things to pass which were revealed to the prophets, without such revelations having been made, will be disputed by none. Many of the events predicted, however, were of the most startling character, and if the minds of men had not been in part prepared for them, universal consternation would have been produced, and the comfort which the saints have derived in all ages from the prophecies would not have been afforded them. For whatsoever things were written aforetime, were written for our learning, that we through patience and comfort of the scriptures might have hope.—Rom. xv. 4. And the apostle Peter, speaking of the great salvation of our God, says, "Of which salvation the prophets have enquired and searched diligently, who prophesied of the grace that should come to you, searching what, or what manner of time the Spirit of Christ which was in them did signify, when it testified beforehand of the sufferings of Christ and the glory that should follow. Unto whom it was revealed that not unto themselves, but unto us they did minister the things which are now reported unto you by them that have preached the gospel unto you with the Holy Ghost sent down from heaven, which things the angels desire to look into."—1 Peter i. 10-12. It is evident therefore that the intent or purpose of God in revealing his will by the mouth of the prophets was to strengthen the faith, confirm the hope, and afford strong consolation to the saints in all ages, but more particularly to his children under the gospel dispensation.

4th, The effect of prophecy. That the

prophetic writings have greatly affected the minds of men and largely influenced their actions, will be readily admitted by all who carefully read the scriptures. In ancient times the prophets of God were held in high repute, and kings themselves sought to know the will of God in relation to the plans they had projected for the aggrandizement or preservation of their realms, and wars were declared, or peace sought, and armies were organized or disbanded, and nations invaded, or conquests relinquished, according to the word of the Lord. Sometimes, however, the hearts of men were hardened that they would not obey the voices of the prophets, or they were led by their vain and foolish imaginations to suppose they could by threatenings or flatteries induce the servants of God to prophesy in accordance with their unhallowed and ambitious designs; or they would say unto them, Prophecy not unto us right things; speak unto us smooth things; prophecy unto us deceits; get you out of the way; turn aside out of the path; cause the Holy One of Israel to cease from before us.—Isa. xxx. 10, 11. It is evident that then, as now, men were so blinded that they supposed God could be influenced by the pleadings or interference of men to turn aside from his purposes, or to refrain from the fulfillment of his designs. Such resisted the Holy Ghost in the prophets and speaking through them, and brought upon themselves the just penalty of their disobedience, and the hardness and impenitence of their own hearts.—Neh. ix. 30; Acts vii. 51. But God in all ages reserved unto himself a people who have hearkened to his word, and who have regarded that word as of paramount obligation, and above the commandment of the most potent monarchs or any ecclesiastical authority, and their language has been, when ordered to obey men rather than God, We are not careful, O king, to answer thee in this matter. Or, Whether it be right in the sight of God to hearken unto you more than unto God, judge ye.—Daniel iii. 16; Acts iv. 19.

5th, The consolation derived from a firm assurance that the testimonies of God are very sure, and will all be fulfilled. The most sublime, and by far the most important of all the events revealed by prophecy, was the incarnation, life, sufferings, death and resurrection of our Lord Jesus Christ, the setting up of his kingdom, and the full and complete redemption and eternal salvation of all the subjects of that kingdom. When the time drew near for this wonderful and glorious display of grace and mercy towards guilty and sinful man, the prophetic signs began to be manifested. An angel from the throne of heaven announced to the virgin (whom prophecy centuries before had foretold) that she should become the mother of the Son of God. An angel declared his birth, and a multitude of the heavenly host sang, "Peace on earth, good will towards man." Wonders appeared in the heavens, and the minds of men were variously agitated. Wise men from a far country came to Jerusalem and inquired, "Where is he who is born King of the Jews?" and were at once referred to the writings of the prophets, who had named the very place of his birth.—Matt. ii. 6. Every incident in the life of our glorious Redeemer is but the verification of the words of these holy men who wrote and spake on all these things only as they were moved by the Holy Ghost. Isaiah wrapt in prophetic vision cried out, "The Spirit of the Lord God is upon me." Jesus standing in the synagogue of the Jews and reading this prophecy said, "This day is this scripture fulfilled in your ears." Zechariah inspired to bear witness of his triumphant entrance into Jerusalem, calls upon the daughter of Zion to rejoice, and the daughter of Jerusalem to shout, for behold (said he) thy King cometh unto thee; he is just and having salvation. On the fulfillment of the prophecy the people greatly rejoiced, and cried,

"Hosanna! Blessed is he that cometh in the name of the Lord." His deliverance into the hands of wicked men was by the determinate counsel and foreknowledge of God, and those things which God before had shewed by the mouth of all his prophets that Christ should suffer, he hath so fulfilled.—Acts iii. 18. Jesus died according to all that the prophets had spoken, and his own language after his resurrection was, "Ought not Christ to have suffered these things, and to enter into his glory?"—John xxiv. 26. And now the apostles of the Lamb of God take up the wondrous theme of the Redeemer raised from the dead, and at once preach through him the remission of sins and a finished salvation. To him give all the prophets witness, that through his name whosoever believeth in him shall receive remission of sins.—Acts x. 43. The apostle Paul in defending himself against the false accusations of the Jews, before Festus and Agrippa, said, "Having therefore obtained help of God I continue unto this day, witnessing both to small and great, saying no other things than the prophets and Moses declared should come, that Christ should suffer, and that he should be the first that should rise from the dead, and should shew light to the people and to the Gentiles.—Acts xxvi. 22, 23.

In conclusion, dear brethren, we would call your attention to a few of the declarations of inspired men of God, showing the value and importance of these divine testimonies. The psalmist says, "Thy testimonies are very sure: holiness becometh thine house, O Lord, forever."—Psalm xciii. 5. "Blessed are they that keep his testimonies, and seek him with the whole heart."—Psalm cxix. 2. "Thy testimonies are wonderful, therefore doth my soul keep them.—Verse 129. "The righteousness of thy testimonies is everlasting."—Verse 144. "Bind up the testimony; seal the law among my disciples. To the law and to the testimony; if they speak not according to this word, it is because there is no light in them."—Isa. viii. 16, 20.

The apostle Peter alluding to that most wonderful event, the transfiguration of our Lord Jesus Christ, uses the following language: "For he received from God the Father honor and glory, when there came such a voice to him from the excellent glory, This is my beloved Son in whom I am well pleased. And this voice which came from heaven we heard, when we were with him in the holy mount. We have also a more sure word of prophecy, whereunto ye do well that ye take heed, as unto a light that shineth in a dark place, until the day dawn and the day star arise in your hearts." 2 Peter i. 17-20. And the great apostle to the Gentiles seems to sum up the whole in the following words: "All scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness, that the man of God may be perfect, thoroughly furnished unto all good works."—2 Tim. iii. 16, 17.

"How firm a foundation, ye saints of the Lord, Is laid for your faith in his excellent word; What more can he say than to you he hath said,

You who unto Jesus for refuge have fled?" Brethren, the grace of our Lord Jesus Christ be with you all. Amen.

GILBERT BEEBE, Mod.

WM. L. BENEDICT, Clerk.

*The Chemung Old School Baptist Association in session with the Old School Baptist Church of Canton and Columbia, Pa., June 11th, 12th and 13th. To the churches of which she is composed, sendeth greeting.*

BELOVED BRETHREN:—The Lord had been very good to us in sparing so many of the brethren of this association to meet once more



in the fellowship of the gospel, and we have abundant reasons to praise and adore him for his great forbearance and tender loving kindness. We meet as brethren in Christ, representing sister churches, to hear of each other's condition, rejoice in each other's welfare, sympathize in each other's troubles, confer upon the doctrine and order of the kingdom of Christ, the church of the living God, and worship together. We, as an association of churches being their chosen messengers, have no authority to exercise over the churches in any respect, either to direct what doctrine they shall hold or what order maintain. It is only for us to say what the doctrine and order of a church must be in order that we can regard her as a gospel church in fellowship with us and associate with her as such. One member, or many members, of a single church cannot exercise authority over the belief or walk of any other member, but they may and must as churches reject one that is a heretic, and withdraw from every brother that walketh disorderly. So one church, or any number of sister churches associated together may, and must, in order to be faithful, take the same course in reference to one claiming to be a sister church. We believe the doctrine and order of the gospel as established by our glorious King to be definite, and our course in reference to the fellowship resting upon that doctrine and order must also be definite. It is written, All of Zion's children shall be taught of the Lord.—John vi. 45. Whatever, therefore, is taught by the Lord in his written word will correspond with the inward teaching which the Lord's people have received in their experience, and will be found most suitable to their needs and desires, while those who have not received this holy anointing which teacheth all things, can readily depart from the doctrine and order presented in the scriptures of truth whenever their interests, or the gratification of their carnal desires or passions calls for such a course.—Thus we see, brethren, that this doctrine and order, as taught by the Savior and his apostles is to be a mark of distinguishment between churches established by the Lord and those built up by men.

We have learned in the word, and also in our own experience, that if we live after the flesh we shall die, either as churches or individuals. This is not true of carnal professors, but only of the living in Jerusalem. In following our fleshly inclinations we depart from him who has become to our souls the chief among the ten thousand—from Jerusalem which is above and from our comforts. In the world in gratifying our carnal propensities, in walking after the flesh, we find, after having been alive spiritually, no abiding satisfaction, but distress and pain. And yet how liable we feel ourselves both as individuals and churches to be led by the flesh. We know that unless the

Lord keep us we will not be kept in the right way "unless the Lord build the house they labor in vain that build it: unless the Lord keep the city the watchman waketh but in vain."—Ps. cxxvii. 1. What a blessed provision of our God it is that those who are brought to Zion are brought together, walk together, live together, work together, and rejoice together. No man liveth to himself alone. In proportion as we are experimentally in the truth we experience this being together with the people of God. Error tends to separate. Truth brings together. In the crowning experience of God's salvation we shall "come in the unity of the faith and knowledge of the Son of God unto a perfect man."—Eph. iv. 13. And how comfortable and helpful this walking together is, as it was ordained to be. "Two are better than one; because they have a good reward of their labor. For if they fall, the one will lift up his fellow: but woe to him that is alone when he falleth; for he hath not another to help him up. Again, if two lie together then they have heat, but how can one be warm alone? and if one prevail against him, who shall withstand him; and a three-fold cord is not easily broken."—Eccl. iv. 9-12. How clearly and beautifully this teaching is recognized in the exhortations of the apostles to be of one mind, to love as brethren, to watch over each other in love, to exhort and admonish one another, and be fellow-helpers. How much we feel that we need this watchcare, both as individuals and churches, of our brethren and of our sister churches, and how necessary to our comfort, fellowship, peace and prosperity in each relationship both as brethren and sister churches that our doctrine and all our walk should be in the light, and open to the regard of each other, that we may receive the benefit of each others tender and loving watchfulness, and be mutually helpful, that our fellowship may be undisturbed by any apparent lack of mutual confidence, and that our joy may be full.

GILBERT BEEBE, Mod.

S. H. DURAND, Clerk.

### Corresponding Letters.

*The Warwick Old School Baptist Association, in session with the church at Warwick, Orange Co., N. Y., June 4th, 5th & 6th, 1873, to the associations and meetings with which we correspond, sendeth greeting.*

DEAR BRETHREN:—Again do we find ourselves under great and renewed obligations to our Lord and Savior for the privilege of meeting in association, and for the assurance we have received that our coming together has not been in vain. Your correspondence and messengers have come to us, the first gladdening our hearts with the assurance of your continued prosperity and fellowship with us; and the latter, we believe, "in the fullness of the blessing of the gospel of Christ," declaring unto us the whole counsel of God, in faithfulness and love.

Our meeting has been harmonious throughout; no clashing of sentiment or discordant notes have we heard; the trum-

pet has not given an uncertain sound, but the gospel has come to us in power, in the Holy Ghost, and in much assurance.

Our next meeting will be held, the Lord willing, with the church at New Vernon, commencing on Wednesday after the first Sunday in June, 1874, when and where we hope again to receive your correspondence and messengers.

GILBERT BEEBE, Mod.

WM. L. BENEDICT, Clerk.

*The Chemung Old School Baptist Association in session with the Church of Canton and Columbia Pa., June 11th 12th and 13th. To the Associations with whom she corresponds, sends greetings.*

DEAR BRETHREN:—We have enjoyed another pleasant, and we trust, profitable meeting through the abounding goodness of God to poor sinners. We have met in the fellowship of the gospel, and have set together in heavenly places in Christ while listening to the precious gospel, which has been preached with great plainness and power by our ministering brethren who have visited us. We rejoice in being able to say to you that the letters of the churches show a condition of peace. This is a subject for thanksgiving. Considering the depravity and rebellion and perverseness of our carnal nature we cannot but wonder at the goodness of God in keeping them so far in subjection that we are permitted to enjoy sweet fellowship in Christ. We feel thankful to God for your fellowship and correspondence, and have joyfully received your messages of love, and welcomed your messengers. While we have been together we have had some good evidences of the presence of our dear Savior in our midst saying, "Peace be unto you."

We send you this in love and fellowship, with our earnest wishes for your prosperity, and for the welfare of Zion.

Our next meeting is to be held with our sister church at Pleasant Valley, Chemung Co., N. Y., on Wednesday, Thursday and Friday before the third Sunday in June, 1874, when and where we hope again to greet your messengers and receive your messages.

GILBERT BEEBE, Mod.

S. H. DURAND, Clerk.

### INFORMATION WANTED.

Will Elder John B. Moore, formerly of McDonough County, Illinois, please give his present post-office address, through the "Signs of the Times," and oblige

A FRIEND.

### Inquires After Truth.

DEAR ELDER BEEBE:—I would like to have your views on John ix. 39: "For judgment I am come into this world, that they which see not might see, and that they which see might be made blind."

JOHN P. STEPHENS.

## ORDINATIONS.

BROTHER BEEBE:—By request, I send for publication the ordination of brethren Isaiah Waggoner and Isaiah J. Clabaugh to the work of the ministry, which took place on Saturday before the second Sunday in May, 1873, at Blue River Regular Baptist Church, Gage Co., Nebraska. The church called as a presbytery Elders W. Worley and W. C. Garrett. Elder Worley failed to attend. Eld. J. Meredith, Deacons J. Dickerson and C. S. Corwin met with the church.

After the examination of the candidates, which proved satisfactory, the ordination was proceeded with.

Laying on of hands by the presbytery.

Prayer by Eld. Garrett.

Charge by Eld. Meredith.

Right hand of fellowship by the Elders and brethren.

JOSHUA DICKERSON.

BROTHER BEEBE:—I am requested to forward the following proceedings for publication:

By request of the Barren Grove Church of Regular Predestinarian Baptists, situated in Henry County, Illinois, near Kewanee, a council of brethren met with said church on Saturday before the second Sunday in June, 1873, for the purpose of examining, and if thought proper, of ordaining to the work of the gospel ministry brother Smith Ketchum, one of her members.

The council consisted of the following Elders, viz: Wm. A. Thompson and Levi Hess, of Sandy Creek Association; Benj. Bradbury, R. M. Simmons, J. A. Davis, Stephen Bolender and I. N. Vanmeter, of Spoon River Association, together with several Deacons and other brethren from the churches.

After praise and prayer by Elder Bolender, the council was organized by choosing Elder Thompson Moderator, and Elder Vanmeter Clerk.

The candidate was then requested to give a relation of his christian experience, call to the ministry, and doctrinal views, which he did to the satisfaction of all the council.

After some further investigation, it was unanimously agreed by the council, including the church, to proceed to his ordination in the following manner:

Prayer by Elder Simmons.

Laying on of hands by all the Elders.

Charge by Elder Bradbury.

Hand of fellowship by the council and church.

Benediction by the candidate.

Signed by order.

WM. A. THOMPSON, Mod.

I. N. VANMETER, Clerk.

## EDITORIAL.

MIDDLETOWN, N. Y., July 1, 1873.

TALLAPOOSA Co., Ala., May 22, 1873.

BROTHER BEEBE:—Please give your views on Matthew xxvii. 52, 53. Did those who arose and came out of their graves, arise in the same bodies which were buried? Was the holy city into which they went, the city Jerusalem, of the Jews?

Your unworthy brother,

J. C. CARTER.

REPLY.—All we can know, and all we need to know of this matter, is what is recorded, and we would not indulge in any vain speculations on this, or any other scriptural subject. The opening of the graves, the rising of the bodies of many of the saints, and their going into the holy city and appearing to many, is recorded among the wonderful demonstrations of divine power which attended the crucifixion of our Lord Jesus Christ; by which the centurion and his associates were convinced that Jesus was truly the Son of God.

None of the signs so fearfully given on that occasion could be accounted for on natural or philosophical principles. The rending of the veil of the temple in twain from the top to the bottom, the quaking earth, the rending rocks, the darkened skies, as well as the opening graves and rising dead, were all effected by supernatural power, and all in testimony of the Messiahship of the suffering, bleeding, dying Lamb of God; disproving the blasphemous charges of his malicious revilers who had condemned him to death as an impostor, and at the same time affording to his saints throughout all time, the most irrefragable testimony, not only that he was the Son of God, but also of the efficiency of his atoning sacrifice.

We have no further account of those saints than what is given in the record of the crucifixion of our Lord; whether they were raised like Lazarus, and the widow's son, back to their life in their flesh which they had before they slept in their graves, and in bodies still earthy and mortal, or whether they were then raised up in their final resurrection with spiritual, heavenly, immortal bodies to die no more. Either of these propositions may be true, but as we are not informed which, if either, is correct, it would be presumptuous in us to make a decision. If, however, the coming forth from their graves was, like the calling back to life of Lazarus and the widow's son, we should not hesitate then to say that the same bodies in which they lived before, were raised up; and that the holy city into which they appeared to many, was the city of Jerusalem literally. And this seems quite probable, as from the statement it would appear that their coming out of their graves, and being seen, was like the other astonishing miracles, visible to the same persons who saw the other wonders which were at

that time displayed. But as we know so little, we prefer to say but very little on the subject.

The rending of the sacred veil, disclosed to open view the ark, the mercy seat, and all the consecrated things of the most holy place—things which no mortal eyes but those of the officiating High Priest, were permitted to look upon; showing that the way into the holiest of all, was made manifest by the death and resurrection of our Lord. So the opening of the graves, and coming forth of the bodies of many of the saints, may signify to us the glorious triumph of Christ over death and the grave—that through death he destroyed death, and him that had the power of death, that is the devil, and delivered them who through fear of death were all their life time subject to bondage. The literal opening of the graves and raising up of the bodies of the saints, was a brilliant evidence of the power of his resurrection, and triumph over death, hell, and the grave, and a reliable evidence that he who had abolished death and brought immortality to light, would ultimately fulfill his gracious pledge that he will raise up all his redeemed people at the last day.

## THE MAMMON OF UNRIGHTeousNESS.

CHRISTIANSBURG, Ky., April 14, 1873.

BROTHER BEEBE:—Will it be asking too much to request your views on Luke xvi. 9: "And I say unto you, Make to yourselves friends of the mammon of unrighteousness; that when ye fail, they may receive you into everlasting habitations." I have been a reader of your paper for the last twenty years, and have never before asked such a favor of you, and do so now only for information. I hope I have a desire to know the truth.

I am the least of all,

H. T. MONTFORT.

Although we have on more than one occasion given such views as we have on the text proposed for consideration, we will endeavor to comply with the request of our brother. We have no new light however on the subject, and in the remarks which we propose to make, will try to be brief.

The parable of the unjust steward, was not like many of our Lord's parables, addressed to the multitude, but to the disciples, for their special benefit and instruction; and in the conclusion of it he made the application immediately to them. "I say unto you." The first verse reads, "And he said also unto his disciples." There can be no mistake in regard to the subjects of the address. The parable presents an unfaithful, unjust, and dishonest steward, who was accused of wasting his lord's goods, who being called to give an account of his stewardship, and informed that he was no longer to hold the trust, shrewdly resolved before leaving his position, to make friends of his lord's debtors, so that when cast out, they might be his friends and

afford him a home with them. To effect this policy, he reduced the amount of their indebtedness to his lord, to one fifty per cent., to another twenty; and his lord commended the wisdom of this steward, but not his dishonesty. The mammon of unrighteousness which the steward was accused of wasting, was the goods, riches, or wealth of his master, of which, as steward he had the official power to dispose, and the disposition which he made was wise, though unjust; for he used it in a manner to make provision for himself when his opportunity should cease. Now, our Lord in applying the instruction of the parable to his disciples, says unto them, "Make to yourselves friends of the mammon of unrighteousness; that when ye fail, they may receive you into everlasting habitations."

The disciples of our Lord are all stewards; and their Lord has committed to their trust his goods; for all things which they possess, whether spiritual or temporal, are his; and even they themselves are not their own, for they are bought with a price. Some of them are stewards of the mysteries of the kingdom, and as stewards they are to deal out food to the household in due season; and are not to smite the men servants, nor the maid servants, nor to eat and drink with the drunken; for their Lord will hold them to a strict and rigid account. Woe to them if they preach not the gospel! Others are stewards of other gifts for the general benefit of the house of God, and it is required of stewards that they should be faithful. Others again, are stewards of temporal things, such as the riches or good things of this world, which are *mammon* to the people of this world, but should not be *mammon* to the disciples of Christ. It is *mammon* to those who make it a god, an idol, or who worship or trust in it. But our Lord's stewards, to whom he has given worldly treasure or riches, which they only hold in trust as stewards, are to employ that gift for the common benefit of the church and people of God, by feeding the hungry, clothing the naked, supplying comforts to the destitute, and in sustaining those who as stewards of spiritual things, are laboring to feed the flock of God which he has purchased with his own blood.

At the moment when this admonition was given by our Lord to his disciples, there was great persecution against all who confessed that they were his disciples. They were driven from their homes, and their property was confiscated, and they were left in utter destitution. For the children of this world are wiser in their generation than the children of light. The unjust steward had exemplified this in making provision for his future welfare, while he had the goods of his lord at his command.

The disciples certainly received

and acted upon the principle taught by the parable, so far as it related to their worldly possessions, which are the *mammon* of unrighteousness to the ungodly; for they acted in conformity to it when making a public profession of their faith; they that had possessions, or were stewards of worldly riches, sold their possessions, while as stewards they could do so, and brought the proceeds, and laid the full amount at the apostles' feet. Otherwise, they were liable to be deprived of their property by persecution. But now that it was laid at the apostles' feet, they were received into the enjoyment of it, in common with their fellow disciples. When they failed, that is, when driven by fierce persecution from their homes, and robbed of their estates, the disciples should and did receive them into everlasting habitations.

It may be thought by some that this admonition is only applicable to Christians, when by persecution disfranchised, outlawed, and robbed, or about to suffer such treatment. But it is imperatively binding on the disciples of Christ *now*, to lay all our possessions at the apostles' feet, as it was in the primitive days. Not, however, to sell out, but to consider that all we have and all we are is laying now at the apostles' feet, to be disposed of just as they direct. As stewards, the treasure may be committed to us; but woe be to us if we do not use it as Christ our Lord by his apostles has directed! The case of Ananias, and Sapphira, should be an awful warning to us as disciples and stewards, to see that we keep back no part, that we make no reservation—that we hold nothing too dear to use just as the apostles of the Lamb have instructed us. Better by far for us as disciples to be destitute, to possess nothing of the treasure of this world, than to make our possession an idol, and *covetousness is idolatry*. A fearful responsibility rests on those stewards of our Lord, who claim as their own exclusive property, what they are only entrusted with as stewards. "When ye fail," that is when the resources now in our possession shall take wings and fly away, when we become poor and needy, they may receive us, and the same measure we have meted to others shall be meted to us again.

We have understood this parable to have reference to the stewardship of the disciples of Christ, in being entrusted with worldly possessions. Many solemn admonitions are given to the stewards of spiritual things showing that their responsibility to be faithful and unsparing in feeding the flock, and in giving meat to all who are of the household of faith, is truly great; as in the closing verses of Matthew xxiv. The unfaithful steward shall be cut asunder, and have his portion with hypocrites; there shall be weeping and gnashing of teeth; while the case already referred to, of Ananias and Sapphira, is a fearful warning to all who as stewards of temporal things shall withhold from the apostles' feet what they are entrusted with.

May the Lord by his blessed Spirit apply the instructions, admonitions, and comforts of his word to all who are of the household of faith, and give us grace, that as little children, we may be kept from idols.

## BAPTIST HYMN BOOK.

We have now in Press, and will be ready to supply all orders for large Edition of our Baptist Hymn book, printed on large type, for the use of Pulpits, and for the aged whose failing sight requires a larger print.

The increased and constantly increasing demand for our former Editions in *minion* type, together with a constant inquiry for the same in large and bold print, has induced us to venture the expense of publishing our Hymns in Long Primer type. The new Book will be nearly three times as large as those which have been already published, and will contain the same Hymns and spiritual Songs which are in the former Editions.

We expect to be able to supply the new Book, substantially bound in Sheep, at Two Dollars single, or Twenty-two Dollars per dozen. Those in extra fine binding will cost more: probably from three to five dollars each. We are now ready to receive orders, and as we have invested heavily, we shall require the cash with the orders.

We shall also keep constantly on hand an assortment of our present Stereotype Edition at the same prices as formerly.

On our last page will be found a sample page of our former editions, and one of the edition now in press, that our readers may see the contrast in the size of the type, and consequently in the size of the books.

We think every church where our "Baptist Hymn Books" are used should have a copy of the large book for their pulpit; and aged brethren and sisters, and all others whose failing sight require a large print, will favor us with their orders as soon as convenient, that we may be able to meet the heavy expense involved in the publication.

As we now have a Book Bindery in our village, those who wish to have their names lettered on the cover of any of our books, can for a small extra expense be accommodated.

We will send the books by mail, and prepay the postage on them, so that the purchasers will receive them at their respective Post Offices, without any additional charge for postage.

## INFORMATION WANTED.

BROTHER BEEBE:—Please publish in the "Signs" that I am an Old School Baptist preacher, and should I move, would like to settle among the brethren. I would like for some of them to give me a description of the country, health, &c. My address is Cornersville, Benton Co., Miss. I want to live with the people of God, and to die with them, and want their God to be my God.

I remain yours in gospel bonds,  
JOSEPH WINBORN.

## POETRY.

### "PEACE, BE STILL."

Mark iv. 39.

Yonder on the rolling billow  
Of the dark and deep blue sea,  
Now I view that vessel reeling  
Out on storm-tossed Galilee.  
Then they, pale with fright and trembling,  
Feared the waves their ship would fill,  
Never thinking once that Jesus  
Could have spoken, "Peace, be still."

Far away from reach of mortals,  
Floating lonely like a speck,  
That frail bark, whose freight was precious,  
Drifted like a shattered wreck.  
But at last they sought the Savior,  
Pleading earnestly, until  
They had roused him from his slumbers,  
When he cried out, "Peace, be still!"

Then their hearts were filled with wonder,  
As their doubts and fears gave way,  
For they felt the sweet assurance  
That his words the storm would stay.  
Though the heavens above were darkened,  
Hope did then each bosom fill,  
For they heard the God of nature  
Speak, commanding, "Peace, be still!"

Soon the tempest spent its fury,  
And the wild winds hushed their roar,  
And the billowy waves retreated,  
Breaking fast along the shore;  
For the clouds in broken fragments  
Lifted at the Savior's will,  
And out on the waste of waters  
Wildly echoed, "Peace, be still!"

O, methinks could I have listened  
To those calming words he spoke,  
As the storm-winds hushed their moaning,  
And the waves in silence broke,  
Then I'd know his Godlike power  
Could create a world at will;  
Surely 'twas the Lord Almighty  
Who had spoken, "Peace, be still!"

Could my ears have caught the music  
Of that sweet and heavenly voice,  
Which in tones of tender cadence  
Bade their troubled hearts rejoice,  
Then, methinks, this fear and doubting  
Nevermore my heart would fill,  
But through faith and hope I'd listen  
To the sound of "Peace, be still!"

No such words from sinful mortals  
Could have ever hushed the storm,  
Like those cheering words of Jesus—  
Wondrous works he could perform  
By his own right arm of power,  
And his own almighty will;  
He alone could stay the tempest  
With the words of "Peace, be still!"

Let my hope grow stronger daily,  
And my faith hang on the cross;  
Then, although through storms I'm sailing,  
I shall never suffer loss;  
For those heavenly notes still echo  
Through my heart with holy thrill—  
To that "small, still voice" I listen,  
As it whispers, "Peace, be still!"

Dry your tears, O weeping mourner;  
Listen to that heavenly voice;  
Catch his words of holy unction  
As he bids your soul rejoice;  
For those words—so full of meaning—  
Can your troubled bosom fill;  
Then let waves of woe and sorrow  
Cease their rolling—"Peace, be still!"

May these cheering words ne'er leave me  
In the gloom of sad despair,  
But through all my mortal being  
Feel the answer to my prayer.  
Then no clouds my sky would darken,  
Light would all my bosom fill,  
And I'd hear those words when dying,  
Sounding sweetly, "Peace, be still!"

J. T. SMITH.

Fairview, Ky.

## Marriages.

May 28, 1873, by Eld. I. N. Vanmeter, of Illinois, in Middletown, Iowa, Mr. John B. Dawson, of New Mexico Territory, and Miss Lavina Jefferson, of said village.

On Wednesday evening, May 21, at the residence of the bride's mother, in Newark, Delaware, by Eld. F. A. Chick, Mr. Columbus Henry, M. D., and Miss Agnes E. Griffith, both of Newark.

## Obituary Notices.

Sister Mary Ann White, wife of brother Edwin White, died of heart disease, March 26, 1873, in the 48th year of her age. She was for many years a member of the church at Lexington, and we think she belonged to the family of God. She was feeble for a long time, and suffered much, but was remarkably patient.

She chose for her funeral text 1 Thess. iv. 13, 14, from which Elder Moore preached an interesting discourse.

Yours in the bonds of the gospel,  
I. B. WHITCOMB.  
Jewett, Greene Co., N. Y.

DIED—At her home in Middletown, Delaware Co., N. Y., April 8, 1873, very suddenly, of disease of the heart, my mother, Mrs. Mary Hubbell, aged 74 years, 11 months and 17 days. She was a firm believer in the doctrine of sovereign grace. Her house and heart were always open for the accommodation of the children of God, and always seemed to enjoy going to meeting when her surrounding circumstances would permit. Although we did not have the consolation of hearing her give her dying testimony, as she was not considered dangerously ill four hours before her death, yet we have the assurance that she is at rest from all her labors; and although we miss her company, yet we do not mourn as those that have no hope, believing that our loss is her eternal gain. She left a husband and seven children, together with the church and society, to mourn their loss.

A very comforting discourse was preached on the funeral occasion by Eld. L. P. Cole, from 1 Thess. iv. 14, to a very large congregation.

J. D. HUBBELL.

DIED—At her residence near Red Bud, Ill., on Monday morning, May 5, 1872, from a kick of his horse, John R. Brickey, aged about 34 years. He was holding his horse by the halter, to eat grass, when it took fright and kicked, striking him on the abdomen, causing great pain. A physician was summoned in haste, but could give relief only by the use of chloroform. He suffered much pain, but bore it patiently. He lived about seventeen hours, and expired, leaving a wife and one child. He never made a public profession of religion, but was a well wisher of the Old School Baptists, and received the "Signs of the Times" for some years.

May the Lord sanctify his dealings with us to our good, and especially to the bereaved widow and child.

Your unworthy brother in hope,

WM. BRICKEY.

Our much beloved daughter, Cornelia A. Bogart, died May 14, 1873, of brain fever, after an illness of about two weeks, aged 17 years, 6 months and 6 days. She was an interesting and affectionate daughter, and greatly beloved by us and all who knew her. She was dutiful and kind, and more thoughtful of others' comfort than her own. Our anguish of heart can be understood only by those who have seen their loved ones in the cold embrace of death. But she is gone to him who gave. "The Lord gave, and the Lord hath taken away; blessed be the name of the Lord." She left a bright evidence of her adoption into the family of the redeemed.

"Asleep in Jesus, blessed sleep,  
From which none ever wake to weep;  
A calm and undisturbed repose,  
Unbroken by the last of foes."

"We mourn no more our daughter's death,  
Since Christ has called her home  
To mansions of eternal bliss,  
Where sorrow never comes.

It grieves us here to see her go,  
But only think of this—  
She's taken from a world of woe  
To reign with Christ in bliss.

The tongue that's silent here  
Is now employed above,  
To join the spirits of the just,  
To sing redeeming love.

Yours in affliction,

A. B. & S. BOGART.

Olive, N. Y.

DIED—At her residence near El Dorado, Union Co., Ark., on Monday, May 5th, after a short illness of two days, Mr. J. J. Staples, in the 60th year of his age.

Mr. Staples was born Oct. 27, 1813, in the state of Virginia, was principally raised in Alabama, from where he emigrated in 1842, settling in Union Co., Ark. He was one of the pioneer settlers of this portion of the state. His life has been one of energetic effort to develop the resources of the country, and to benefit the moral and educational condition of the community in which he resided, and in his death they suffer an irreparable loss. He was a member of the Primitive Baptist Church, and a firm believer in that doctrine. He expressed himself as perfectly resigned, and a few hours previous to his death remarked that he saw his way clear, and was on his way to that house not made with hands, eternal in the heavens.

He leaves a widow and five children to mourn the absence of a kind husband, a wise counsellor and an indulgent father. A large concourse of friends and relatives followed his remains to their final resting place.

M.

R. T. Newland departed this life Dec. 8, 1862.

Brother Newland was born Feb. 29, 1824, and joined the church on the second Saturday in June, 1854.

His wife, Philadelphia Newland, joined the church at the same time, and died Dec. 19, 1871.

They were both baptized by Elder Allen Embury, and we believe died in faith, trusting in the righteousness of Christ, and his only.

ALSO,

Thomas Jackson Jan. 4, 1873. Brother Jackson was born in North Carolina, moved to Kentucky, and joined the Arminian Baptists in 1852, but becoming dissatisfied with the doctrine set forth by them, he joined the Old School Baptist Church in 1870. He was about 63 year old when he died, and those who were with him in his last moments say that he was perfectly resigned and willing to go, being strong in faith, giving glory to God. Knowing he had a better home, a house not made with hands eternal in the heavens, he bade them all farewell with a smile, in prospect of that home.

ALSO,

Charity J. Renfro laid aside her earthly house Aug. 27, 1872, being in her 38th year. She joined the Old Baptist Church of Christ at Walnut Flat, Lincoln Co., Ky, the second Saturday in October, 1861, and was baptized by Eld. A. C. Newland. She was an invalid when she joined the church, but attended her meetings as often as opportunity and health would permit. Often she would become very much fatigued from traveling to get to her meetings, which would cause her much suffering; but she manifested great thankfulness to the Lord that she was permitted to attend her meetings, even under such difficult circumstances. She was confined to her bed a great portion of the last year of her life. Within a few months of her death she seemed at times oppressed



with dread, and desired to live; but on the evening of her departure she spoke to some of the family and said it was a very beautiful evening, and that she was going to leave them, and asked for some of the nearest friends to be sent for. When they entered her room she said, "I am going home; don't shed any tears for me, for I have none to shed." Neither did she shed any. Although her physical powers had been for some time apparently exhausted, she was at that time enabled to sit up in her bed for thirty or forty minutes, and talk of Jesus and his goodness and mercy. Death had lost all appearance of its terrors to her, and she seemed to manifest in her countenance and feelings that joy which the apostle speaks of, that is inexpressible and full of glory. She asked for the song, "Am I a soldier of the cross?" to be sung. It was sung in a manner that would be unpopular to the world, with half uttered words mingled with tears, almost choking utterance; but the Lord, as I hope, enabled them to sing it, with one other. Some of the neighbors came in and sung a song she did not call for, neither did she believe the sentiments expressed in it, pleading creature merit, and no sooner were such sentiments uttered than she shook her head; for she showed in her acts and conversation that she believed that

"None but Jesus, none but Jesus,  
Can do helpless sinners good."

She leaves an aged father, mother, and one brother, with the church, to mourn, but not as those who have no hope.

SHELTON RENFRO.

Crab Orchard, Ky.

DIED—At his late residence in Milton, Morris Co., N. J., June 2, 1873, **Mr. Gabriel VanDuzer**, aged 75 years, 8 months and 10 days. Brother VanDuzer united with the Brookfield Church about fifty years ago, and was shortly afterward licenced to preach the gospel. His understanding of the fundamental principles of the gospel was generally very clear, and his preaching was with great ability. His manner was very positive, and nothing could move him from the convictions of his own judgment. At the time of the general division, about forty-five years ago, he with several others withdrew from the Brookfield Church, principally on a question as to the proper time of administering the ordinance of the Lord's Supper, and other differences which at that time were being agitated. He was a man of strict integrity, and remarkably conscientious on all subjects. His life and deportment was such as to command the respect and approval of all who were acquainted with him. On the doctrine of Divine Sovereignty, Predestination, Election, and of Salvation by grace alone, he was firm and unwavering. The first prospectus for publishing this paper, (the "Signs of the Times,") was published by him; but as a sufficient patronage was not afforded to warrant the undertaking on the plan of a large weekly sheet, as contemplated by him, he abandoned the undertaking, but gave every encouragement in his power to us in commencing on a cheaper plan. Many of his articles will be found in our earlier volumes.

He has left a widow and five children, with many friends and relatives, to mourn their loss, which is his unspeakable gain.

The following poem was found among the papers of our late brother VanDuzer, and furnished for publication by his bereaved wife and daughter. It will be interesting to his numerous friends in this vicinity.—ED.

Through blackest clouds which veil my sky

My Savior's face at times appears;  
He lifts my heavy soul on high,  
And thus my grieving heart he cheers.

He says, "Be still! I'll come at length,

And raise thy head above thy foes;

Lay hold of this, my arm of strength,

I'll bear thee safe through all thy woes."

To earth again my spirit flies,  
To grope amidst the shades of night,  
When suddenly my Savior cries,  
"Tis darkness now—it will be light."

"Tis good for you to bear the cross,  
To know the sorrows which I felt,  
When laden with my Father's wrath  
In shades of night my knees I knelt."

"To pass my trials here below  
Is what my children must expect,  
In fellowship with me to grow,  
And their salvation not neglect."

"Although, you know, 'twas good I done  
To every one that to me came;  
I raised the dead, I raised the tongue  
Of deaf and dumb, and blind and lame."

"I taught the truth, I preached the word,  
Which God my Father to me gave;  
I taught them whom to serve as Lord,  
And who on earth had power to save."

"But men despise the grace of God;  
Their mouths are open to blaspheme.  
I'll rule my foes with iron rod;  
I'll rule my friends by love in him."

'Tis all I ask, my heart is strong,  
To bear the burdens of the day;  
Although the time has seemed too long,  
I hope to hear my Savior say:

"Well done, my faithful servant, come;  
Thou'st kept my faith, thou'st kept my word;  
I'll take thee to thy heavenly home,  
The blissful presence of thy Lord."

## Hopewell Female Seminary,

MERCER COUNTY, NEW JERSEY.

### CERTIFICATES OF SCHOLARSHIP

FOR TWENTY-FIVE DOLLARS.

### GREAT REDUCTION OF PRICES.

A Certificate of Scholarship reduces the terms of Board and Tuition in the English Department of Hopewell Female Seminary from \$200.00 per year to \$120.00.

For particulars address the Principals early, as the sale of these Scholarships will close August 1, 1873.

ELIZABETH H. BOGGS,  
MARY J. BOGGS,  
Associate Principals.

Hopewell, N. J., June 2, 1873.

### REFERENCES.

Eld. P. Hartwell, Hopewell, N. J.  
Eld. G. Beebe, Middletown, N. Y.  
Eld. W. J. Purington, Davisville, Pa.  
Eld. R. D. Hart, Oxford, N. C.  
Eld. S. H. Durand, Herrick, Pa.  
Eld. C. B. Hassell, Williamstown, N. C.  
Eld. F. A. Chick, Reisterstown, Md.

This Seminary is very pleasantly located about midway between New York City and Philadelphia, in an excellent neighborhood, and we do not hesitate to commend it as the best institution for young ladies within the range of our knowledge.

G. BEEBE.

### "THE TRIAL OF JOB."

Will be sent to any address, post paid, on receipt of price, \$1.25.

Remittances should always either be sent by Post-Office Orders, on the Post-Office at Towanda, Pa., or the letters registered.

Address, **SILAS H. DURAND,**  
Herrick, Bradford Co., Pa.

## YEARLY MEETINGS.

A yearly meeting will be held with the Middletown and Halcott Church, on the first Saturday and Sunday in July, (5th & 6th.) The place of meeting will be where it was last year. Brethren and sisters of our faith and order, and preachers of righteousness, are requested to attend.

By order of the church,

**JAMES MILLER, Clerk.**

14 PERFECTIONS

11 "The beams of noon, the midnight hour,  
Are both alike to thee:  
O may I ne'er provoke that Power  
From which I cannot flee!"

15 C. M. Watts.  
*Divine Sovereignty.*

1 **K**EEP silence, all created things,  
And wait your Maker's nod;  
My soul stands trembling while she sings  
The honors of her God.

2 Life, death, and hell, and worlds unknown,  
Hang on his firm decree;  
He sits on no precarious throne,  
Nor borrows leave to be.

3 Chain'd to his throne, a volume lies,  
With all the fates of men,  
With every angel's form and size,  
Drawn by th' Eternal pen.

4 His providence unfolds the book,  
And makes his counsels shine;  
Each opening leaf, and ev'ry stroke  
Fulfills some deep design.

5 Here he exalts neglected worms  
To sceptres and a crown:  
And there the following page he turns,  
And treads the monarch down.

6 Not Gabriel asks the reason why,  
Nor God the reason gives;  
Nor dares the favorite angel pry  
Between the folded leaves.

7 My God, I would not long to see  
My fate with curious eyes,  
What gloomy lines are writ for me,  
Or what bright scenes may rise:

8 In thy fair book of life and grace,  
O may I find my name  
Recorded in some humble place,  
Beneath my Lord the Lamb!

16 7's Francis.  
*The Majesty of God.*

1 **G**LORY to the eternal King,  
Clad in majesty supreme!  
Let all heaven his praises sing,  
Let all worlds his power proclaim.

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With every angel's form and size,  
Drawn by th' Eternal pen.

4 His providence unfolds the book,  
And makes his counsels shine;  
Each opening leaf, and ev'ry stroke  
Fulfills some deep design.

5 Here he exalts neglected worms  
To sceptres and a crown:  
And there the following page he turns,  
And treads the monarch down.

6 Not Gabriel asks the reason why,  
Nor God the reason gives;  
Nor dares the favorite angel pry  
Between the folded leaves.

7 My God, I would not long to see  
My fate with curious eyes,  
What gloomy lines are writ for me,  
Or what bright scenes may rise:

8 In thy fair book of life and grace,  
O may I find my name  
Recorded in some humble place,  
Beneath my Lord the Lamb!

16 7's Francis.  
*The Majesty of God.*

1 **G**LORY to the eternal King,  
Clad in majesty supreme!  
Let all heaven his praises sing,  
Let all worlds his power proclaim.

# Signs of the Times.

DEVOTED TO THE OLD SCHOOL BAPTIST CAUSE.

"THE SWORD OF THE LORD AND OF GIDEON."

VOL. 41.

MIDDLETOWN, N. Y., JULY 15, 1873.

NO. 14

## POETRY.

### JESUS SAVES THE LOST

How precious is the word!  
And yet how great the cost!  
That Jesus left his throne on high!  
And died to save the lost.

To Gentile, Jew, bond, free,  
E'en to the uttermost,  
The word infallible proclaims  
Salvation for the lost.

"But I'm so base and vile,  
I've nought whereof to boast."  
Why, thou'rt the one this truth will suit,  
For Jesus saves the lost.

Poor trembling sinner, hear!  
Thou mayest be sorely toss'd;  
Thou mayest be blind, thy way all wrong;  
Yet Jesus saves the lost.

Thou mayst have wandered far,  
Yea, farther far than most,  
And fear thou never canst be found;  
But Jesus saves the lost.

Thou mayst be hedged in,  
Surrounded by a host—  
Thy foes seem sworn thee to destroy;  
But Christ will save the lost.

Is thy poor heart so hard—  
Hardened by the frost,  
That thou canst have one prayerful sigh?  
Still Jesus saves the lost.

The day will surely come—  
A day of Pentecost,  
When thou and thousands more shall prove  
That Christ has saved the lost.

### EXPERIENCE.

How dear to me is that loved spot  
Where first I saw my Savior,  
Where first I saw the shining light  
That made me a believer.

When first the dark cloud rolled away,  
My soul seemed upward flying;  
'Tis not of works, but all of grace,  
My joyful heart kept crying.

'Twas in the dark New England woods,  
Where happy birds were singing,  
Where first my Savior came to me,  
His peace and pardon bringing.

I thought that I could sing and praise  
His blessed name forever,  
While o'er my lonely aching heart  
Peace flow'd like a cool river.

I saw him hanging on a tree,  
The mocking Jews around him;  
I seemed to hear his gentle prayer  
To heaven for those who bound him.

I saw him laid into the grave,  
My dear redeeming Savior;  
I saw his church from death set free,  
And spotless white forever.

My heart was filled with sudden joy,  
I longed to tell the story;  
And while I looked, that gloomy grave  
Was filled with heavenly glory.

My father, mother, brother, I,  
Were with his church united,  
And walked in peace with those we loved,  
And in his house delighted.

I've wandered far from that loved spot  
Where first I saw my Savior,  
But still the light is shining bright  
That made me a believer.

LUCY C. HECKARD.

Sublimity, Oregon.

## CORRESPONDENCE.

MACOMB, ILL., June 25, 1873.

BROTHER BEEBE:—In number six of the present volume of the "Signs" brother J. W. Chatham requests my views through this medium on Phil. ii. 12, 13, and if you shall approve the following brief remarks on the text, I ask their insertion. "Wherefore, my beloved, as ye have always obeyed, not as in my presence only, but now much more in my absence, work out your own salvation with fear and trembling. For it is God which worketh in you both to will and to do of his good pleasure."

The apostle is here addressing "all the saints which are in Christ Jesus at Philippi, with the bishops and deacons," who, I understand, composed a church in the fellowship of the gospel.—chap. i. 1, 5. Whatever the language under consideration means, therefore, must be applied to them as a church of believers in Christ, and to them severally as members of the church, and as confessed followers of the Lord Jesus.

The salvation they were to work out, therefore, cannot be the salvation of the soul (Heb. x. 39), from the curse of the divine law; cannot be their eternal salvation, for none but Christ could save them or any other sinners in that sense. Neither does the salvation in the text refer to their salvation from the love and dominion of sin which reigns over unregenerate sinners, for nothing but the Spirit can do that work, by the "washing of regeneration, and renewing of the Holy Ghost." Titus iii. 5. Perhaps few texts in the New Testament are oftener perverted and misapplied than this one, by false apostles and deceitful workers, torturing it into an application to dead sinners who cannot work.

Believers in Christ can work, can do good work, being created in Christ Jesus unto good works, which God hath before ordained (appointed or commanded,) that they should walk in them. Salvation means deliverance, preservation, &c., and is variously applied in the scriptures. The salvation of God's people from sin and death was committed to the hands of a Mediator, who hath obtained eternal redemption for us, neither is there salvation in any other; but after they are redeemed from the curse of the law, and saved by grace through faith from its condemning power, and brought into a

church relation they have many works of obedience to do, and we are commanded to do them.

By their works of obedience to all the commands of Christ they both glorify God, and save themselves from many evils, disorders and difficulties. The salvation which Paul exhorts these brethren to work out, and which he calls their own salvation, was to be accomplished by their obedience. As ye have always obeyed, ever since they professed faith in Christ, and not only when he was present with them to instruct and admonish them, "but now much more in his absence," when he could not verbally exhort and instruct them, nor as a father—watch over and warn them day and night with tears, "work out your own salvation with fear and trembling." Continue to obey all the holy injunctions of Christ; be vigilant faithful and active in the discharge of all the duties God hath enjoined upon you as disciples, and work out, or manifest what God hath worked in you. Only let your conduct be as becometh the gospel of Christ; that whether I come and see you, or else be absent, I may hear of your affairs, that ye stand fast in one spirit, with one mind striving together for the faith of the gospel."—Chap. i. 27. In this work of obedience and striving for the faith and practice of the gospel there is so much importance attached to their constant vigilance, and faithful observance, that he tells them to work with fear and trembling. The order of God's house, the glory of his name, the peace and prosperity of his kingdom, are of such vital importance, and the danger and liability of doing wrong, on our part or of failing to do his commandments fully should, indeed, cause us to fear and tremble. The apostle himself under the solemn responsibility of his calling says, "And I was with you in weakness and in fear and in much trembling."—1 Cor. ii. 3. The saints at Philippi, including the bishops and deacons, had a fearful conflict to endure in that city of idolatry and divination (Acts xvi. 16, 23) and were exposed to many temptations, snares and disorders from which they should keep themselves by constant watchfulness and thus work out their salvation from these and other difficulties as a church. He exhorts them to be blameless and harmless, the sons of God without rebuke in the midst of a

crooked and perverse nature, among whom ye shine as lights in the world."—Verse 15. "Beware of dogs, beware of evil-workers, beware of the concision."—Chap. iii. 2. This salvation which they were to work out was, therefore, a time salvation, as a church, in keeping themselves from errors, delusions, heresies, disorders, divisions, and thus saving themselves from many evils. Paul says to Titus, "This is a faithful saying and these things I will that thou affirm constantly, that they which have believed in God, might be careful to maintain good works. These things are good and profitable unto men." Titus iii. 8. I shall not attempt in these brief remarks to point out all the evils and troubles from which the saints may save themselves by a course of strict obedience to the duties enjoined in the scriptures, but they are many, and sore, and grievous to the children of God, and from them, or many of them, the saints may save themselves. I will give a few examples of similar import and application, as I understand them; having in view a saving or salvation of God's redeemed children: "Take heed unto thyself and unto the doctrine: for in doing this thou shalt both save thyself and them that hear thee."—1 Tim. iv. 16. "Save yourselves from this untoward generation."—Acts ii. 40. "Let him know that he which converteth the sinner (the sinning brother) from the error of his way shall save a soul from death, (as a member,) and shall hide a multitude of sins."—1 John v. 16. "And others save with fear pulling them out of the fire; hating even the garment spotted by the flesh."—Jude 23. "That I might by all means save some," (from their errors).—1 Cor. ix. 22. "If by any means I might provoke to emulation them which are my flesh, and might save some of them," (from their blunderings).—Rom. xi. 14.

"For it is God which worketh in you both to will and to do," and unless he does give the will none will ever do the works of the christain. "Lord, thou wilt ordain peace for us; for thou hast wrought all our works in us."—Isa. xxvi. 12. I hope that brother Chatham and others will work out this subject thus briefly noticed. To the editor, and to all his readers, I send greeting.

I. N. VANMETER.

DUMFRIES, Va., June 5, 1873.

ELD. BEEBE—DEAR BROTHER.—Please find enclosed \$2 for the "Signs," which comes to us tolerably regular, and contains so much that is edifying and comforting that we cannot bear to do without them, for there is some of my experience in every piece which I read, and were it not for the encouragement which I receive from knowing that others are exercised in the same way, it seems to me at times, that I must give up all hope; for surely in my flesh there is nothing good. "I am so vile, so prone to sin, I fear I am not born again." The solemn and awful question often comes to my mind, Am I one for whom Christ died, or have I only a name to live among his saints on earth? I am so impatient and complaining at the little trials which come as we journey along, for I do not have trials but what are common to all; nothing in comparison to what some of the dear brothers and sisters have to pass through. I find myself wondering at times why I do not have greater trials, sorer punishments; for you know in this world we must have tribulation, so, "I groan, being burdened," and am made to cry out,

"Oh! land of rest, for thee I sigh,—

When will the moment come  
When I shall lay my armor by,  
And dwell in peace at home.

Weary of wandering round and round,  
This veil of sin and gloom,  
I long to quit the unhallowed ground,  
And dwell with Christ at home."

It is impossible to find words sufficiently expressive to tell you and all the dear readers of the "Signs," of the depth of trouble in which I was before becoming a member of the visible church, on account of the difference among Old School Baptists; but I trust the way was made plain, and for a time I went on my way rejoicing in the God of my salvation; but many, many times since, though it has only been a few short years, do I have to mourn my darkness of mind, coldness, and doubt, not that I doubt Christ's power to save, but am I one of his children? Dear Elder, I trust and hope I may be permitted to see your face again, and to clasp your hand once on this side the grave. Your face with a goodly number of others of God's ministers, are familiar, from attending the Meetings of Virginia.

Please excuse the many imperfections of an unworthy sister;

MARTHA CHAPMAN.

BUCYRUS, Ohio, May 20, 1873.

BROTHER BEEBE:—I am apprised it is time I sent remittance, and with it my best wishes for your prosperity; that the Lord may give you strength and stay your hands as he did his servant Moses, to fight the battle of the Lord. I have been a reader of the "Signs" since they were first printed, and they have been a great consolation to my weary heart, for I am a poor trembling child, if one at

all, and often think there is no one like me, so cold and stupid, and of so little understanding of the strait and narrow way—that glorious highway for the redeemed—as I have. Brother, can one that is a child of grace feel so weak and ignorant; at times I am ready to give up all hope, but where shall I go? Jesus has the words of eternal life. I pray the Lord to hold me and lead and teach as man never taught. It often seems I have no experience like a child of grace; but when I read the sweet communications of the dear brothers and sisters in our paper, my eye meets some weak one that complains of the same infirmities of the flesh, which gives me great comfort, and I feel like responding, if I could write anything that would be of any comfort to the weak and halting like myself. When overcome with afflictions and sorrows, the waves ready to overwhelm us, stand still and see the salvation of the Lord; he has promised to give strength equal to the day; his promises are yea and amen, to his glory. I have ever found it so; and, dear brother, we are living in perilous times, and iniquity abounds, and the love of many waxes cold, and what awaits the church we can't see. It seems that persecution is not far distant. I often think, shall I stand the test, or like Peter, follow afar off. If the blessed Jesus keeps me, I shall stand; he has promised to keep those that trust in him. O glorious thought! O that he may lead his dear children to trust, for there is help in none other.

Dear brother, in my young days I thought you were too hard; thirty years ago when the New School first left, not knowing then the battle you had to fight. Since, I have got the Editorials preserved, and thus see your conflicts, I am ready to say, the Lord has kept brother Beebe, that he has continued till the present. O that he may ever be his shield and his buckler until death!

Dear brothers and sisters, by the way of encouragement, if I belong to the family, I would say trust in the Lord, for in him there is strength, as the dark cloud lowers and we see the visible Anti-christ marshaling all their strength preparatory to what awaits the church; but hold up your heads and rejoice, for your redemption draweth near. We shall soon get our release from this bondage of clay. O happy thought! to be given a possession of a house not made with hands eternally in the heavens no more sin, no more parting, no more anxiety, for the church, the dear people of God, and the cause of Zion; but sweet peace forever, to see as we are seen, and know as we are known, and sing the song of redemption forever and forever. Blessed anticipation! Excuse me for penning my thoughts, I did not anticipate writing, only to send remittance; but my pen has followed my mind, and I have

scribbled a few of my weak thoughts, the first I ever attempted for our paper, and probably the last, for my glass is about run; I am 73; like one of old, my days have been few and evil; I am limited in education you will readily perceive. Please correct mistakes if you should see fit to publish; if not, all will be right.

RACHEL JACKSON.

BRIDGEVILLE, DEL., June 8, 1873.

ELD. BEEBE—DEARLY BELOVED BROTHER:—I was very much edified in reading the communication of brother Mitchell, of Alabama, dated April 30, 1872. In the first part of his letter he says, "I always feel safe in the hands of faithful brethren." How very very much there is in this among true christians, those that have been born again, born of the Spirit, and are followers of the Lamb. What a calm, peaceful resting place it is, after passing up and down through the world, jogging against this and that, to sit quietly down among those that we feel to know are christians, those that have seen so much depravity and sin in their own hearts that they are ever ready to look over the errors and follies of a poor blundering brother or sister—ever ready to lift up the hands that have fallen down, or strengthen the weak knees. How can we help loving such a people and feeling toward them as did Ruth to Naomi when she said, "Entreat me not to leave thee, or to return from following after thee; for whither thou goest, I will go, and where thou lodgest, I will lodge; thy people shall be my people, and thy God my God." And yet this people that love each other so much, whose hearts are bound together by such strong, and yet such tender ties, this people whose "God is the Lord," is a poor, humble, despised people. Why is it? I can see but one reason, and that is the old, old story. "And it came to pass, when Jesus had ended these sayings, the people were astonished at his doctrine." His doctrine has not changed, neither the people; hence the warfare continues and will continue as long as the two seeds inhabit the earth. But there is another warfare that the christian feels the full force of, that is far beyond the one above spoken of; it is the two seeds, or natures implanted in the christian's own breast, the outside warfare he can flee (to an extent, at least,) but this follows; go where he will, old nature is there; he is chafed with doubts and fears, sometimes in one shape and sometimes in another; sometimes a dull, cold feeling will come over one, he can't get interested in anything spiritual. This to me is one of the feelings most dreaded; will hear a sermon preached, know it is good, can hear the sound, but cannot get interested. What is it that causes this warfare, both externally and internally? Is it the new birth? It must be. Well,

what is the new birth? When a child is born it has a spirit, a natural life, else it is a dead child; must be put away, buried; for it is impossible to impart life to that which is dead. We cannot even tell what life is; we know it is something that animates, for we see live bodies moving all around us, all that move are alive; we know that we live, have a spirit naturally, but we cannot see it, cannot tell what it is. Our bodies were born when our life was, else there would have been nothing to contain the life or spirit. Spiritually there is a body all ready born, prepared, perhaps it is full grown, perhaps not, or it may be old, but nevertheless it is a body, and into this body must be born that spiritual life or we cannot see the kingdom of God. We cannot see this new life, but it is something that governs and causes us to look above this world, up to Christ, up to the source from which it springs. Our first life springs from our parents, is natural, fleshly; our second life springs from Christ, is spiritual, is above, points to something to come, is a forerunner; both dwell in this one body causing this warfare. Nothing is born over, but a new life is given us; we are born again. Old things have passed away, behold all things are new.

E. R. MYERS.

DECATUR, ILL., May 11, 1873.

DEAR BROTHER BEEBE:—If I may thus address you; I thought I would say a few words to you by the way of writing of what I hope the Lord has done for me as this impresses upon my mind.

When I was in my thirty-ninth year, it pleased the Lord to show me my sinful condition before a holy and just God. I thought I was the gratest sinner on earth, and that everybody would know it. I thought my condition was sealed. I found that I could do nothing but weep over my condition. It appeared to me that there was no rest for me. The first thing when I would arise in the morning was the thought of that load of guilt and sin. I would try to pray, but all in vain, I would go to meeting, hoping that I would hear something that would give rest to my weary soul; but there was no rest for me; I was like one on the ocean and the ship about to be lost. It appeared that there was no way for me to escape. Thus time went on for two years, when I thought my time had come to die and be lost forever. I would try to pray the Lord to have mercy on me, but I thought the Lord did not hear my prayer. One day about two o'clock it appeared as dark as midnight, when I hope the Lord revealed himself to me with love and mercy. My burden was gone, and I thought I would have no more trouble. I was happy for quite a while, but since that time I have had many crosses and trials. One thing I do know that which I once loved I now hate, and what I now love I once hated. If so be that I have hope in Christ, I think sometimes it is as small as a mustard seed, though there is nothing that I would exchange it for. I hope that I get a taste of that hidden manna, which bears me up through my crosses and trials. The Lord is always over his own and blessed be his name. When I come to leave this world of trouble, if I can feel as I do at times, I will have no doubts nor fears, but will read my title clear to mansions in the skies.

Dear brother, this is the first letter I ever tried to write, and fear that much I have written is only natural.

EMILY J. MYERS.



PLANTERSVILLE, Texas, April 23, 1873.

ELD. BEEBE—DEAR BROTHER:—I appreciate your papers as a great blessing bestowed upon me, a poor worm of the dust, for it does my heart good to hear through the "Signs of the Times" from the followers of the Lord Jesus Christ speaking comfortably one to another and telling of their christain travel. They are a great comfort to me, and I am also well pleased with the editorials which are choice food to me. The doctrine you advocate suits me precisely. My papers come to me regularly and in due time, for which I feel thankful to the God of all mercy. I feel inclined to write you of some of my experience and travels through these low grounds of trouble and sorrow. I was born in Virginia, and raised principally in Alabama. I knew, from my earliest recollection that I was a sinner, and often thought that I would like to become a christian. I was in fear of death because I felt conscious that I was not prepared to die; I thought a great deal about dying, and what would become of me after death. I was raised by religious parents, and taught that there was a God whom I ought to fear and obey. My parents were Methodists, and they sometimes took me with them to hear preaching. When I was about ten or twelve years old we all went to a quarterly protracted meeting, and witnessed what they called a great revival. When mourners were called, I had some strange feelings and thoughts about the great responsibility resting on the human family to obey the laws and commandments of God, and of what a fearful thing it was to disobey God. I felt that if I could I would be a christain. These were my first thoughts on religion. In this way I continued on about ten or fifteen years, having at times some serious thoughts about my condition, and fearing to die in that condition. But at length I concluded that as I was young there would be time enough to think of these things when I become older. I then went into gambling, running hoeses, playing cards, etc., in this course I continued three or four years, until I become restless and reckless, not knowing what to do. I was like a lost sheep and began to ramble about from place to place, but contented no where. Finally I concluded to go to Texas. It was reported that there was fighting there, and I concluded to go and take a hand with them. But when I got there I was agreeably disappointed, for I found them all quiet and peaceable and very hospitable and kind. This had a good effect on me, for which I feel very thankful to the Lord who rules and controls all things after the counsel of his own will.

Now, brother Beebe, I for the first time resolved to lay down my carnal weapons of sin and folly. This was a very sudden change in my feelings,

and I could not tell why it was so, only that there was with me a change of circumstances, and also a fear and dread of eternity, and of dying in my sins. At once I set out to seek the favor of God, and his mercy and forgiveness at his hands, for I knew very well that I was a vile sinner and without the favor of God I must be lost forever, I began to read the bible to find out what I had to do to secure the favor of God. This was something new to read the bible. Well, I searched dilligently, but could not find how I could be justified before God on the ground of anything that I could do, but I became convinced that if I were ever saved it must be in and through the mercy and grace of God. At that time I was living in Shelby county, Texas, with Lewis Jones, a very sturdy old man, I joined the Methodists on six months' trial. I became very much concerned and would read the bible and try to pray. But the more I read and prayed, the greater weight of guilt and condemnation I felt; but I continued on in this way for several months, sometimes almost ready to give up in despair and to conclude there was no mercy for me. These were my darkest hours. One evening I thought I would go and see my neighbor Smith, who was of the same church, it was about a half mile from where I lived. In going along the road; thinking of my condition, when I had got about half-way, I felt a desire to pray once more; and I stepped out some distance from the road into a thicket of dogwood, and got down on my knees in the dust of humiliation to pour out my heart's desire to God for mercy. I uttered but few words before I found myself upon my feet praising and glorifying God. O, my brother, "Tongue cannot express the sweet comfort and peace of a soul in its earliest love." I felt that I was ready to go and be with Christ.—Everything seemed lovely and praising God. Well, my dear brethren and sisters, I was as happy as I could be. I went on my way rejoicing to Mr. Smith's to tell him what God, for Christ's sake, had done for my poor soul. I was amazed when I looked back, in view of what God had done for me. I trust I then received a hope in Christ. From my earliest impressions I had thought that if I should be born again, my experience would be like that of Paul, but I felt very thankful that these things were not left to men, but that God works according to his own will and pleasure. As I before stated, I trust that God, for Christ sake has forgiven my sins.

I then left Eastern Texas, and went about two hundred miles into Western Texas; but before I left for the west, I went to the Methodists and requested to be baptized (immersed) but they insisted that sprinkling was sufficient, and I was sprinkled, but I never was satisfied with sprink-

ling for baptism. At that time I knew but little about the scriptures. I lived in this way about five or six years, in which time I went west into Walker County, and often observed the movements of the different religious denominations. I came to the conclusion that if I could be baptized by a legal administrator, I would remain alone by myself; for I could not live with any denomination, for I could not fellowship their order or practice. I become, however, acquainted with Elder A. Samuel, an Old School or Primitive Baptist, and found that his views of the scriptures were my views, he would accept nothing without a "Thus saith the Lord." I asked him if he would baptize me by immersion, he replied, "If you will come to the church and receive their fellowship I will." I went forward to the church and related my experience in my weak and feeble way, and was received and baptized in the fellowship of the church. My great desire now is that I may abide in and contend earnestly for the faith that was once delivered to the saints; but I feel less than the least of all. My dependance is on God to guide and protect me in the way of truth and righteousness, for if I know my own heart, it is my desire that the will of God, not mine be done.

Brother Beebe, this is the first time I have ever attempted to write for publication, and I do it with fear and trembling. I am a reader of the "Signs of the Times;" and the letters of the brethren and sisters, telling how they have been cast down, but not forsaken, affords me strength and comfort. I have many fears and doubts, and am often made to mourn my barrenness; but when I take up the "Signs" and read the experiences of dear brethren and sisters it gives me renewed strength. Though I am like the prodigal son, and like poor doubting Thomas, yet my trust is in the living God.

I must close this imperfect letter, and submit it to your disposal, brother Beebe; if you think proper to publish it, do so, if not, cast it aside and it will be all right.

I remain your unworthy brother in Christ.

R. PRIOR.

TEXAS, W. Va., May 3, 1873.

ELD. BEEBE—DEAR BROTHER:—This is the third time that I have undertaken to write a communication for the "Signs," and thrown them by, and it is still on my mind to write, and I have undertaken to write again, with fear and trembling. My mind is drawn out as to the situation of Zion, the city of our God. Although she stands secure and unshaken, yet all the fiery darts of the world and of anti-Christ are shot at her, but she is built upon a rock; her enemies although they be legion cannot approach her, for God is himself a wall of fire around about, and the glory in the midst of her; nor can

they ever move her. They may marshal themselves in battle array, and show perhaps an unbroken front, but the inhabitants of this city will not fear them, for their leader and commander is the Lord, and he has assured them that no weapon formed against them shall prosper, and every tongue that riseth against them in judgment they shall condemn; for they are called the holy city, and they shall stay themselves upon the God of Israel (the Lord of hosts is his name); and they have confidence in him, for he has never lost a battle nor a soldier. He fights their battles for them, and he bids them fear not. This is the city whose maker and builder is God; she stands safely with a wall of fire around about her, and her God is the glory within—so while the war is raging without her inhabitants are singing the praises of Immanuel within; they rejoice in God their Savior, and it is not strange that the enemy is filled with wonder and amazement, that while they are vainly attempting her overthrow, and the destruction of her citizens, the saints are using no means to arrest their progress, for they know they are safe for their Protector has all power in heaven and on earth, "For ye shall not go out with haste, nor go by flight, for the Lord will go before you, and the God of Israel will be your reward." He has said to the enemy, "Thus far shalt thou go, and no further." Not one of Zion's pilgrims shall fall—this being the case with all the children of God, how ought they to act one towards another? Is there one who will rise up against his brother, and open the gates and let in the enemy? We hope there is no such ones in the holy city; they desire to look to the best interest of each other, and try to comfort the weak and tender lambs, who are of a meek and contrite heart. O may the inhabitants of Zion live in peace! "Awake, awake, put on thy strength, O Zion; put on thy beautiful garments, O Jerusalem, the holy city; for henceforth there shall no more come into thee, the uncircumcised and the unclean. Therefore, the redeemed of the Lord shall return, and come with singing unto Zion, and everlasting joy shall be upon their heads; they shall obtain gladness and joy, and sorrow and mourning shall flee away. I, even I, am he that comforteth you." What glorious promises. "Thy sun shall no more go down, neither shall thy moon withdraw itself; for the Lord shall be thine everlasting light, and the days of thy mourning shall be ended. Thy people also shall be all righteous; they shall inherit the land forever, the branch of my planting, the work of my hands, that I may be glorified."

Brother Beebe, if you think this worthy a place in the "Signs" you can publish it; if not, throw it aside and all will be right with me. Please excuse my bad writing.

Yours in hope of eternal life,

ELIHU PHILLIPS.

## EXPERIENCE OF MRS. M. CHURCHMAN.

Agreeably to what my parents educated me in, I was zealous for the established church; and thought all were fanatics who dissented from it, and had as great an inclination to persecute them as Saul had. As a proof, there was a way through my father's yard for Mrs. M., a godly woman, to go to meeting which she did every Sunday; and I really thought it my duty to set his great dog on her to molest her, and used sometimes to encourage him for half a mile together, with the most bitter invectives, such as saying: My dog could smell the blood of fanatics, &c. The cur was thought savage to others, but such was the preventing providence of God, that he never once fastened upon this gracious woman, notwithstanding I often tried to have him hurt her.

When I was about eighteen years of age, it pleased the Lord to lay on me a languishing fit of sickness, which raised in me some promise of a new life; and when recovered, at the persuasion of a neighbor who had been very useful to me in my illness, I went with her to hear that man of God, Mr. Holcroft. He preached powerfully of hell and judgment, which made me tremble and secretly wish I had never been there. Every time he mentioned the name of Christ, it was to me as terrible as the thunders and lightning upon Mount Sinai. I wished myself covered with the mountains, and looked upon Christ as my terrible judge and enemy. This trouble I vented in floods of tears, and many wishes that I had never been born, and that I never had come there; for now, thought I, they will think me one of themselves, which I at that time was fully resolved against. I seemed now to dislike them worse than ever. Satan also suggested, What would my relations say? They must never know that I had went to a meeting of this sort. Thus in a great worry and confusion, I sat till service was ended. After the sermon, whilst waiting for my friend, the minister came to me and asked me who I was, and where I lived, and whether I knew anything of the Lord Jesus Christ, &c.; but such was my ignorance, and such the worry and confusion of my mind, I told him I believed the world was at an end. Home I came; and not one word did I speak to my neighbor; but was very angry in my mind that she should ever have asked me to come among dissenters. I grew, however, worse and worse in my mind, my illness was such that my mother sent for a Doctor, fearing that I should go into confirmed melancholy, which indeed, greatly increased upon me. This was in the reign of King Charles II., which time they were bringing in Popery at a great pace. The next opportunity presented, I

had an inclination to go to the meeting again, which I did, but very privately. My mother began to mistrust me, and repeated her charge, warning me not to go among such people; for I believe, said she, "they bewitch people into their persuasions." However, I went on a week day, and the same minister preached from these words: "My beloved is mine, and I am his; he feedeth among the lilies."—Cant. ii. 16.

He was a good Samaritan to me that day. The Spirit of the Lord shone round about me.

O then I knew the Lord Jesus became my husband! He was to me a hiding place from the storm and tempest to which my guilt and polluted nature had exposed me. O happy day indeed! I found that he who had a little before appeared as a terrible Judge was now become my Beloved, and I knew that I was his. O inexpressible joy! He was as a bundle of myrrh to my soul. I had not only here a little, and there a little, but I had everywhere much. I had everything I desired. I well knew I should meet with hard times from my relations, but could now pray, "Father, forgive them, for they know not what they do."—Luke xxiii. 34. As soon as my mother and father knew that I went to the meeting, Satan was in a rage. My father then was High Constable, and had an order from the Justice to retain all the sons of those who frequented these meetings. This made it a hard thing, for his own daughter to be a fanatic, which was what he could not bear. This greatly increased my difficulty in getting to meeting; notwithstanding I sometimes went, and have walked eight, ten, yea, twelve miles to hear the word, the joyful sound.

If my father at any time understood where I was gone, he would declare he would murder me. My mother, though an enemy to the truth, would frequently send a servant to meet me before I could reach home, to tell me not to appear before my father had gone to bed; and I often hid myself in a wood-stack, where I have seen him pass, declaring he would murder me. In this bondage I lived for one year; but the Lord carried on his work with much power, and enabled me to declare in Zion what he had done for my soul, which I did on a Sunday, (as the manner then was). I had some fears lest my parents should hear of it, which they did within two weeks by a woman who asked mother if she had a daughter; she answered "yes." "O," said the woman, "I heard her preach such a sermon at Mildred, as raised the admiration of all who heard her." This my mother obliged her to attest before my father and me, then my father turned me out of doors, not allowing me to carry anything with me except the clothes I had on. I went to a godly man's house about four miles

from my father's, who had often told me I should be welcome, and I should be governess to his children; but then the Lord was pleased to try me greatly. My mistress soon became uneasy, thinking her husband had shone me too much favor. She was suffered to carry it very cruelly towards me, ordering my lodgings with the lowest of the servants, and my diet as coarse as theirs, it being a time of scarcity of provisions, ours was chiefly barley bread. I was obliged to borrow some clothing, and for months had not a penny in my pocket. This great change of living, together with my grief at being banished from my father's house, brought on a sore fit of sickness. My life not being long expected, a messenger was sent to my mother. I had a great desire to see her.

My father did not in the least relent, but still was very angry. However, very soon my mother sent me a box of wearing apparel, which I received with these words on my mind: "for your heavenly Father knoweth that ye have need of these things."—Matt. vii. 32. I lived in this place with difficulty three years, but in all that time never knew what it was to have one barren sabbath. I thought my mercies equal to those of the children of Israel; I gathered my manna, and it always tasted sweet and good; it never cloyed; I was always hungry, insomuch that I thought if seeing and hearing the saints here was sometimes so pleasant, what must it be to dwell with them above? The years following, providence placed me twenty miles another way, where I obtained a Joseph's character, and a Joseph's promotion, being greatly valued by many noble families, and especially by a lady who told me she loved me years before she got acquainted with me. She gave me of her liberality, and maintained christian communion with me. One remark this lady made I well remember. Speaking of the suitableness of the Spirit's applying the word to all ranks and conditions, said she, "It is well said, Not many noble are called;" had it been expressed not any noble, what a condition must I have been in! Persecution came on apace. The Dissenters could have no meetings but in woods and corners. I have often seen them alarmed by drums and soldiers; every one fined five pounds a month for being in their company. Here God left me to stagger, Satan suggested; "If you give your body to be burned, and have not charity, it is nothing."—1 Cor. xiii. 5. But the greater the temptation the greater was the deliverance which was from these words. "These are they which come out of great tribulation, and have washed their robes and made them white in the blood of the Lamb."—Rev. vii. 14; also, "And white robes were given every one of them" &c.—6-11. But O! the great trial was now come on:

they seized my beloved pastor, Mr. Holcroft, and carried him to Cambridge Castle. But even then God appeared wonderfully for him. He preached, and many were brought to the knowledge of the truth as it is in Jesus. Now, God was with us much; he was indeed as a pillar of fire by night, and of cloud by day. And how do I remember his loving kindness to me the least of all saints? He not only delivered me from fears, but even from death itself. Nay, the very flames with which we were threatened, were made familiar to me—I was enabled to say, "O death! where is thy sting?" The Lord was a covert from the storm and tempest, and a strong rock in the day of trouble. Mr. B., with whom I lived, had a call to go to Holland; which he accepted. The persecution was very threatening in England; he felt it his duty to go. He gave me an invitation to go with him. As I well knew, my circumstances were very precarious, not having anywhere to lay my head when the worthy family was gone. I was drawn unto great straits. I sought the Lord time after time on this account, and it seemed as if he was providing for me in another land. Grace taught me my duty to my parents though they were enemies to the cross of Christ. I acquainted them of my intention to leave the country, unless their commands were to the contrary; I added in my letter I should be obedient to them saving in matters relating to my God. I had not seen them for seven long years, and my affections for them were the same as ever. I begged them to consider of it, and let me know in eight days. Not hearing from them in the time I set, I took this silence for consent, and so prepared for my journey, and set out with my friends; but before we had gone far, a messenger overtook me with a letter, saying if I should come home, I should have the liberty to worship God in my own way; without fail, I must come back with the messenger; which I did. Great was the sorrow at parting with my friends; but my duty to my parents surmounted it all. I no sooner entered my father's house than my mother fainted away in receiving me. My father, also though a man of great spirit, fell on his knees to ask my pardon for his former cruelty. O! amazing work of sovereign grace! when our ways please the Lord, he maketh our enemies to be at peace with us. At supper time there was not a mouthful eaten but in tears. I well knew my God had appeared to my father on my behalf, as he did to Laban of old; and I could apply Jacob's promise to myself; "Thou saidst, I will surely do the good."—Gen. xxxii. 12. My father did all he could to help me to meeting. The preaching was from these words: Thy people shall be willing in the day of thy power."—Ps. ex. 3. There

now seemed a great reformation in the whole family. Then I could feel electing love the prime cause of all God's dealings with me. The Lord granted my request on their behalf. In a few years I had not only the pleasure of seeing the conversion of my three brothers, but seeing them very useful. I found my God reserved his greatest mercies for my greatest trials; for at the death of my dear sister I had not only the comfort of seeing her conversion, but the greater satisfaction of seeing my dear father and mother also brought to a knowledge of the faith of Jesus, though at the eleventh hour; yea, such was the power of God that he left not a hoof behind of the whole family. Surely now I can say that nothing but goodness and mercy have followed me all the days of my life. Many were the favors which I enjoyed. God gave me the best of husbands, a prophet of the Lord indeed, whose good instructions abide with my children to this day. The Lord has sanctified every trial to me and followed me with pleasure and comfort in my old age.

The foregoing is copied from an old "Gospel Standard." And now, my dear aged brother, I will submit it to you to do with it as you see fit. It is very wonderful to me, and when I read it I wanted to send it to you for the "Signs." I believe it is the truth. She was a native of England, and that being the place of my nativity, I can well remember when but a small child, scenes that transpired similar to this, and we know not how soon we shall be called to pass through the same again; but be that as it may The Lord will deliver his people out of all their afflictions; not one of them shall be overcome nor destroyed.

He has promised never to leave or forsake his saints, and he remembers his promise. Now, my dear father, for as such you seem to me, you have found him a present help in all your trials and persecutions, and he will continue so to be, while you sojourn here below. The Lord has been so good to me, a poor vile worm, I do often wonder why he should deal so graciously with me. I can only say, "for so it seems good in his sight." And now, to all the dear children of our heavenly King, who are scattered throughout the length and breadth of the land, Praise the Lord!

"All-Hail the power of Jesus' name!  
Let angels prostrate fall;  
Bring forth the royal diadem,  
And crown him Lord of all."

Since you were here in September, the Lord has given us many comforting seasons, for which we are enabled to give him all the glory. Our dear brother and faithful pastor, S. H. Durand, has baptized seven who have given good evidence that they had been with Jesus and learned of him, and still there are others whose faces we trust are turned Zion-ward; and if it is his will and purpose, he

will bring them in his own good time to the place where his honor dwells. Who is like unto our God, who rides upon the heavens in his might? Our dear brethren, Durand and Bundy, contend still earnestly for the doctrine and order of the house of God, as it was once delivered to the saints. Although feeling poor in themselves, yet rich in the things of the kingdom. O! the peace and sweet union and fellowship of a church that is walking in gospel order! And one dear brother said in our conference meeting, last Saturday, speaking of the dew, I will be as the dew unto Israel: he shall grow as the lily, and cast forth his roots as Lebanon. It did seem that we could feel in our souls that dew which it is said the heavens shall drop down. I do greatly desire language to express the feeling of love that is given me for this dear people, the Old School Baptists. I do hope that I, unworthy as I am, with them may walk as becometh the children of light, be separate from the world, and partake not of her plagues; may the servants of God contend earnestly for the faith once delivered to the saints, shun not to declare the whole counsel of our God, earnestly seek for the old paths and landmarks, speak often one to another of this wondrous love.

"Amazing grace! how sweet the sound  
That saved a wretch like me;  
I once was lost, but now am found,  
Was blind, but now I see."

We often hear the dear saints tell of how they were led in a way that they knew not, and in paths that they had not known; and that they were found like Jacob of old in a waste howling wilderness, led about, instructed, and kept as the apple of his eye. How very different from the worldly religion of the day! By just starting they can find what they desire; that spark of light that they all have is sufficient when fanned a little by human inventions, such as a Sunday School paper, some tract or funny story, or their so called pious mothers. They have various ways, and many to receive the glory. They have their praying bands and singing bands hired for the occasion, and it all goes well together. But in the church of God how different! It needs no organ of enchanting sounds, no stringed instrument of melody, to vibrate to such a song as the living sing when they are assembled together.

"They sing a song forever new,  
And none can learn the same,  
But ransom'd saints, and sinners, who  
From tribulation came."

And now, my dear brother, and all the faithful in Christ Jesus, I would say to you, Farewell! In the language of Ruth, "Entreat me not to leave thee or return from following after thee: for whither thou goest, I will go; and where thou lodgest, I will lodge: thy people shall be my people, and thy God my God.

I hope to see you once more in

the flesh, and hear you tell the wonders of Immanuel.

May grace mercy and truth abound to all the dear saints.

Your unworthy yet affectionate sister,

CHRISTIANNA L. FRENCH.

Otego, N. Y. Feb. 19, 1872.

WILLOW GROVE, DEL., June 25, 1872.

DEAR BROTHER BEEBE:—I have been impressed for some time to write a sketch of my experience for publication in the "Signs of the Times," but knowing my inability to write for publication, I have feared that what I might write would not be interesting to the readers of your valuable paper, I have deferred it until now.

I was brought up by Old School Baptist parents, but without the least impression on my mind about a future state. I was married when I was about twenty years of age. I continued attending meetings in company with my husband. I witnessed the baptism of my eldest sister when I was about twenty-five, and then for the first time I had some serious thoughts. My second sister was already a member of the church. I now felt myself cast off from their society, and that there was now a line of separation drawn between us forever. I felt like one alone and without hope or God in the world. I read the scriptures, but could find no comfort in them. I attended meetings hoping to hear something to soothe the sorrow of my soul; but alas! what I heard did not reach my case. I heard a minister relate his experience, he said, he was first made to rejoice from the words of our Lord to Thomas, "Because thou hast seen, thou hast believed, but blessed are they which have not seen and yet have believed. I took this home with me and read it again and again, but I found no comfort in it for me. I continued thus for months, and finally my mind became calm, and I again began to relish the things of the world, for several years. But I became afflicted and was made to think about death and eternity. I viewed my moral life and thought it would carry me safely through. My neighbors called me a christian, which seemed to assure me that it was so. I continued in this way until I was about thirty-seven years old, when, I trust, the Lord in mercy was pleased to show me what a poor sinner I was. I then went to work to make myself better; but, the more I worked the deeper I sank in the mire. For sometime I went on mourning over my lost and ruined condition. I sometimes tried to pray the Lord to have mercy on my poor soul; but when I tried to pray my mind was drawn off on worldly things, and thus I went on—feeling more depressed and sinful every day. I envied the birds of the air, and the beasts of the field, which have no souls to be saved or lost. Sometimes when old father Barton,

or Elder Rittenhouse visited or preached for us, they would point out my case so closely that I would gather a little encouragement to hope there might be a good work began in me; but such hopes were of short duration and then I would be plunged again in dark despair. I had no peace by day or by night. I could see nothing before me but everlasting destruction. I tried in vain to drive these despairing thoughts from me. I sometimes thought I might as well return to my former worldly enjoyments, as it seemed they were all there was for me; but the world had no allurements for me. What to do, I knew not. Again I tried to pray the Lord to have mercy on me, but my prayers seemed to go no farther than my lips. I went to meeting hoping to have comfort there; but the preaching was not for me. I could not understand it. One day after I had been to meeting, I sat brooding over my hopeless case, I read in the "Pilgrim's Progress," where poor old Christian was sinking in the "Slough of Despond," and this seemed to me to be where I was: for I was sinking in the mire, and had no power to get out: and something seemed to say, "Stand still and wait." But my burden was no lighter, nor could I find any peace, and it came to me again, almost as though some one had spoken it, "Stand still!" and wait; the Lord will come in his own good time. This was in February 1859. O how I longed to open my mind to some of the Lord's people, hoping that they might give me some word of comfort, for I could neither eat nor sleep with comfort.

I went on thus until the third Sunday in April, when Elder Rittenhouse, in preaching carried me through all my exercises even more plainly than I could have related them, and, O how I prayed that every word he spake were so. I thought if he could have read the language of my heart, he would stop preaching to pray for me. That day I returned home rejoicing; my burden was gone, all was peace and joy. I felt that all my troubles were at an end. But this vision lasted but a few days. I fell back into darkness, and feared that I was altogether mistaken. I tried to get my burden back, but could not, and thus I went on for three weeks mourning over my condition. My prayer was, Lord be merciful to me, a sinner, and if I am deceived undeceive me, and reveal thyself to me. On the third Sunday in May, I went out to meeting with a sorrowful heart, I took my seat among the Lord's people, feeling utterly unworthy of a place among them; when the minister took his text, in Songs v. 2-6. The last two verses seemed to so fully apply to my case, I thought truly the Lord had sent him there to speak to me. From that time I trust, the veil that had so long hung over my mind, was taken away, for I had a clearer and



better understanding of the preaching and of the scriptures. I was now made to rejoice with joy unspeakable and full of glory. I could now praise the Lord for his goodness and mercy to me, a poor lost sinner. My mind was next drawn to the church and to baptism. The Association was held the same week, and the preaching was good; there was a large congregation in attendance, and I felt that I could face them all and be buried with my Lord in baptism, that I might have a name and place among God's dear people; for I felt assured that they were my people, and their God, my God, and their home my home. Baptism was now forcibly presented to me: but when the next monthly meeting came, I felt too unworthy to ask for a place among them. At the next meeting two came forward for baptism, and after they had related their experiences, Eld. Rittenhouse asked if there were any more that wished to speak—if he had spoken one word to me personally, I could not have kept silent: for I thought everybody had read my feelings. I witnessed the baptism, thinking that no one had found me out; but before we got back from the water, one of the sisters laid her hand on my shoulder and said she hoped to follow me to the water at some time. I replied I hope so. The minister read for his text: "If thou believest with all thy heart, thou mayest." I thought he directed his discourse to me. I returned home with a sorrowful heart because I had not obeyed the command, by walking in the ordinances of the house of God in union with the people I loved so dearly. I walked out that evening hoping to find relief from my trouble, but finding no one that seemed to be company for me, I returned home still more sorrowful than before, for it was the company of the Lord's people that I longed for. I wanted to tell them of Lord doeth all things well, and in all my joys and sorrows. But the his own good time. When I arose the next morning I was all joy and gladness. All praise to my blessed Redeemer, my tongue broke out in unknown strains and sing surprising grace. I could say truly I love the Lord, I remained in this frame of mind more than a week:

"Jesus all the day long  
Was my joy and my song."

Everything seemed to be praising the Lord. The bible and hymn book were my companions, I was never tired of reading them, though I could scarcely open the bible without finding something that seemed to say to me, "Why tarriest thou? arise and be baptized.—"If ye love me, keep my commandments." "Follow me." I felt all such passages as pointing to my baptism, and to the church. But I felt compelled to put it off for a time, still it was on my mind the last when I slept and the first when I awoke. I searched

the bible in vain for something to justify me in putting it off. But each time I met with a reproof for my disobedience. One evening I took the bible and turned as far back as the Book of Joshua, and opened to the eighteenth chapter and third verse, and read. "And Joshua said unto the children of Israel, How long are ye slack to go and possess the land which the Lord God of your fathers hath given you?" I took this as another reproof for my disobedience.

Amidst all my joys and sorrows, one thing perplexed me. It was, that the name of Jesus did not have that sound of melody in it to me that I had looked for; but the Lord reveals all things in his own good time. Blessed be his holy name, one evening as I was reading the experience of a young lady, in the "Signs of the Times," just as she arose to her feet to sing, there I was made to cry out, O I love Jesus! I love Jesus! and there seemed to be his dear image before me, and but a bare mist between. I looked around, and seeing no one in the room, I gave full vent to my happy feelings. These were the most blessed moments of my life. The mystery was now cleared up, and the name of Jesus has ever had a charm in it to me from that time, and I can sing with the poet,

"How sweet the name of Jesus Sounds  
In a believer's ear;  
It soothes the sorrows, heals his wounds,  
And drives away his fears."

Baptism had now become a trial, and I tried to shun it, or to get round it. I thought I could attend meetings, hear preaching and profit by it; but I was made to understand that, "He that knoweth his master's will and doeth it not, shall be beaten with many stripes." And O, I trust I have felt those stripes; and I was also made to understand that, unworthy as I felt myself to be, there was a place for me to fill; for I still longed to claim a place and a name among the dear people and children of God, and to have a home, and to be recognized among them. I had some dark as well as bright seasons; sometimes in almost total darkness for weeks with scarcely a ray of light; having but two things to cling to; one was the blessed promise, "I will never leave nor forsake thee." and the other is, "Blessed are they which do hunger and thirst after righteousness, for they shall be filled." I thought, if any poor soul ever did so hunger and thirst, I did; for my constant prayer was, O Lord, hold me up, and suffer me not to fall. I went out to meeting with scarcely a ray of hope, and while the minister was speaking, it occurred to me to ask the Lord to strengthen me and raise me up; and, in a moment, in the twinkling of an eye, it was done, I was again made to rejoice. The next month, March, there were two baptisms, and when I saw them come up out of the water, I felt as though the water was warm; and on Satur-

day before the Sunday in April 1860. I tried to tell the church what I hoped the Lord had done for my poor soul, and I was received and baptized in the fellowship of the Cow Marsh Church on the next day, in presence of many witnesses; but I often feel unworthy of a place or name among them. When our first communion came on, I was so dark and full of doubts and fears I would have feigned sickness and stayed at home, but as I thought that would be wrong, I went; and when the brethren and sisters took their seats around the table, my gloomy doubts and fears prevailed and I feared to call Jesus mine, all springs of comfort seemed to fail, and all my hopes declined. I felt unworthy of a place among the saints. I feared that I was deceived, and was deceiving the church. I prayed the Lord to not let me partake unworthily. Blessed be his holy name, he carried me back to review my past experience, and gave me assurance that I was in my place.

Brother Beebe, I have been a member of the church more than twelve years, though very weak and unworthy I feel myself to be; But there is a solid satisfaction and comfort inside of the church that those outside can never know. I sometimes feel enabled to say, "The Lord is my Shepherd, I shall not want," yet I often have to cry, "Lord, be merciful to me a sinner, and ask God to keep me from the many temptations which daily surround me.

If you see anything in this imperfect scribble worth publishing, do so; but if not throw it aside, and all will be right.

Your unworthy sister, if one at all,  
CATHARINE GOODEN.

BISMARCK, ILL., May 20, 1873.

BROTHER BEEBE:—Near the close of the 54th page of the commenced volume of "The Signs of the Times," over the signature of Bro. J. W. Skaggs, of Arcadia, Kansas, I read as follows:—"I would like very much to say to Brother W. M. Mitchell that I was much pleased in reading his answer to Eld. W. S. Harris, of Texas, and would like very much to read his views on Luke xvi. 19-31. Does this teach the doctrine of a middle life, as held by some in our day?" I have watched with eagerness and anxiety for the response of brother Mitchell, and was exceedingly anxious for brother Mitchell or some other able correspondent of "The Signs of the Times," to present his views on that portion of scripture, and in so doing answer the closing interrogatory. And as brother Mitchell and none other has yet undertaken to do so, if I thought no one would undertake it, I deem the question of so great importance, that notwithstanding the overwhelming consciousness of my weakness and mental inability to do justice to so vast and wonderful a subject, I should be almost constrained to attempt an answer; but I am aware that a large volume might be

written on this subject, so many are the allusions and illustrations contained in the sacred writings concerning it, so that I shall not now attempt anything like a full investigation, hoping that some one will take up the subject, and render such an undertaking on my part inexpedient and unnecessary. While constrained to acknowledge and free to confess that the idea of "a middle life," strictly speaking, is not taught in Luke xvi., nor anywhere else in the inspired volume, I am taken by surprise that there exists an occasion to charge any one with holding such an idea; and I am quite sure that not only the diversity of opinion upon this subject, as well as all others, but the cause that any are subject to the charge of holding such an idea, arises solely from a misapprehension of terms, used in connection with, or to illustrate the subject. For the term life (neither in its first nor second meaning as given by Webster) does convey the idea of abstract quality, but signifies a state. What state of man then is the term life intended to exemplify or represent?

ANSWER.—That state of being in which the *soul* and *body* are united, and *death* which all recognize and acknowledge to be opposite of life, cannot convey an idea of abstract quality; but with reference to man it is that state of his being in which the spiritual or rational nature and the body are separated. Then, *life* is that state of man in which all his essential parts are united in harmonious action; and death, its opposite, is the result of the separation of his body and spirit, the state of dissolution. Hence there can be no such thing as middle life during such dissolution, or between death and the resurrection which must be a reunion of parts, to each of which will be given an indissoluble quality of adhesion, or inseparability. But some, no doubt, for want of a correct understanding of the general and scriptural import of the terms *life* and *death*, attach to the former the idea of conscious existence, and to the latter the opposite idea of unconsciousness, or the state of being unconscious, simply because the spirit or rational nature being separated from the body in death, ceases the manifestations of its consciousness in the elimination of thought or mental action through a physical organization, through which during the union of body and spirit, it (the organization) was used as a medium for the manifestation of thought and reason. But it would seem that we should not be too hasty in our conclusions, that because there can be no such thing as "a middle life;" because death is the result and state of dissolution, a separation of essential parts, in which the spirit ceases to act upon the body, and manifest its powers in the elimination of thought and action through a material organization, there can be no exercise of consciousness; no joy or

sorrow; no rejoicing or mourning; no mental pleasure or pain; no comfort or torment in a disembodied state; for the scriptures abundantly represent man as a compound being, the essential parts of which are body, soul, and spirit, and when all are united he is a living person, and addressed as such, and by way of specification sometimes the material organization is addressed as the man, and sometimes the spirit. But we are not warranted in concluding from this that man is composed of three distinct personalities, and that each is a man; nor that the body is the man, or that man is material or all body, because it is said that "The Lord God formed man of the dust of the ground, and breathed into his nostrils the breath of life, and he became a living soul," and that before this was done he was a dead soul, any more than in concluding that man is all spirit, and that his body forms no part of the man because Paul says: "I knew a man in Christ above fourteen years ago, (whether in the body I cannot tell; or whether out of the body, I cannot tell; God knoweth;) such a one [man] caught up to the third heaven. And I knew such a man, whether in the body, or out of the body, I cannot tell; God knoweth: How that he [the man] was caught up into paradise, and heard unspeakable words, which it is not lawful for a man to utter."—2d Cor. xii. 2, 3 and 4. And again, we should no more conclude that the man is all body, matter composed of flesh, blood, and bones, than that he is all spirit, and that the body is only the house, the tenement, in which the [man] spirit lives, for Paul says: "Therefore, we are always confident, knowing that while we [men] are at home in the body, we are absent from the Lord. We are confident and willing rather to be absent from the body, and to be present with the Lord."—2d Cor. v. 1 and 8, inclusive. And Job, speaking of man while in a state of natural life in which body, soul, and spirit, are united in harmonious action, says: "But his flesh upon him shall have pain, and his soul within him shall mourn."—Job xiv. 22. So that neither the body, soul, nor spirit, separately considered, is the man proper, but the whole of them, and when separated the man thus composed is literally dead; but it does not necessarily follow that in such separation there is an abatement or cessation of consciousness, rational quality, or comfort and torment. Because if Paul knew that there was to be a cessation of consciousness, and that he could in his rational nature no longer be comforted or tormented while spirit and body were separated in the dissolution of death, how could he sincerely assert that he was "willing rather to be absent from the body, and to be present with the Lord?" And if there can be no such thing as consciousness; no such thing as being comforted or tormented

when body and spirit are separated in the dissolution of death, how could Paul say that he did not know whether the man of which he spake was in the body, or out of the body, and at the same time declare that he was caught up to paradise, (a state of conscious comfort and happiness), and was conscious while there of the unspeakable words which he heard? If there is no consciousness after death, no comfort to the righteous, or torment to the wicked, while body and spirit are separated; or if man is all body, why did Paul say: "I am in a strait betwixt two having a desire to depart, and to be with Christ, which is far better: nevertheless to abide [dwell, or continue] in the flesh is more needful for you?"—Phil. i. 21-24. The truth is the scriptures abundantly shew forth that consciousness, comfort, agony, torment, understanding and knowledge, are predicated of the spirit in the abstract, but never of the body. Hence the spirit is continually spoken of as the all important and profitable quality or part of man. In verification of this affirmation Christ said: "What if ye shall see the Son of man ascend up where he was before: [that is, what if the rational nature and divinity, the spirit, shall be withdrawn from the earthy, or flesh] for it is the spirit that quickeneth; the flesh profiteth nothing." And James says: "As the body without the spirit is dead, so faith without works is dead also; being alone." And Paul says: "For what man knoweth the things of a man save the spirit of man, which is in him?"—1st Cor. ii. 11. Here, both consciousness and all knowledge is predated of the spirit abstractly. Again it is said of the spirit in the abstract: "I will pray with the spirit, and I will pray with the understanding; and I will sing with the spirit, and I will sing with the understanding."—1st Cor. xiv. 14. Else when thou bless with the spirit, &c., "For God is my witness whom I serve with my spirit in the gospel of his Son."—Rom. i. 9. So that the foregoing sheweth that the spirit only is possessed of rationality, and has power to eliminate thought; and it being that part of man only which profiteth or quickeneth, or in which life is manifested, while the flesh or the body profiteth nothing. It is with reference to it that it is said: "Then Abraham gave up the ghost, and was gathered to his people." In what way was he gathered to his people? His people were all buried so far as their bodies were concerned in Ur of the Chaldees, while he was buried in the cave of Machpelah, in the field which he purchased of the children of Heth, which is before Mamre. There they buried Abraham and Sarah his wife, so that it was in the separation of the spirit from the body, thus buried, of which it was said he gave up the ghost; and the ghost or spirit was called he, and was gathered to his people in

Sheol, the unseen or hidden state of the departed and disembodied spirits. (See Gen. xxv. 8, 10.) And thus in the separation of the conscious, knowing part of man which alone eliminates thought, was it said to Moses and Aaron that they should die and be gathered to their people; thus: "Get thee up into this mountain, Abarim, unto mount Nebo, in the land of Moab, and die in the mount whither thou goest up, and be gathered to thy people, as Aaron died in mount Hor, and was gathered to his people."—Deut. xxxii. 49-50. For Aaron had no people buried in mount Hor, where Moses buried him; neither had Moses any people in the plains of Moab, where God himself buried him; and the place of his sepulchre is not known to this day, so that it was in their spirits that they were gathered to their people as the certain rich man was gathered to his people when in hell (*Hades*), he lifted up his eyes, being in torment; and Lazarus in like manner was gathered to his people when he died and was carried by angels into *Abraham's bosom*, (a term used by the Jews to denote paradise, pleasure, and quietude).—Luke xvi. See also Josephus, Whiston's translation, page 608. But this consciousness, and being thus gathered, is not a middle life in any just sense of the term; but is death, the separation of body and spirit, an intermediate state, in which that part of man in which all consciousness and knowledge is sealed, and thought eliminated, still retains all that is peculiar to itself in increased, rather than abated, exercise and vigor, while the body retains all that is peculiar to it, as it was, before organized in preparation for its mysterious union with a spirit of life; and in this state of dissolution, which cannot appropriately be called "a middle life," but is death, as spoken by Jesus, (Luke xvi.), the righteous are gathered to their righteous people and comforted, and the wicked are gathered to their people and tormented. It can be abundantly shown from the writings of Jews living before and at the time the sayings of Jesus were spoken, that the learned and better informed among them held the same views concerning the dead that are so clearly and cogently given in this narrative of Jesus, and he knowing the prevalence of these views, by the narrative in Luke xvi., confirmed and established them as truth worthy of his sanction. He had sanctioned their idea and belief in a general judgment in his thrilling and powerful discourse recorded in Matt. xxv.; he had sanctioned and confirmed the belief of the sect of the Pharisees in the existence of angels and disembodied spirits, as well as in the resurrection of the dead, in his memorable refutation of the Sadducees by quoting the language of God to Moses, recorded in their law: "I am the God of Abraham, and the God of Isaac, and the God of Jacob," and declaring so forcibly at the same time, and so convincingly, unto them "he is not the God of the dead; but of the living, for all live unto him." Yes, although they are dead to us

they live unto God. By discourses and apt and pertinent illustrations, at one time and another, he had taught, sanctioned, and confirmed every sacred truth embodied in the sound faith of his saints even to the describing to his disciples a disembodied spirit, "Handle me and see, for a spirit hath not flesh and bones as ye see me have."—Luke xxiv. 37, 39. But it was reserved for this occasion, as recorded in Luke xvi., which we have under investigation to confirm and establish them in their belief of the intermediate state, and to teach all his saints the important and consoling truth of the consciousness of the spirit of man, and the comforting of those of the saints during the awful dissolution of death. But some to deaden the force, and to obtain a pretext to explain away this clear and convincing description, have the temerity to say, "It is only a parable." There is no more intimation, nor indication, that these words about the rich man and Lazarus were spoken in parable, than that the words spoken to the disciples in the Garden of Gethsemane were delivered in parable, or the sermon on the mount. But if it were clearly a parable, and was intended to teach or illustrate some other important matter than the conscious state of the dead, and the happiness of the righteous and punishment of the wicked between death and the resurrection; it must be well known that in teaching or illustrating by parable, such things are selected, and such truth and circumstances used in the parabolic illustration as are well known to exist. For if there were no such thing known in this world as rich men who are clothed in fine and costly raiment, and poor men known as beggars; if some had not good and some evil things in this life; if some were not full of sores; if there were no such thing as dogs to lick the sores; if there were no such thing as death and burial; if there were no such state after death as hell, (Hebrew, *Sheol*; Greek, *Hades*); if no such person as Abraham had ever lived and died; if there were no such things as flame, thirst, or water; if there were no such thing as consciousness of comfort and torment between death and a general resurrection, while men are yet living upon the earth, (for the rich man had five brethren still living, and he was tormented in the flame of hell during their lifetime, and before the resurrection); if there were no such writings as Moses and the Prophets,—no parable could have been predated upon them, and they would not and could not consistently and appropriately have been used as symbols or illustrations of anything more mysterious or obscure than they. So that conceding it all to be a parable does not remove the difficulty, if any exists; but merely shifts it, and gives us an opportunity if we desire so to do, to wander from a contemplation of the self-important facts used in parable, in search for that which is symbolized, foreshadowed, or illustrated by the parabolic narratives.

Brother Beebe, when I commenced writing upon this subject, I did not expect or intend to fill but little more than one page of my paper; but when my mind became engaged in the investigation it seemed I could find no suitable place to stop. If, however, what I have written is too lengthy for insertion, or in your ripper judgment unworthy the perusal of your readers lay it aside. May the peace of God rest upon you, and all the household of faith. Amen.

GEO. Y. STIPP.

ALLENSVILLE, Ohio, June 18, 1873.

DEAR FATHER IN ISRAEL:—I have long had a desire to talk with the people of God through our blessed medium, the "Signs of the Times;" but have hesitated lest I should darken counsel; and even now it is with fear and trembling I make the attempt, hoping that the Holy Spirit will guide me. I write to relieve my mind, as I have no one here to whom I can talk of the goodness of God and of the great mercy he has bestowed upon me. Sometimes I feel as though I were a prisoner, and then I pray God, and the prison doors fly open, and my bands are loosed—But this is not what I sat down to write; neither do I know what I want to write, only I wish to tell you how much I appreciate your great kindness in sending me the "Signs of the Times." I cannot find words to express. Only think! I have not heard a gospel sermon for more than a year, and you will know why I love the "Signs of the Times." They always come to me laden with rich fruits of the Vineyard, and when I read the dear communications of the saints, and especially the Editorials, my soul leaps for joy, and I can sing praises to our God; and when I read of the meetings of the saints, and the appointments of the preaching brethren, I feel as though I must write and ask some of them to come here and preach, and gather into the fold the poor bleating lambs, from the waste howling wilderness. How glad I would be if the Lord would open the way once more, that I may meet the brethren, and hear them tell what the Lord has done for them. O, if I could write like some of the dear children, I would gladly send in my mite; but I fear this will only weary you to read it; but, please say to the traveling brethren, that it is my daily prayer that God would put it in their hearts to come to Allensville, Vinton Co., Ohio, and I hope and trust that he will answer my prayer.

My mind is led to the following passages, "Nevertheless, death reigned from Adam to Moses, even over them that had not sinned after the similitude of Adam's transgression, who is the figure of him that was to come. But not as the offence, so also is the free gift: for if through the offence of one many be dead, much more the grace of God, and the gift by grace, which is by one man, "Jesus Christ hath abounded unto many."—Rom. v. 14, 15. Now if salvation is a free gift, which I believe the word of God teaches, how can it be obtained through the works of man? Read from the fifteenth verse to the end of the chapter, and also Eph; ii. 8. "For by grace are ye saved, through faith, and that not of yourselves: it is the gift of God." I will close by asking some of the brethren who have better gifts to explain these texts more perfectly.

May God spare you long to pro-

claim the gospel in its purity, is the prayer of your unworthy sister in Christ,

LYDIA A. LOTTRIDGE.

OCOQUAN, Va., June 28th, 1873.

DEAR ELDER BEEBE:—Through the providential care of our God I have been permitted to reach my home in safety from the spring associations. I presume that most if not all of the brethren and friends who attended those meetings are now at their several homes, and the meetings assume their place among the things of the past. I was favored with the opportunity of attending them all, and my mind frequently reverts to them, and to some of the incidents connected with them. I think of the group of precious brethren, and dear friends who were gathered together from week to week, and with whom we assembled. First at Harford, next at Welch Tract, then at Southampton, Warwick, and at Canton; where the regular spring associations were held, together with the New York Western Conference at Dansville, and the churches that we visited between the associational meetings. I was thus favored with an opportunity of visiting the church at Cow Marsh in Delaware, Kingwood Church in New Jersey, and at Middletown, New York. There were brethren present at those meetings from different sections of our country, yet members of one family, bound together by an indissoluble tie, with one God and Father of them all, who is above all, and through all, and in all; and who is blessed forevermore. There were ministers who attended some if not all of those meetings, from eleven different states. In their preaching I think that we realized the fulfillment of the word of the Lord by the prophet: "Thy watchman shall lift up the voice; with the voice together shall they sing; for they shall see eye to eye, when the Lord shall bring again Zion." Monday preceeding the Baltimore Association, I met with Eld. Wm. L. Beebe, of Georgia, and at the association Elders J. F. Johnson of Kentucky, and C. B. Hassell of North Carolina. Eld. Johnson attended all of the meetings; and Eld. Hassell as far as the Chemung; and Eld. Wm. L. Beebe as far as the Warwick; consequently I was in their company considerably as well as in the company of able ministers, and believe that I have been benefited thereby in gathering comfort and instruction from their preaching and conversation. I also became acquainted with many brethren in Christ with whom I had no previous personal acquaintance. The trip throughout has been one of benefit as well as a source of enjoyment to me. How highly favored of God we are in being permitted to meet in time, to gather around his mercy seat, speak of the glory of his kingdom and talk of his power, and experience the joy that flows from his

presence; for in his presence is fullness of joy; and at his right hand are pleasures forevermore. Many things occurred during the trip that might be of interest to a portion of the readers of the "Signs," but I have not now an opportunity to speak of them. I feel grateful to the brethren of those associations for the kindness that I received from them during my visit. Desiring their welfare, and the welfare of the Zion of our God in all places, I remain,

Yours in gospel fellowship,

WM. M. SMOOT.

WILLIAMSTON, N. C., June 19, 1873.

DEAR BROTHER BEEBE:—Last night, with the blessing of our Heavenly Father, I reached home and found my family well. After parting with you at the close of the Chemung Association, I came down to Baltimore and endeavored to preach there on Sunday forenoon and afternoon. I had the pleasure of brother Harryman's company from Canton to within a short distance of Baltimore, which rendered the long ride so much more pleasant than to have been alone.

I desire to return, through you, my sincere thanks to the brethren and friends all along the line of the associations from Baltimore to Chemung, inclusive, for their kindness to me. I can make no adequate return. I feel entirely unworthy of such attention, and the fellowship and regard of the faithful in Christ Jesus, as seen every where manifested.

It is a wonder that they can so patiently and affectionally bear with my weakness, and put up with my blunders and imperfections, and for so long a time. Yet they have been doing it, for these many years. For forty-five years I have been endeavoring to walk with the dear children of God. I esteem it a great privilege to bear them company along their earthly pilgrimage.

I desire to embrace the whole brotherhood in Christ. I have no quarrel with any, but beg their pardon for walking so unworthily the vocation wherewith I am called. If I could walk and talk as they do I should be glad. I am sure the blessings with them. It is written, "Blessed is the people that know the joyful sound; they shall walk, O Lord, in the light of thy countenance. In thy name shall they rejoice all the day; and in thy righteousness shall they be exalted. The Lord God is a sun and shield, the Lord will give grace and glory, no good thing will he withhold from them that walk uprightly." All things are theirs and they are Christ's and Christ is God's. These assurances should comfort them. What more can they desire? I should like to hear from brethren Johnson and Smoot who with me attended the five associations, and who expected to attend the meeting of the Western Conference, after I parted with them at Canton, Pa.

Yours in love,

C. B. HASSELL.

BROTHER BEEBE:—Having read the answers of Eld. John Buckles, in number seven, present volume of the "Signs," to my questions contained in number one, same volume, I feel called upon to reply. I shall proceed to notice his answers in their order. I think with the array of evidence which I shall suggest I shall be able to satisfy all orderly and sound Old School Baptists, that the Mississinewa Association is in connection and correspondence with "Means Baptists," and that her leading ministers, including Eld. Buckles himself, have advocated the doctrine of "Means." In answer to

QUESTION I.—"Was not Eld. John Sparks, who belonged to the White Water Association before and at the time of the division in said body, regarded as the champion and leader of the "Means" party of said association?"

ANSWER.—I do not know.

Is it possible that you are so ignorant as that? Well, some persons will be ignorant in spite of evidence. If you will take the pains to read the biography of Eld. Wilson Thompson, which I presume you have already read, you may inform yourself upon that subject. But as you were, at the time of said division, a member of the Baptist Church, it will require more shrewdness than you have yet shown to satisfy me and many others that you were ignorant of that fact. Eld. Drummond was also a leading man in said party, and if I am not mistaken was after the division received into one of the churches of your association. You further state that said Sparks was received, as Eld. Harlan was received, into one of the anti-means churches of White Water. Of this you are grossly ignorant, or guilty of willful misrepresentation. There is no parallel in the cases. Eld. Sparks was received upon a letter, thus showing that you had fellowship for the body from which he came. Eld. Harlan was restored or received by relation.

Q. II.—"Did not the Greenville Association drop correspondence with yours, because your ministers advocated this means doctrine?"

A. "She positively did not."

And yet you admit in the next sentence that she did drop the correspondence because they had heard that you were all in confusion on the means question. But you told them it was false, and a motion was then made to renew the correspondence but lost. You seem to think that it was because Eld. J. F. Johnson told them that they had better eye their southern correspondence. He may have exerted some influence in the case, but there was another cause. The messengers of Greenville which attended your association, one of whom was S. C. Byram, heard one of your ministers (T. S. Lines, who is now a member of your association and still advocates the means doctrine, and is at present a member of the disorderly means faction in this neighborhood, which you received



into your association) boldly advocates the doctrine, and so testified. This, perhaps, was the strongest reason for refusing to renew said correspondence.

Q. III. Do you remember of having been asked the question before a council convened with one of the churches of said association, "Do you believe that the preaching of the gospel is the means of converting sinners dead in sins?"

A. I do not."

You may not; nevertheless the question was asked you by Eld. John Richards, at your ordination, said Richards being a member of the council. Your answer, however, was "Only in a moralizing sense." For had you then answered the question as you did subsequently you could not probably have been ordained by that council. The following is the written statement of Eld. J. Gillespie, who is still living, attested by two other living witnesses.

"At the April meeting of the Walnut Creek Church, held at Peter Bonham's, on the above question to wit, means: in presence of brother Furnish, of Harmony Church, and other brethren, I asked Eld. J. Buckles if he believed that the preaching of the gospel was the means of quickening and making alive dead sinners."

A. "I do most unquestionably believe that it is the most ordinary means of quickening and making alive the dead sinners." Brother Furnish answered, "Brother Buckles, you are the hardest man to understand that I ever talked with." Eld. J. Richards asked you when you were ordained, what effect the preaching of the gospel had on dead sinners, and your answer was "None, or if any, only in a moralizing sense," and that satisfied us; and now you say it is the most ordinary means of converting sinners." This is the conversation verbatim, as it was had between us at that time.

ELD. JAMES GILESPIE—

Brother Peter McKee testified to the above statement.

Eld. Buckles claims that the whole thing is a farce and defies the world to find the church or the council. So much for that denial.

Q. IV. "Did not two churches which now belong to the Lebanon Association, leave yours because they regarded you as "Means Baptists?"

A. Believing those brethren to be honest, though badly mistaken, a part of the two churches did leave and go to Lebanon, and a part stayed with the Mississinewa, the party leaving not having heard us preach the means doctrine; but somebody told them we did preach it, and others, from expressions that they had heard, drew the conclusions that those hear-says were true. We positively deny the charge. We ever have and do still deny it.

I shall now proceed to record some extracts from copies of the above

named churches, showing for what cause they left the Mississinewa Association and united with the Lebanon. These copies have been kindly furnished me by the brethren of these churches which will account for my delay in answering Eld. Buckle's communication. To write the whole proceedings as they have been furnished to me would require too much space in this article.

The first motion made by the Walnut Creek Church to withdraw from the Mississinewa Association on account of the means doctrine was in May, 1847. After some investigation the question was referred to the next meeting.

At the June meeting the reference was taken up, and Elds. A. Buckles, John Buckles and J. Baldrige, of the Mississinewa Church being present, and members of the Mississinewa Association. On motion and second the church says she will amend the reference to the following form, to wit: That this church withdraw from the Mississinewa Association in consequence of doctrine preached and advocated in this association, to wit: That the gospel, written or preached word, is the *ordinary means* accompanied by the Holy Spirit by which the dead sinner is awakened or quickened into an immortal existence, as advocated by A. Buckles, J. Buckles, J. Baldrige and others. And after investigating the case, on motion and second the church says she will continue the reference until next meeting. On Saturday before the second Sunday in July.

2. On motion and second the church took up the reference touching the means question. On motion and second the church also took up the case of A. Buckles, J. Buckles J. Bonham and J. Baldrige, separate, and heard the testimony against each, and withheld the decision of the church until all of the testimony was heard. P. Bonham being called upon by the church, says:

"The first time I ever heard A. Buckles say anything about the means doctrine was at his own house. He said that the Baptist were all going crazy in the South. I asked what the question was. Answer, "Means and anti-Means." He, (Buckles) said Sparks and Drummond went for the means doctrine, against Eld. Wilson Thompson and others. Question by witness, "Which do you believe is right?" Answer, (by A. Buckles) "If the gospel is not the means of quickening and making alive the dead sinners I have never understood it." P. Bonham said, "I think it is the same missionary child with a new dress on."

About this time J. Buckles came in and he, A. Buckles, commenced talking on the same subject, and witness states that they agreed on the means doctrine. Cross-examined by A. Buckles, "Did you ever hear me say that the written or preached word was

the gospel?" Answer, "I do not know that I did."

Brother Meredith subscribes to the truth of the above statement, he being present at the time.

Eld. Wm. McCormack being called upon testifies that he was at the Lebanon Association in 1855, and the association sent Eld. A. Buckles and myself and others to preach on the stand. On our way to the stand Eld. Buckles observed to me, "There will be sharp shooting here to-day." He took the stand and took for his text, "Follow me, and I will make you fishers of men." In giving his views on the text he called the attention of the people to the design the Lord had in view in calling Peter to follow him, by bringing a temporal figure of a blacksmith as he himself was one. In making an ax it was essential to have the tongs and hammer, and with them he could make an ax, without them there could no ax be made. In spiritualizing, he (the Lord) makes use of Peter in preaching the gospel the instrument by and through which the Lord works in bringing his children from death to life, and from the power of Satan to God. As far as my memory serves me he made the preacher the hammer. In the close of his remarks he observed, "brethren if you call this means, set me on that side."

In the case of Eld. Baldrige, witness states that he came to my house on his way to meeting at brother Furnish's. I observed to him that I wanted to see him to know whether he believed the means doctrine. He observed that he always believed that the preaching of the gospel was the most ordinary means which the Lord made use of in bringing his children to a knowledge of the truth.

A. J. Goble testifies that he heard John Buckles in preaching, take for his text the case of the woman at the well of Samaria, and that he stated that Christ sent the woman to make part of these Samaritans believers, and that made believers of the others.

After the hearing of the above evidence with much more corroborating testimony, the church being fully satisfied that Elds. A. Buckles, J. Buckles, and J. Baldrige believed, advocated and preached the means doctrine, therefore the church, on motion and second, says by her vote that she will withdraw her fellowship from the Mississinewa Association.

I have in my possession a copy of the proceedings of the Harmony Church in her dealing with, and final exclusion of several of her members, who affirmed that they believed substantially the same doctrine, viz: That the preaching of the gospel is the means, and the minister the instrument through which God converts, quickens or makes alive dead sinners. Yet they constitute the *part* of which Eld. Buckles states that he knows of no one who has been iden-

tified with the means party, preaching among them and administering the ordinances, except Eld. Samuel Harlan, and he believes him sound in the faith. I would not be surprised if he would claim that all of them are sound in the faith, and that they are fully maintaining the order of the gospel. He names several of our ministers who have preached at their churches, but we venture that not one of them named ever had the pastoral care of a church in said association, or administered the ordinances. We have often preached by invitation in Arminian houses, but that is no argument that we believe the Arminian doctrine.

But really, Eld. Buckles, your memory seems to be very poor in some way. You forget that Elds. Sparks, Drummond, Lines, Taylor and Merit have all preached with and communed in your churches. You admit that you did receive the Means Baptist Church of Lebanon into your association. And then ask does that make us means? It shows that you have fellowship for them. When or where did they ever renounce the means doctrine? Your body is receiving letters and messengers from this means body every year, and yet you challenge the intelligence of the universe to show that you have any correspondence with Means Baptists. Religious correspondence is not confined to associations alone. Churches correspond with each other. In your last article you say: "We think you will find us disconnected with, and distinct from any and all of the means effort."

This might do to publish abroad, but here where your connection is known and understood, you cannot deceive and delude the Baptists by any such challenges. Eld. Buckles feigns great astonishment at our positive assertion with regard to their correspondence. With what association, besides Paint Creek and Mt. Salem do you correspond in this section of country? Your minutes, two copies of which are now in my possession, say nothing about any other. I had understood that you did correspond with the Juniata in Pennsylvania. But that association is not named in your minutes, and if you do correspond with her, that does not invalidate our assertion, for we said in *this section of country*. Unless you can show that you have some other correspondence, the only reasonable construction that we can put upon your language, is that you thought to deceive, and produce a wrong impression upon the minds of the readers of the "Signs." I will now say that in propounding those questions, my design was to let the truth be known. I perceive that Eld. Buckles is quite shrewd in giving evasive answers. I shall not ask him any more questions. It would not be worth while.

Brother Beebe, the foregoing is respectfully submitted. I have no

doubt but that some of your readers feel tired of this controversy. I was drawn into it reluctantly; had I aspired to fleshly preferment, I should have passed the matter by in silence.

I know that we are commanded to forgive, and when the confession of the fault is made, I feel that I can freely, cheerfully and generously do so; but until such confession is made, forgiveness is a meaningless term.

Yours in hope of the Gospel,  
J. A. JOHNSON.  
SPRINGPORT, IND., June 2, 1873.

## POETRY.

To the bereaved church at Delphi, N. Y., over which our late beloved brother Jairus P. Smith was so long pastor.

O weep not for him, he the haven has entered,  
With Jesus he rests in the regions above,  
Where joys everlasting and glories are centred,  
He sweetly reclines on the bosom of Love.

O weep not for him, he is gone to inherit  
His mansion above, in the city so bright;  
Made meet for its pleasures, his glorified spirit  
Now basks in the sunshine of endless delight.

O weep not for him, he is done with all sorrow,  
Exchanged a sick body for infinite bliss,  
And freed from all pain, or a dread of to-morrow,  
He would not return to a region like this.

O weep not for him, nay, weep only in measure,  
It is true your shepherd from the flock has been torn;  
But God has a right to remove at his pleasure,  
And could he behold you, he'd bid you not mourn.

O weep not for him; wipe those tears of sadness,  
Nor mourn o'er the casket—the jewel has flown;  
But rather rejoice when remembering with gladness,  
That jewel now decks our Immanuel's crown.

O weep not for him, for while crossing the river  
Our Jesus did show him his sweet, lovely face,  
And bidding adieu to time things forever,  
He entered, all ripened, his gracious embrace.

O weep not for him—is it kindness to mourn him?  
Thy loss is his gain; Oh, then silence thy grief;  
Bereavement is strip'd of its woe—and remember  
The parting, though sad, shall at longest be brief.

Then Oh! think, when with sorrow your bosom is wringing,  
With spirits made perfect his bliss is complete;  
Washed white in the blood of the Lamb he is singing,  
And casting his crown at Immanuel's feet.

Then though for a while Death fond ties may dis sever,  
God is love—with submission then bow at his throne;  
For ere long you shall join and be with him forever,  
Where sorrow and parting shall never be known.

L. ALEXANDER.

Utica, N. Y.

## EDITORIAL.

MIDDLETOWN, N. Y., July 1, 1873.

REMARKS ON THE DISCUSSION BETWEEN ELDERS JOHNSON AND BUCKLES.—The discussion of Elders Johnson and Buckles has found its way into our columns very much against our will; for we can see no promise of good either to the parties involved, or to the cause of truth and righteousness, likely to result from its publicity: nor do we see where the matter is to end. If we publish the charges made or implied against one party, we will of course be expected to also publish the defense of the accused party; and without a reasonable hope that the matter will be allowed to rest even then.

The better way in our judgment, would be for the parties to settle their differences at home, or where they exist, and not burden their brethren throughout the circulation of our paper, or embarrass the Editor with an interminable discussion through our columns. If the Mississinawa Association now disavows a belief in the Means doctrines, as we understand Eld. Buckles to affirm, we see nothing to be gained by an agitation of the question, of whether she has, or has not formerly entertained that heresy. That association either does or does not now hold the doctrine charged, and she is herself alone competent to declare what she now holds. It can be of no avail to her to hold sentiments either true or false, which she is not willing to fully avow. We ask not what she has held, but we are concerned only to know what she now holds. If she has not in former years held what is known in Indiana as the Means doctrine, brethren have mistaken the ground she has occupied. It is not well to contend that she has never held such views as have been contended for by some of her preachers. But let her now remove all trouble by declaring through her Minutes, that whatever may have been held before, she now holds the doctrine and maintains the order of the gospel as held and maintained by the Old School, or Primitive Baptists.

The "Signs of the Times" with its publisher, are ready to the extent of our ability, and at the peril of our existence, to defend the truth, and to oppose and expose error; but we are not willing to be involved in an endless controversy, involving the veracity and candor of individuals, churches or associations; nor can we recognize any as friends to the "Signs of the Times," who will persist in dragging us into unprofitable controversies against our own sense of propriety.

REMARKS ON BROTHER STIPP'S LETTER ON PAGE 162.

or rather, a few additional remarks on the subject of an intermediate state between the time of the dissolution of our mortal bodies, and our

resurrection in immortal, spiritual and glorified bodies. Could we fully realize the difference between time and eternity, we might more clearly comprehend what now involves our little mind in inexplicable mystery. Our faith looks not on the things which are seen, but on the things which are not seen; for the things which are seen are temporal, but the things which are not seen are eternal. Eternity existed before time began, and will continue when time shall be no more. They are radically distinct and different. Time cannot be carried into eternity, nor can eternity be incorporated with time. In the present state of our existence, all our thoughts are so associated with time that it is only by faith we can have any just conception of eternity, or eternal things. Time is progressive, its incessant speed is measured by dials and clocks, and counted in days and years passing in rapid succession and never to be recalled. But what is eternity? We are lost in its contemplation. It is the state in which God exists. The High and Holy One who inhabiteth eternity! No human tongue can describe it, or human thought conceive the infinite disparity between eternity and time. From our standpoint upon these earthly shores, we measure ages succeeding ages, and generation succeeding generations; but our sluggish minds would remain willingly ignorant of this established truth, that with God one day is a thousand years, and a thousand years are but as one day. There is no lapse of time with that which is eternal. The end of all things are no further from God than their beginning. And when the saints leave their time state, they enter at once their eternal felicity where they shall see as they are seen, and know even as they are known. There can be no intermediate space between their time and their eternal state.

The bodies of the saints may slumber in their graves for ages, as viewed from a time standpoint. But as seen by that faith which looks within the veil, it is but the twinkling of the eye. The very instant, the saints leaves the shores of time he enters that state where everything is present, perfect and complete. No waiting there; because there is no time there, but all is forever present. No yesterday, no to-morrow, but all is one eternal now. Faith looks not on things which are seen; but on the things which are not seen, for things which are seen are temporal (or time things) but the things which are invisible to human reason are eternal.

The certainty of the final resurrection of the saints is established beyond successful contradiction, in the scriptures; but our resurrected bodies will not be earthly; they shall be changed from earthly to heavenly; from natural to spiritual, from mortal and corruptible to immortal and incorruptible, and be made like

Christ's risen and glorified body, and we shall be satisfied when we awake with his likeness. "Beloved, now are we the sons of God, and it doth not yet appear what we shall be; but we know that when he (Christ) shall appear, we shall be like him."—John iii. 2. "For whom he did foreknow, he also did predestinate to be conformed to the image of his Son, that he might be the first born among many brethren."—Rom. viii. 29. Then let us with the apostles, "Press toward the mark for the prize of the high calling of God in Christ Jesus."—Phil. iii. 14.

## ORDINATIONS.

The Harmony Old School Baptist Church, in Warren County, at her monthly meeting on March 22d, 1873, voted to call a council to consult with the church as to the propriety of settling apart brother T. D. Kearney, by ordination to the work of the ministry, and that the 21st of June next be the day that should be fixed for that purpose. This vote was reaffirmed in April, and helps were called and were responded to as follows:

Those who were deputed to the council in the Harmony Church, were Eld. J. M. Jaillite and Brethren Wm. C. Simmons and James E. Smith.

From Sharon Church, Eld. E. W. Moore.

From Otter Creek, Eld. Wm. Morphey and Brethren J. J. Rowland, M. D. Oliver, Wm. Lafollef, A. Benson, and Marion Hanson.

From Middle River Church, Brethren Samuel Crawford and John Crawford.

From Providence Church, John Rease.

From Little Church, Eld. Robert S. Banks, and brother Henry Watkins.

The council voted to have Eld. R. S. Banks serve as Moderator, and brother Wm. B. Slawson, Clerk.

After the organization, brother Kearney, the candidate for ordination, was called on to preach in the presence of the council; and he responded by taking for a text 1st John iii. 1—"Behold what manner of love the Father hath bestowed on us that we should be called the sons of God."

After the discourse, the candidate gave a relation of his experience in the new birth, and his call to preach the gospel, in answer to the council's request.

After hearing the same the council unanimously agreed that both were satisfactory.

But the hour was late, and an adjournment was had to half-past nine o'clock, June 22d.

Sunday Morning, June 22d.

Meeting opened by singing and prayer by the moderator, Eld. R. S. Banks.

After this, the candidate answered to the satisfaction of the council, certain questions asked, as to the doc-

trine and the order of the Church of Christ, the Presbytery laid hands on him during prayer by Eld. R. S. Banks.

Eld. E. W. More then gave the the newly ordained elder, Eld. T. D. Kearney, the right hand of fellowship and charge.

After which, preaching was continued by Eld. E. W. Moore and R. S. Banks.

Then, after partaking of bread and wine, the assembly retired, having it is trusted been blessed in heavenly places in Christ.

R. S. BANKS, Moderator.

WM. B. SLAWSON, Clerk.

MACOMB, Ill., July 1, 1873.

At a meeting called by the Bethel Church of Regular Predestinarian Baptists, situated in the county of Livingston, State of Illinois, on Saturday, June 28, 1873, for the purpose of examining, and if thought proper, of ordaining to the work of the gospel ministry Joseph Richardson, one of the members, the following proceedings were had, to wit:

1. After praise and prayer, the church called for the helps, which had been requested to attend for the purpose, and there were found present: Eld. John H. Myers, of Concord Church, Piatt County; Eld. I. N. Vanmeter, of New Hope Church, Warren County; Deacon John Moulds and brother Samuel Patton, of Salem Church, Marshall County, who, together with the church, became organized into a council—

2. By choosing Eld. Myers, moderator, and Eld. Vanmeter, clerk.

3. The candidate was called on to give a relation of his christian experience, call to the ministry, and doctrinal views, which he did to the satisfaction of all present.

4. It was then agreed that the said brother be ordained by laying on of hands by the two elders; prayer by Eld. Myers; charge by Eld. Vanmeter; hand of fellowship by the entire council; benediction by the candidate.

JOHN H. MYERS, Moderator.

J. N. VANMETER, Clerk.

## Inquires After Truth.

Will Eld. John Stipp give his views through the "Signs" on Isaiah xxii. and 25? By so doing he will oblige an earnest enquirer after the truth.

## Change of Residence.

Eld. A. W. McKenzie desires his respondents to address him hereafter, box 523, Houston, Harris Co., Texas.

## Obituary Notices.

Sister **Rebecca Dent** was born Feb. 14 1790, married Jan. 23, 1820, and died at the residence of her son, C. H. Dent Esq., Mar. 31, 1873, aged 83 years, 1 month and 17 days.

Sister Dent professed a hope in Christ when about fourteen years of age and united with the Baptists about sixty-nine years ago. A portion of that time she was a member of the New School, but left them some years ago, and united with the Hartford Old School Baptist Church, of which she was a member in full fellowship at the time of her death. She was a kind mother, a good neighbor, and a warm hearted christian. Her disease was paralysis, and was unconscious for about three weeks before her death. She lived a widow forty-three years and three weeks.

I have no doubt but what she is now at rest, and consequently we mourn not as those who have no hope. She requested me some two years ago to preach her funeral when she died, and also to write an obituary. I tried to comply with her request on the occasion of her funeral, and tried to preach a discourse to an attentive congregation, from 1 Cor. xv. 55, and have now complied with her last request in writing to you, brother Beebe.

In hope of eternal life, I remain yours in the bond of love

L. B. HANOVER.

Centre Village, Ohio.

"Leaves have their time to fall,  
And flowers to wither at the north wind's breath,  
And stars to set;  
But thou hast all seasons for thine own, O Death.

We know when moons shall wane,  
When summer birds from far shall cross the sea,  
When autumn's hue shall tint the grain;  
But who shall teach us when to look for thee, O Death."

Slowly the angel of death entered our midst on the 6th of March, 1873, and led from the home circle our cheerful bright eyed pet, **Lutie**, the third and only little girl our brother and sister Wm. and Julia Campbell have seen fade and die, all under three years of age. Julia Emma was a sweet, bright child, and to know her was but to love her. Her death was sudden, although for several weeks she had been poorly, yet we thought not of death. But croup set in, and snapped the brittle thread of life.

Dear Elder, you have tasted of the bitter waters of affliction, and know what it is to see the dearest objects of earth fade and die, and I feel your heart will truly sympathize with these fond parents.

Elder Rittenhouse spoke at the funeral occasion from John xiv: "Let not your heart be troubled: ye believe in God," &c.

May they say, while passing through the deep waters of affliction, "It is the Lord; let him do what seemeth him good."

"Tis God who lifts our comforts high,  
Or sinks them in the grave;  
He gives, and blessed be his name,  
He takes but what he gave."

MAGGIE.

Elkton, Md.

DIED—In Warminster, Pa., April 27, 1873, **Mrs. Mary Bushyshell**, aged 79 years, 10 months and 8 days.

The subject of this notice had been a member of the Southampton Old School Baptist Church for a long time. She was steadfast in the truth, and filling her seat in the stated meetings of the church when not hindered by circumstances over which she had no control. She was poorly for nearly a year before her death, and appeared to "waste away" by the result of age, and infirmity incident thereto. I visited her a number of times while she was

lying very low, and found her "only waiting" for her discharge from the warfare. Her death was calm, peaceful and joyous.

She selected as a text to be used at her funeral the following words: 'Yea, though I walk through the valley of the shadow of death I will fear no evil; for thou art with me; thy rod and thy staff they comfort me.'

Within a year, three prominent members of this church have been taken home to heaven, and we as a church miss them in our meetings for worship very much; but we would bow in humble submission to the will of our heavenly Father.

WILLIAM J. PURINGTON.

DIED—At the residence of B. B. Prestridge, husband of the deceased, in the 51st year of her age, **Sarah A. Prestridge**, daughter of Henry and Nancy Williams, of Green Co., Ala. In 1844 she was married to Thomas Barbour, and in the spring of 1845 she joined the Regular Baptist Church at Clear Creek, in Choctaw Co., Ala., being baptized by Eld. Nathan Slay. In 1848 she was bereaved of her dear husband, who left her with two children. She lived a widow until April, 1855, when she was married to B. B. Prestridge, by whom she had five children. In the fall of 1866 they moved to Alvarado, Johnson Co., Texas and attached themselves to the church at that place, and have been faithful members ever since, never failing to fill their seats, unless providentially hindered. But alas! her eyes are closed in death, the voice that was ever ready to speak consoling words to the distressed in heart is hushed, and the hands that were ever ready to administer to the needy are stilled in death. In her death the church has lost a faithful member, the neighborhood a pattern of piety, her children a devoted mother, and her husband an affectionate companion; but our loss is her eternal gain.

During her illness she manifested an entire resignation to the will of the Lord, quoting such passages of scripture as, "Blessed are the dead which die in the Lord," &c. She left us with every assurance that her robe was washed white in the blood of the Lamb. May those who are left to mourn their loss follow her example and walk in her footsteps.

A. C. SPEARS JR.

DIED—In the village of Middletown, Iowa, May 15, 1873, **Mrs. Phebe Lucretia Jefferson**, in the 43d year of her age. She leaves her husband, Wm. Jefferson, and five little children, the youngest but three weeks old. She was not a member of the visible church, but departed in peace, regretting only to leave her little ones.

May the Lord sustain her grief-stricken husband, and watch over her motherless children.

ALSO,

Departed this life Oct. 10, 1872, at the house of her son, Travis Elmore, in Cass Co., Ill., **Mrs. Hannah Elmore**, in the 86th year of her age, leaving four sons and two daughters, and many descendants, together with a large circle of acquaintances, to follow her to the tomb. She was the wife of Julius Elmore, who preceded her to the grave a few years, and who was over ninety at his death. Mrs. Elmore was not a church member, but was a long friend of, and believed in the Baptist cause. At her request the writer tried to preach at her sick-bed a short time before she died, and she professed to be comforted by the gospel; and a few days before her decease he spoke to her again of her prospects, and her trust in the Redeemer was unshaken.

On last Sunday a large congregation met at the Union Church House in the vicinity, on the occasion of her funeral, and the writer addressed them from 1 Thess. iv. 13—18.

May the Lord prepare her surviving rela-

tives to meet her where there shall be no more death.

I. N. VANMETER.

Macomb, Ill., June 3, 1873.

DIED—In Walton, Delaware County, N. Y., June 12, 1873, after a short but severe illness, brother **Elijah C. Nichol**, in the 64th year of his age.

Brother Nichol was born in Bovina, Delaware County, N. Y., and lived on the same place until about four years ago, when he moved to Walton to live with his son-in-law, Miles Bramley, where he died. He united with the Old School or Primitive Baptists nearly forty years ago, and up to near the time of his death at least, (as his mind was somewhat impaired by the disease of which he was suffering) he manifested an unflinching belief in the doctrine of sovereign grace, and seemed to talk like one near their journey's end. He was present at the ordination of brother Bundy, and seemed very much elated, although his heart troubled him some while there, which was but a month and five days previous to his death, and the last time he was out to meeting.

Great has been my enjoyment in hearing him relate the Lord's dealings with him as a careless and unconcerned sinner, how suddenly he was wrought upon, and at the last remembering all the way the Lord had led him. He died, we trust, in the triumph of faith, his end being peace.

He was honest and upright in his dealings, kind and amiable in his social relations, and was beloved and respected by all who knew him.

He has left a large circle of relatives and friends to mourn their loss, yet not as they that have no hope, believing their loss is his eternal gain.

His remains were brought to Bovina for interment.

J. D. HUBBELL.

**Charity Frances Moss** bade adieu to earth and all its vain and transitory things, for climes of immortal bliss, Nov. 8, 1872. Sister Moss was in her 35th year, and was the wife of J. R. Moss, the present deacon of Walnut Flat Church of Predestinarian Baptists, in Lincoln Co., Ky. She professed a hope in Christ and related what she hoped the Lord had done for her soul, to the little band of God-fearing brethren and sisters at Walnut Flat, on the first Saturday in June, 1865, and was baptized by Eld. A. C. Newland. When she came to be baptized, her husband, who had received a hope in Jesus some time previous, could not forbear any longer, but came forward and gave satisfactory evidence of his interest in Jesus, and both were baptized, to walk together newness of life, and no two persons ever lived a more consistent life together. Ever ready to every good work, their seats were seldom vacant in the house of God. Truly it was a heavy stroke upon her husband, with her many relatives and friends, together with the brethren and sisters, when she was called home to glory. Not only her house, but her heart was ever open for the Lord's humble poor as they journeyed on their pilgrimage here below, to minister to their temporal wants and to rest their weary heads. And when she had "done what she could," she felt herself unworthy of such privileges, and only wished she possessed more opportunities and greater blessings to bestow upon them. She lived a most exemplary life, being a kind wife, an affectionate mother, a devoted christian, "faithful in all things." She loved the glorious doctrine of God our Savior, and feasted upon it as the bread of life, the sincere milk of the word.

She leaves her husband and two children, with many friends and relatives, together with the brethren and sisters, to mourn



their loss, which they are assured is her eternal gain; for she had been shut up in darkness most of the time until just before her departure, when she told some one standing by that she saw Jesus near the foot of the bed, and asked if they did not see him. This was when her natural sight had given way. Afterwards she spoke as if addressing the Lord: "If thou art willing, I would stay." As much as to say, "Not my will, but thine be done." "Precious in the sight of the Lord is the death of his saints." Yes, "Blessed are the dead which die in the Lord from henceforth: yea, saith the Spirit, that they may rest from their labors, and their works do follow them."

May the Lord comfort those who mourn her absence, and enable them to look beyond this vale of tears, and think of the blessed enjoyment she now has with the glorified saints in heaven, singing the praise of God around his throne in glory.

SHELTON RENFRO.

Crab Orchard, Ky.

## Associational Notices.

The Spoon River Association will be held with the Henderson Church, in Knox Co., Ill., commencing on Saturday before the first Sunday in September, 1873, at ten o'clock a. m., 12 miles north of Galesburg, on the C. B. & Q. R. R., and 2 miles south of Rio, on the R. R. & St. Louis R. R., at which stations teams will be in waiting on Friday, and on Saturday morning of the session, to convey friends to the meeting.

R. M. SIMMONS, Clerk.

The Muskingum Association will be held with Scott's Creek Church, 4 miles south of Logan, Hocking Co., Ohio, commencing on Wednesday before the fourth Sunday in August, 1873, at 10 o'clock a. m.

Brethren coming from the east will come to Lancaster, change on the Hocking Valley R. R., for Logan.

Those coming from the west will also change cars at Lancaster, on H. V. R. R., to Logan.

Those coming from the north, from Columbus to Logan without change of cars, where they will be met and conveyed to the meeting.

D. G. BARKER.

The Upatoi Association will convene with the church at Philippi, Schley Co., Ga., if the Lord will, at 10 o'clock a. m., Tuesday morning, and continue until the following Thursday evening, before the second Sunday in September, 1873.

Brethren coming by Railroad will be met on Monday at Butler and Oglethorpe.

Those coming from North Carolina, and further north, will come to Macon, Ga., and thence to Oglethorpe.

J. R. RESPESS.

The White Water Association will hold her next session with the East Fork of Flat Rock & Zion Church, in Rush Co., Ind., commencing at 10 o'clock a. m. on Wednesday before the second Saturday in August, 1873.

Those coming by rail on the Junction Road to Rushville will there take the train to Falmouth.

Those coming on the Central Road will change at Cambridge City, and take the train to Falmouth, which is 3 miles from the place of meeting, where they will be met with conveyances.

We shall be glad to meet Elder Beebe, or any and all of the brethren into whose hearts our God may put the will to come.

HARVEY WRIGHT.

The Sangamon Association will be held with Bethel Church, Indian Grove, Livingston Co., Ill., commencing on Saturday before the fourth Sunday in August, 1873, at 10 o'clock a. m. and continue three days.

Those coming from the south will get off at Lexington, on the Chicago & Alton R.

R., where they will be met by the brethren and taken to the place of meeting.

Those coming from the north-east and west will get off at Fairburg, and will be met by brethren.

We invite all the brethren, sisters and friends, especially the ministering brethren, to meet with us.

J. L. STEERS, Church Clerk.

The Lebanon Old School Baptist Association is appointed to be held with the Pleasant Run Church, in Allen County, Indiana, to commence at 10 o'clock a. m. on Friday before the third Saturday in August, 1873.

Brethren coming from the south will come on the Muncie, Bluffton and Fort Wayne Rail Road, and get off at Osseion Station. Those coming from the west and from the east will come by the Toledo and Wabash Rail Road, and get off at Roanoke, where they will be met by brethren and conveyed to the meeting.

The Corresponding Meeting will hold her next session with the church called New Valley, in Loudoun Co., Va., on Wednesday before the third Sunday in August, 1873, at 10 o'clock a. m.

The location of this meeting house is 3 miles from the Point of Rocks Station, on the B. & O. R. R., and 9 miles from Leesburg Station, on the W. & O. R. R.

Our brethren and friends coming from or by Baltimore will be met at the Point of Rocks Station, at Tuesday's train.

Those coming from and by Alexandria will be met at Leesburg on Tuesday's train also, as there is no train at either point early enough on Wednesday to reach the meeting in time.

To our brethren in the ministry who have ever met in conference with us, we extend a cordial invitation. It has been many years since there has been a meeting of the character held with this church, and it will cheer us through the wilderness to see our brethren and friends; and if they leave their homes for the purpose of meeting the Lord's poor people, to worship in his holy temple, they will be satisfied with our rough fare.

JOSEPH FURR.

## NEWSPAPER DECISIONS.

1. Any person who takes a paper regularly from the post office, whether directed to his name or another, is responsible for the pay.

2. If a person orders his paper discontinued, he must pay all arrearages, or the publisher may continue to send it until payment is made, and collect the whole amount, whether taken from the office or not.

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## REFERENCES.

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Eld. R. D. Hart, Oxford, N. C.  
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DEVOTED TO THE OLD SCHOOL BAPTIST CAUSE.

"THE SWORD OF THE LORD AND OF GIDEON."

VOL. 41.

MIDDLETOWN, N. Y., AUGUST 1, 1873.

NO. 15

## POETRY.

### THE GLORIOUS PROSPECT.

The joyful day is hastening,  
When life's short troubles o'er,  
My soul shall need no chastening,  
Shall never suffer more.

The pain and grief and dying,  
Nor felt nor feared shall be;  
All sorrow, then, and sighing,  
Far, far away shall be.

That God whose work is perfect,  
Whose will no change can know,  
Reveals this glorious prospect  
To cheer my path below.

My Savior has awarded  
A place in heaven for me;  
By power almighty guarded  
That heritage shall be.

And onward he will bear me,  
And guide and guard me still,  
And by his grace prepare me  
That glorious seat to fill.

Each painful dispensation  
That now makes dark my days,  
Shall work for my salvation,  
Shall swell my song of praise.

### BLESSED ARE THE POOR.

To the fair scenes of bliss we know  
The rich and proud can never go;  
For poor and humble we must be  
To dwell in bright eternity.

They may secure much comfort here,  
Like whited sepulchres appear,  
But money can't secure the heaven  
That fits men for the courts of heaven.

Once Lazarus, distressed and poor,  
Begg'd crumbs at the rich man's door;  
And here we all a lesson learn—  
The rich are prone the poor to spurn.

But Lazarus to heaven did go,  
The rich man went to hell below;  
Such torment there his prayers wrung  
For Lazarus to cool his tongue.

Jesus once these words did speak,  
Blessed are they, the lowly meek;  
'Tis such he loves to call his own,  
This plainly by his word is shown.

The poor and humble he doth bless,  
Though in this world they're in distress;  
'Tis such his kingdom does contain,  
For o'er the proud he will not reign.

So if we chance to own some wealth,  
While we are kindly blest with health,  
If Lazarus lieth at our door,  
What God has gave we'll share our store.

For all the wealth we gather here,  
Does transiently in truth appear;  
When death's cold stream we must pass o'er,  
Such baubles stay upon this shore.

And we are taught, as we have done  
To those he loves, yes, every one,  
E'er good or bad the case may be,  
He says, Just so you've done to me.

Then as some child's humility  
Should Christians here rejoice to be;  
For such alone obey his word,  
Acknowledge him their sov'reign Lord.

Although of such exalted birth,  
Meek was Jesus while here on earth;  
'Tis humble souls he calls above,  
To his bright realm of heavenly love.

ISAAC T. FLINT.

## CORRESPONDENCE.

• ELDER BEEBE:—Dear Friend;  
Enclosed you will find a communication written by Elder Stephen Gard, of Trenton, Ohio, over forty years ago, on the subject of Election. What was the truth then, is the truth now.

Please re-publish this letter in the "Signs," and oblige a constant reader of your valuable paper,  
DANIEL GOBLE.

TRENTON, Ohio, Sept. 1, 1830.

DEAR BROTHER:—I was informed by brother J. W. Denman, that you sent a particular request for me to write my views on the doctrine of Election, and the Atonement. He also informed me that some of you thought the views entertained by me do not correspond with the doctrine preached among you. As for that, I cannot say, as I have not heard any of the preaching in your country; but those of you who heard me here, if you can recollect what where my sentiments then, will understand what they are now; for I have underwent no change in doctrine for near thirty years past, only to become more firmly established, as the doctrine opens with more clearness to my mind. But now to write on the two points you propose to me, viz: Election and Atonement, although they are simple and plain subjects to believers, yet to illustrate them properly, would require more space than an ordinary letter. There are so many clouds of error cast over them, and so many objections raised against them, and so much sophistry employed to distort, misrepresent, and cast into the background these two points of doctrine, and there is also so much enmity in the human heart against them, that to illustrate them clearly, and answer all the objections that carnal reason will raise against them, would require more leisure than I have at present to bestow. Yet to answer, in some measure, your request, I will make a few remarks in a short way. By the term Election, as used in the scriptures, I understand the idea to be conveyed of a choice made, as the result of God's sovereign will, or good pleasure in his choice, and whatsoever he does is the effect or result of his own sovereign will, purpose, or determination. It was God's eternal purpose or determination to create this world, and establish the laws of nature, and establish, or put every

part in its place, or proper order so that it should exactly fill its place, and answer its purposes. This is what I call eternal election, or God's eternal purpose thus to do. Hence, we see that his creating and managing the world, is the result of his eternal choice, or election, because there are no new plans or purposes with him; but with him it is one eternal now, and what he now does, he eternally intended to do. Therefore, when he made the world, or chose to make it, he also chose what kind of creatures he would make to inhabit it, what should be their end, and how he would dispose of them. As the result of his own election, he made the various orders of animated creatures, which were all good in their kind, and were all destined to answer a special purpose in the divine arrangement. He made nothing in vain. As the result of the same election, or choice he made man, and gave him dominion over the other creatures, and all were pronounced very good in their kind. Thus far perhaps, I shall meet with no opposition, for all will admit that, that supposed noble and mighty being, MAN, was passive, and had nothing to do with God's purpose or works in creation. But man continued not in his original state of rectitude, but fell from his moral goodness, and involved himself and posterity in wretchedness and ruin, and as far as I can learn from the scriptures, the entire race must have perished in their sins, unless God had a further election and choice concerning them. Therefore, I rejoice to find it revealed in the scriptures that there is a peculiar people, who were personally elected, or chosen of God, in Christ according to his own good pleasure, and ordained to eternal life before the world began. And it is owing to this [their election] that any will be saved; their salvation is the result of their election. This doctrine, in the gospel, to the believer, may be compared to the great constitution, or supreme law of the United States; all laws should be made, in conformity to it. So election, or God's choice of men to salvation in Christ, is the great fundamental principle in the gospel. All the laws and ordinances in the kingdom of grace are subservient thereunto; and may I not add, that all the laws in the kingdom of providence stands and acts in all their authority to promote the same end. This is clearly proved by our Lord's saying to the

Jews, respecting their calamity, "except those days be shortened there should no flesh be saved, but for the Elect's sake those days shall be shortened." Those days of calamity were shortened.—the rage of the Roman army, and every circumstance must yield, and conform to the supreme law of the kingdoms of grace and providence, for the elect's sake; and this is the great reason, and the ground of all good reasoning, why, there is a Jew now living, and every living Jew bears testimony in this way to the truth of the doctrine of election.—My limits are too narrow for me to bring forward a host of the illustrious characters, and declarations from the old dispensation to prove the doctrine to be scriptural; but inasmuch as there are so many ways now devised by men to destroy the force and sense of the doctrine it demands some attention. As they cannot deny but that there is such a doctrine in the scriptures, they try to pervert it by alledging that it is an election to office, an election of character, &c. I shall state three propositions, and make a few brief remarks on each of them:

1st. I shall state that there is an election of *persons* to salvation, and that this election is absolute.

2d. That they were elected in Christ, and that it is all of grace. I shall make but few remarks, and bring a few scripture evidence in support of those propositions; not but what many might be brought had I room, and leisure.

The first proposition need no arguments, I will only quote a few scripture proofs. This, I have already done in part, but I will add a few more.—Rom. ix. 23. "The vessels of mercy which he had afore prepared unto glory."—Rom. xi. 7. "The election hath obtained it, and the rest were blinded."—Acts ii. 47. "the Lord added to the church, such as should be saved."—Acts xiii. 48. "And as many as were ordained to eternal life believed."—Rom. xi. 5. "There is a remnant according to the election of grace."—2 Thess. ii. 13. "God, hath from the beginning chosen you to salvation." They are said to be chosen vessels, vessels of mercy, &c. And it is because they are sons, God hath sent forth the Spirit of his Son into their hearts, crying Abba Father.—Gal. iv. 6. This election of men to salvation is absolute, it being the supreme law of God in the kingdom of heaven, and the divine rule, according to which he

blesses his people with all spiritual blessings in Christ—Eph. ii. 4, 5; must forever remain inviolate. It is for this that all things else have their being, in the plan whereby God designs his brightest glory. This glory was exhibited and sung by the shining hosts that attended from heaven on the incarnation of the elect head of the church; and as long as God has respect for his highest glory, and retains power to control all things in heaven, earth and hell, so as to render them subservient to his will, the doctrine of men's election to salvation stands firm and immovable. It is absolute because Christ is the surety of a better testament, (or covenant) than the old. They are interested in the new covenant, sealed with his blood, and Christ is engaged for its faithful performance. Again it is absolute because all the promises towards them are yea, and amen, to the glory of God. The love of God towards them makes it absolute. Christ says to his Father, "Thou hast loved them even as thou hast loved me, and thou lovest me before the foundation of the world. Before their election can fail [shall we say] God must cease to love his well beloved Son, all his promises must be forfeited, Christ must dissolve his covenant, and desert his suretyship, the laws of heaven and earth must cease to operate, and the devil mount to the throne of heaven, before God's chosen elect can lose their sure standing. But I have dwelt longer on this point than I intended; the subject swells on my mind, I will proceed. 2. The election was personal, and eternal. It was not the whole lump, or entire mass of mankind that were the objects of election, but the children of his love were the persons elected. Jesus says, "they were the men the Father gave him out of the world,"—John xvii. 6; therefore it is said he redeemed them by his blood, out of every nation, kindred, tongue and people. Peter says, they are a chosen generation, a royal priesthood, a holy nation, a peculiar people. Though strangers scattered, &c., yet they are elected according to the foreknowledge of God. The church at Ephesus were chosen, or elected in Christ before the foundation of the world. But secondly the eternity of this election; I have already shown that the Father loved them, even as he loved his Son—John xvii. 23, 24; and that he choose them in Christ before the foundation of the world. Eph. i. 4. May I not say this is the cause, if a cause can be given why he selected them. In Rom. v. from the 12th verse Christ is held forth to view, as the head of the elect, and they in him, his union or relationship to them, and their being the objects of his Father's eternal love, is, in my opinion an unanswerable argument in favor of their eternal election. May I not also say, that their salvation required their election to be

eternal, in order to give Christ a legal property in them. He calls them his sheep, and if they were not his before time, or previous to their fall, the enemy that seduced them, had the oldest claim, and it is admitted on all hands that the oldest title will hold the property in law. And O, how willing are mankind that the devil should have the oldest right to them. My soul shudders at the thought! But the elect being given to Christ in eternity, before time, they are his, the people of his choice, and the sheep of his pasture, and notwithstanding they are captured, and corrupted by an enemy, and have turned, every one in his own way, yet this has not in the least invalidated his ancient title to them. They are still his sheep, and he will not suffer his glory to be sullied by being defrauded out of them—he redeems them from the curse of the law, which they have violated, delivers them from the power of darkness by which they had been captured; he brought them home to his fold and takes care of them. The third proposition is, their election is in Christ, and wholly of grace. In Christ is all the treasures of wisdom and knowledge and his people are in him, and had grace given them in him before the world began, and of his fullness they all receive, when they are converted, and partake of the blessings of the gospel. This is given on the principle of the eternal union grace has given them with Christ. Grace stands opposed to works in the economy of salvation, hence, if it is not of works, it is wholly of grace—Rom. iv. 4, 5-11. Deut. ix. 4, 5, 6. Eph. ii. 8, 9. Those who boast of their industry, will cry out against election by grace, because it destroys the foundation of human boasting, and crowns God with all the glory; but grace will ultimately pluck the laurels, and humble the pride of all election haters. The whole description given of fallen man in the scriptures, prove that his salvation must be wholly of grace, or not at all. The scriptures abundantly prove that it is not of man, neither in whole nor in part, but of God who is rich in mercy, for his great love wherewith he loved us, even when we were dead in sins.

By grace ye are saved—Eph. ii. 4. Hence, "He hath saved us, and called us with an holy calling; not according to our works, but according to his own purpose and grace, given us in Christ Jesus before the world began." 1 Tim. i. 9. My sheet is full, and I have but glanced at the subject, and said but very little on the last proposition. The other part of your request, I will attend to, in some measure on another sheet. Meantime I remain your brother in Christ, and companion in tribulation,

STEPHEN GARD.

SANTA ROSA, CAL., May, 25, 2873.

ELD. G. BEEBE—DEAR BROTHER IN CHRIST:—Feeling a desire to write some of my feelings to the faithful in Christ, I thought I would write the same, and if you think proper you may publish the same.

I began to have serious impressions when quite young, but these impressions would pass off, and I would be as thoughtless as ever. In my twelfth year, myself and the rest of our family attended an association near Petaluma, in this Sonoma county, during which there was considerable excitement, as was usual among the Missionaries in the times of their protracted meetings, that being the usual mode of winding up those associational meetings. I thought my heart must be harder than any other's for I could see other people in tears, while I did not feel in the least moved to tears. I would walk out with my young companions, and hear them say one to another, "Are you going up to the mourners' bence to-night?" And often the answer would be, "I will go up if you will." Now I thought this was hypocrisy, and if ever I got religion I did not want to get it at a mourner's bench; but I kept my thoughts to myself. One night during preaching I felt very heavy; I felt that I should be cast off into outer darkness, although I thought no one should know my feelings, no, not for the world. But when they called for those who wished to be prayed for, to come forward, I could not refrain from tears, though I tried to conceal them. Presently a lady came to me and asked me if I wished to be prayed for. I told her I did, and she told me to go forward. I told her I did not wish to; but she insisted, and I went. I thought my doom was sealed, and that there was no hope for me. I do not know how long I remained in this condition, but the first I knew, all was joy and peace, and I was praising God. I then thought my troubles were all over, and that I should never sin again. But alas! I soon saw that I was yet carnal; I could not do and act as I desired, or as I thought a Christian should, and so doubts and fears began to arise. I tried to throw it away, but that beautiful light I once saw would still shine, and I could not throw it away. Thus I got along until 1859, when my sister and I joined the Missionaries, and were baptized. Time passed on, and I had many doubts and fears. In the year 1865 I was married, and here was another source of trouble, my husband being an Old School Baptist preacher; and living at some distance from the Missionary meeting, where my membership was, I very seldom got to attend, and suppose they erased my name from their church book. Under these circumstances I was much troubled in mind; not that my husband opposed or harassed me in my religious views, but I had such an inveterate dislike for the name Old

School, that I thought I could never unite with them. Yet I saw so much corruption in all the so called churches, that I did not want to live with them. I remained in this state of mind for some time. At length I began to feel that I should like to live with those whom I once despised so much. But my hope seemed so small that I thought they would not receive me. I thought if I could tell such an experience as some others could, I would not hesitate, or let an opportunity pass unimproved. Time passed on, and I felt the weight of my duty more and more heavily, until in August, 1869, when I attended the regular meeting with a troubled mind, but determined that no one should know my feelings. Elder Thomas H. Owen preached a comforting discourse, after which the door was opened for the reception of members. I went forward and was received, but why, I cannot tell, for it was but little that I could tell. My troubles did not end here, as I had hoped they would. I felt that I had sinned against God by deceiving the church. It was arranged that I should be baptized in October, during the corresponding meeting to be held with the Santa Rosa Church, at Pleasant Hill Meeting House. During the interval, my prayer was that if I had sinned in joining the church, that God would afflict me in some way so that I could not go to the meeting. But he did not see fit to do so, and I went bowed down to the earth, until near the meeting house, my burden increasing all the while, when these words were presented to my mind: "Blessed are they that mourn, for they shall be comforted." This gave me some relief and encouragement for a short time. We stopped over night at brother Aaron Burns', and although their house was large, it seemed as though I had the weight of that house on my heart. It seemed more than I could bear. I felt I could not live until morning, when these words were presented to my mind: "We know that we have passed from death unto life, because we love the brethren." On Sunday I was baptized by Eld. Thomas H. Owen, and when I came up out of the water I was made to rejoice. But, brother Beebe, I still have many doubts and fears. It seems to me that a child of grace could not be so ignorant concerning the scriptures as I am, for when I read them there is so much wrapped in mystery, it is but little that I can understand.

Do with this as you think best, and all will be well.

From the least of all,

MARY HAGANS.



CLARKSVILLE, ARK., April 6, 1873.

ELD. G. BEEBE—DEAR BROTHER:—I have had a desire for a long time to write to you, but have put it off until now. I desire to let you know how I am traveling along, and it is my prayer that the Lord may direct in what I may write. I wish to tell you of what I hope the Lord has done for me. I was born in Indiana, in the year 1832, and when I was about eight years old my parents moved to Illinois. My parents were Old School Baptists, who brought me up, with strong solicitude for my welfare. Like all the race of Adam, I was born in sin, and being of a lively temperament, I was fond of gay company. At times I had some serious thoughts about the future, and, would resolve to do better; but would seem to grow worse every day. In 1860 I was married, and then I thought I would do better, but only seemed to grow worse. In 1870, I moved to Arkansas, and moved here in March, and my trouble increased, and I viewed myself an awful sinner, justly condemned, and could say, Lord, have mercy on me, a sinner. It did seem that everybody hated me, and I thought I would be glad to die and be out of my misery. My trouble was so great that I could eat or sleep but very little. Thus I continued until July, when I thought my troubles would kill me. One day as I was going to the spring for water, very suddenly my troubles left me and everything looked lovely and beautiful, and I could not refrain from praising the Lord; but I did not praise him aloud, but I hope I praised him in spirit and in truth. I heard, as it were, a voice saying to me, "Fear not, I came to save that which was lost." I then thought I should never see any more trouble; but O how much I was mistaken! It was but a short time before I began to fear that I was deceived, and I prayed for my burden to be returned to me, that I might know how it would leave me; but it has never returned, and I do hope that God, for Christ's sake has forgiven my sins. One thing I know, whereas I was once blind, now I see, and the things which I once hated, I now love, and things which I once loved I now hate, and it is by the unmerited grace of God that I am what I am. I know that I neither did nor could do any thing to merit the favor of God and I am compelled to ascribe all the glory to God, unto whom all glory belongs. I do not want to take any of it to myself, for well I know I do not deserve it.

In the Spring of 1871, my husband and I moved to Benton in this State, but before we moved, I went to hear several denominations preach; but none of them preached the way that I had been led, and when I got to Benton county I heard a sect called Christian Union, something new to me; but I could not believe as they

professed to. In July we moved back to Johnson county, in this State, and on the first Sunday in October, 1871, I went to hear a man who was called an old two seeder; but it was false, for he was an Old School Baptist, and I was made to rejoice, while he was preaching, with that inward joy which I believe none but the children of God can know or feel. I only heard him a few times until the next spring when my husband and I went to the church meeting, about eight miles distant, and when a door was open, and while they were singing, (the sweetest singing I ever heard) my husband went forward, and I could no longer stay back, and we told the church what we hoped the Lord had done for us, and we were both received and baptized the next day, and the joy that I then felt the world knows nothing about. I had desired for a long time to be baptized.

Then I thought my doubts and fears were done with, but again I was mistaken; for the tempter soon came again and caused me to fear that I was deceived and had deceived the church. This troubled me much, for I did not want to deceive any one; but to deceive the church seemed worst of all. But in the Lord's good time he bade the tempter flee, and I was again made to rejoice. One thing I do rejoice in, that is, that the foundation of God standeth sure, having this seal, The Lord knoweth them that are his. I am glad and feel safe in trusting in him, and I desire and pray that he will enable me to trust in him more implicitly, and I do rejoice that we are kept by the power of God, (not of men) through faith unto salvation, ready to be revealed at the last time. I feel thankful that it is so, for I know if we were our own keepers, it would go ill with me. For the things which I would, I do not, and when I would do good evil is present with me. And I am made to cry, O wretched one that I am! who shall deliver me from the body of this death? But I thank God he is able to deliver, and will give us the victory through our Lord Jesus Christ. With my mind I serve the law of God, but with my flesh, the law of sin. We should rejoice in tribulations and in persecutions, for, If any man will live godly in Christ Jesus, he shall suffer persecution. At times I can and do rejoice with joy unspeakable and full of glory; but at other times my way seems dark and gloomy. But I will try to trust in him I can do nothing, for in me, that is, in my flesh, dwells no good thing,

"I am so vile, so prone to sin,  
I fear that I'm not born again."

But the Lord knoweth, and I am willing to trust in him.

I am surrounded by self-righteous people who believe in works and who call us Do-nothings. But it is better even to do nothing than to assume to do what our Lord alone can do for

us. We read of no woe pronounced against *do-nothings*, but against those who are doing much; compassing sea and land to make converts to their delusions. We desire to do all that our Lord has commanded us, and leave undone what he has not commanded; for obedience is better than sacrifice, and to hearken, then the fat of rams. They also charge us with prejudice and bigotry, because we do not fellowship them, nor go to hear them preach. But I tell them that whatsoever is not of faith is sin, and as I have no faith in them, it is better for me to stay away. My husband is a reader of the "Signs of the Times," and I would not be without them for right smart of money. They contain so much good preaching, and I delight in reading the experience of the brethren and sisters, for they express my own exercises better than I can express them myself, I often rejoice in hearing them read, and I hope the Lord will spare you long to wield "The Sword of the Lord and of Gideon."

Brother Beebe, I sympathize with you in your bereavements, for in the body of Christ, if one member suffers all the body suffers with it. I have extended this letter much farther than I intended; and now I submit it to your better judgment. If you think best you can publish it; but if not, cast it aside without fear of offending me. With my best wishes for yourself and family, I will close by saying, If I am a saint I am the least of all.

ELIZABETH A. NAVE.

HOLLY SPRINGS, Miss., June 2, 1873.

DEAR FATHER BEEBE:—Having to send in my remittance for your most valuable paper, I avail myself of the opportunity to speak a word through its columns to the dear saints that have been urging me quite recently to write again for publication. It is quite a mystery why I should be requested to write for your paper when it has so many able and profound contributors, who are so well qualified to search out the deep mysteries of godliness and reveal them to the happy saints, while my productions are so feeble, so imperfect, that I shrink from sending them for the perusal of the brethren and sisters, who read your widely circulated paper. If I could write like sister Murray, sister Phillips, and others, who write for it, I would willingly cast in my mite often. But O! I am so imperfect, and see my imperfections so plainly, that I hesitate to address the chosen of God. "How can a corrupt tree bring forth good fruit?" And how can I, being full of corruption, produce anything for the comfort or edification of his people. I have been groping for sometime in the dark, without one ray of spiritual light to guide my wandering footsteps. I have been made to cry out. Why art thou cast down, O my soul? Why this heavi-

ness of heart? Why can I not rejoice in the Lord as I once did? There was a time with me when I could exclaim with David of old: "Bless the Lord, O my soul." Yes, I was brought into the banqueting house, and his banner over me was love; and I was made to sit down under his shadow with great delight, and his fruit was sweet to my taste. There was a new song placed in my mouth, even praise to the Lord.

But now I have gone astray like a lost sheep. My mind is drawn off on worldly and frivolous things, and I am made to mourn by reason of my coldness and indifference in spiritual things. Sometimes think if it were not for the continual warfare in my mind, and the great desire to do my Master's will, I would entirely believe that I never experienced a change of heart; had never been born of the spirit; had never been brought up out of the horrible pit and miry clay, but was yet lost in the waste howling wilderness of sin and unbelief. If I am not a child of God, why do I mourn over sinfulness? Why so deeply concerned about heavenly things? and why strive so hard to walk worthily? I find that life's path is a picture gallery—everything fascinating to the worldly mind; wickedness is veiled with delusion, and made to appear beautiful and innocent. Satan is progressing with his works; by the duplicity of his own heart he is gaining many friends. Yes, "leading them captive at his will." If possible, he would deceive the very elect. But, thank God, his power is limited; he can go no farther than the Lord will suffer him to go. And though he roams at large, to and fro through the earth, as a roaring lion, seeking whom he may devour: yet he will never be able to pluck one of the Lord's children out of his hand. 'Tis true they are often allured by his fascinating arts, yet they are not entirely deceived; for the Lord has said, "My grace is sufficient for thee." Be-loyed in Christ, we should be very thankful and rejoice with exceedingly great joy, to know that we will have grace sufficient to overcome all opponents, and if we walk in paths of duty, manifold are the blessings that we shall receive. For God has promised to bless us in our duty. We are not to be blessed for obeying the commands of our Lord, but in the act of obedience. Yes, we will have the sweet assurance that we are obeying his will; that our actions are well pleasing in his sight. Is not this assurance a great blessing? Yes, I take it as such. But O! how remiss I am; how far out of my duty I live. O! that I could walk circumspectly with an humble and contrite heart; that I might possess that rich blessing. Alas! I find that sin is mixed with all I do or say. I derive much comfort from the communications in the "Signs." I there learn that the "old soldiers of the cross" pass

through dark seasons of doubts and sore afflictions; what may I poor worm of the earth expect?

Father Beebe, there are two quotations being used here by some, as scripture. As I have failed to find them in the sacred record I would be glad if you could give me any clue to their whereabouts. They read thus: "Whom God would destroy, he first makes mad." "The prayers of the wicked availeth nothing or availeth not." Pardon me for troubling you with so small a matter; and please remember in your prayers.

Your unworthy sister,

LYDIA C. POWELL.

REPLY.—Neither of the above quotations are found in the scriptures. The first is a maxim of the Mythologists, who believe in a multitude of gods. "Whom the gods would destroy they first make mad." The other is not found in the scriptures. In Proverbs xv. 8, it is written, "The sacrifice of the wicked is an abomination to the Lord; but the prayer of the upright is his delight."

SHUNK, Sullivan Co., Pa., April 20, 1873.

DEAR BROTHER IN THE LORD:—Though I should expose my ignorance, I will write and attempt to relate some of my exercises of mind on spiritual things in which I have a desire to commune with the dear children of my heavenly Father's family, for such has been my desire for a long time.

Dear kindred in Christ, I do not expect to teach you anything that you do not know; but I desire to talk about our dear Savior Jesus Christ, and of his precious word—of the instructions given us in that blessed book in which he says to his trembling children, "My grace is sufficient for you;" and in which he also says of them, "I will be their God, and they shall be my people. I do love to meet with our dear brethren and sisters, and to hear them talk and tell how the Lord has led them through this wilderness. My health is not good; so far from it, I can attend the meetings but seldom. Our Covenant Meeting, of the Canton church, was held yesterday and to-day, and my mind is with them, but my poor frame is here. But dear brethren and sisters, let us look beyond this world of sin and sorrow, and cling to the cross of our dear Savior. By faith we see him on the cross, and hear him cry, "It is finished!" My mind is carried to Mount Calvary, where Jesus, for our sins suffered, bled, and yielded up the ghost. Dear brethren, my only hope rests there, and may I be so happy through his blood and righteousness as to meet you all around the throne of God and the Lamb, to praise and adore him for ever more.

My mind is dark and gloomy at times, but the Savior's arm is underneath us; and when we are feeding on the green pasture of his love, and

drinking of the sweet fountain of living waters, then we can sing joyfully to the Lord.

I take great comfort in reading the "Signs of the Times" which you are scattering so extensively abroad through the earth for the comfort and edification of such of the dear children of God as cannot hear the preached gospel as it is heard in some places. The Lord has sent us one of his preachers, and I think we are greatly blessed. And having the Lord's gracious promises, dearly beloved, let us cleanse ourselves from all filthiness of the flesh and of the spirit, perfecting holiness in the fear of God.

I wish to write a part of what I have experienced in years past; perhaps it may not be worth writing; but it will relieve my mind. I was born in the state of New York, and my parents moved to this state when I was small. My mother was a Baptist; but I did not think they were right, because they did not mingle with other sects, societies and denominations; but I did not wish to have my mind on anything of a religious nature. I thought I was good enough, until I was in my eighteenth year. Then I became alarmed about my sinful condition. I saw that I was a great sinner against a holy God; and it seemed to me that he was so good, and such a precious Savior; but I was a great sinner against him, I wondered what would become of me. I tried to pray, but all in vain, I could not pray. I would read the bible and try to find some word of comfort, to instruct me what to do; but all seemed only to condemn me. Thus I continued about a year, only that I seemed to grow worse instead of better, I was mourning over my sinful thoughts. I had no desire to go into young and gay company; but still I did go, for fear they would deride me; I went sometimes with my sisters and my brother; but I could not enjoy it. I had a great taste for music, and loved the violin, and dancing was my delight. Only when the Lord seemed to chide me, and it seemed I could hear something say to me, What are you doing? Then my mirth would cease and I could no longer enjoy the company of my young companions. But time passed on until I was twenty-one years old, at which time I was married. My husband loved young company, so I went with him and tried to enjoy myself with him in that way. But after I had been married four years, we were blessed with a little son, and he became my idol; but the fatal hour came at length, and the stroke fell with crushing weight, when the righteous God took him from me. Then I could hear and understand that the Lord had spoken to me again, and that he had a good and gracious purpose to accomplish by it. But O, how keenly did I feel the rod! and how hard to bear the stroke. Then I buried my worldly enjoyment; and

then I was not satisfied, for I then desired to be baptized, and to unite with the Old School Baptists; but there were none of them here but my mother; so I went to Leroy and joined the church at that place, in the year 1861, I think. But my health has been so poor that I could not attend meeting very often. But when our church was organized at Canton, I had the privilege of attending more frequently. Last summer I attended the Chemung Association at Waverly, New York, and I enjoyed the meeting very much. O that I could hear such preaching as I then heard, much of tender; it would be a great comfort to me, and to the poor children of God who need the preaching of the word to them. I feel that I am one of those poor, and need to drink of the living waters every day.

Dear brethren and sisters, perhaps I may never meet you again, in the flesh, but I pray that we may meet in heaven, far from this vale of tears. I am a poor worm of the dust. I wish you, brother Beebe, to do as you think best with this. Correct mistakes and publish it, or throw it aside and it will be right. Remember the poor children who need comforting, and may you be long spared to proclaim the gospel of Christ. I have written more than I intended to when I began. Yours in christian love and fellowship,

"One day amidst the place  
Where my dear God has been,  
Is sweeter than ten thousand days  
Of pleasurable sin."

MARGARETTA DICKERSON.

ROYALTON, Ohio, May 27, 1873.

BROTHER BEEBE:—The time for my annual remittance draws near, and I feel to accompany the same with a few thoughts as they may occur to my mind. We read in 1 John ii. 20: "But ye have an unction from the Holy One, and ye know all things." The things of the Spirit when possessed by those born of the Spirit, give an assurance beyond a mere conjecture or belief. This assurance is called a knowledge, a knowing—For, what man knoweth the things of a man save the spirit of man which is in him? even so, the things of God knoweth no man but the Spirit of God. "We speak that we do know, and testify that we have seen"—Men go to earthly schools to acquire knowledge of earthly things, and when they take things on trust from their teachers without understanding them, they do little or no good, though by dint of memory they may pass for a while among the ignorant as men of learning—But when the scholar understands his subject or lesson; when he not only knows it, but knows that he knows it—he has an assurance that can not be shaken. Now the things of God knoweth no man—but the Spirit of God; as many then as are led by the Spirit God, (not led by man) are the sons of God. It is the Spirit's prerogative to lead into all truth—So that they thereby "know all things." This knowledge then is peculiar to those "born again, born from above, born of the Spirit." It is not a mere

notion or belief which may be changed by contrary testimony of others. But having the witness within, it remains as that witness testifies, which witness is the Spirit of God—It is a faith that is not said to be based upon the evidence of others, but is declared to be the evidence itself. "Now faith is the substance of things hoped for; the evidence of things not seen." Here is a house built upon a rock, which cannot be moved—The wayfaring man though a fool, is invincible to all the assaults of enemies: "He takes the fools and makes them know the riches of his grace. But, while knowing these things, we should give earnest heed that we do not let them slip and thereby plunge ourselves in darkness and trouble. If ye know these things happy are ye if ye do them—"He that knoweth his master's will and prepareth not himself, shall be beaten with many stripes" &c. As the serpent beguiled Eve, so are we liable to be led astray also by his emissaries as well as by the deceitfulness of our own hearts. Many are the exhortations given by the apostle Paul to Timothy, on the subject of a careful watching of his way, that he might the better enjoy his christian life—see 2 Timothy ii. 16-20. Our Savior commanded to "Watch, for we are in an enemy's land." Paul writes to the Galatians, "O foolish Galatians, who hath bewitched you, that ye should not obey the truth."

Many are the trials we meet to try our faith, for all that will live godly in Christ Jesus shall suffer persecution: "But continue thou in the things which thou hast learned and hast been assured of." Decline neither to the right hand nor to the left. If any man come unto you having any other doctrine than the one you have been taught by the spirit; reject him. Believe not every spirit, but try them, for many false prophets are gone out into the world. Beware of false prophets! (which come to you in sheep's clothing), for inwardly they are ravening wolves.

Did such false prophets come in the name of their own master, no danger would be in their coming. but as Satan transforms himself into an angel of light, we are not to marvel if his ministers come in a similar form—and all to deceive. "But ye have an unction from the Holy One, and ye know all things." Not all natural things, nor all spiritual things, absolutely; but what you do know is by that unction, and in a comprehensive sense you know good from evil, you know the holy and just nature of God, you know the character or nature of sin, you know your own nature, you know human nature in general. Now, let no man deceive you in these things, for they lay at the foundation of all things pertaining to salvation. Examine yourselves, prove your own selves whether ye be in the faith, (or true system of doctrine).

In another sense, I think the christian knows all things viz: the principle within, being a divine principle, agrees with all divine truth; is in harmony with it throughout its infinite extent; and, only needs a presentation of it, to enable it to manifest an affinity, to claim a oneness with it; just as one drop of water would freely unite with another drop from any part of the universe, or with, in fact, all the water in existence. In this sense, "ye do know all things;" indeed, Samaria's daughter was told of water that would spring up into everlasting life.—John iv. 14.

What an exhaustless fountain! Well might the wise man exclaim, "Drink waters out of thine own cistern, and running waters out of thine own well.—Prov. v.

But the subject stretches beyond my grasp, or power of expression, for it empties into an infinite ocean, without bottom, brim, or shore.

What infinite wealth is bestowed on us poor unworthy mortals! "Behold what manner of love the Father hath bestowed on us, that we should be called the sons of God!"

Hoping that I belong to the innumerable multitude which no man can number, which John in his vision saw.

I subscribe myself your brother in Christ,

THOMAS COLE.

DEAR BROTHER BEEBE:—You will find enclosed a letter from brother Griffin, in answer to my request, on an article which appeared in the "Signs," over signature "A lover of Truth." By his permission I send it to you for publication, and request you to publish it; and by so doing you will confer a favor on,

H. T. NAYE.

CLARKSVILLE, Ark., July 7, 1873.

BROTHER H. T. NAYE:—As you have requested my views on an article published in the Signs of the Times, for May 15, over the signature of a "Lover of Truth," relative to the support of the ministry, I have concluded to give them. But I must first premise that it is a subject on which I have never written—it is one on which there is much controversy—one on which there is much ground to differ; because it is so mixed up with traps and snares to catch wolves and vultures, that the sheep should walk very circumspectly, lest they get their feet caught.

I have read much on this subject, as well as feet-washing, and find a great variety of opinions on both; yet both are forced upon the attention of the church. If I could give my views such as they are, to every brother and sister in the land, without involving myself in a disagreeable controversy, I would be willing to do so. I am not afraid to go to the front and fight against Pharisees and Sadducees, but I have

such a distaste for family contentions, that I have avoided writing publicly on either of the above subjects. Both these subjects are governed by the same spirit. Jesus does not command the disciples to wash one another's feet, but tells them they ought to do so. The revealed word does not command the disciples, by any definite rule, to give; but tells them that God loves a cheerful giver—and let each give as he purposeth in his own heart.

The gospel church, in her first love, had all things common; so that none among them lacked; not by positive command, but through the influence of love, they were of one heart and one soul. But in process of time, the local churches left their first loves, and their candlesticks were removed; and now where the apostolic churches were located, is one of the darkest spots of this globe, so far as true christianity is concerned.

With these preliminary remarks, I will reply to the article referred to: "A lover of Truth" refers to 1 Cor. Chapter ix. The teaching in this chapter, so far as it alludes to carnal things, evidently applies to traveling Ministers in active service among the churches. Paul reasons thus, "Have we not a right to carry with us a wife, a sister, or a friend. Shall we not forbear working on such occasions—"Thou shalt not muzzle the ox that treadeth out the corn."—That is, while the ox is at work, he shall not be muzzled: "If we have sown unto you spiritual things, is it a great thing if we shall reap your carnal things?" So the Lord hath ordained that "they which preach the gospel, shall live of the gospel"—"the laborer is worthy of his hire."

There is a trap, because it is so easy and agreeable to our carnal feelings to misunderstand it. Hire, means stipulated wages. So the world understand.

But let the scriptures explain themselves, and see what hire means. After these things the Lord appointed other seventy, and told them to take neither purse nor scrip; "And into whatsoever house ye enter, remain, eating and drinking such things as they give; for the laborer is worthy of his hire." This shows that if a traveling minister is received, he should be supported for the time being. The church at Corinth was located in a European city, where the expense of living was unusually high. Paul claimed the right of being supported while among them, nevertheless he refused to accept it, that he might cut off occasion from them which desired occasion (2 Cor. xi.) to set up just such a system as L. T. is now advocating. Rather than give these "deceitful workers" a chance to set up their tithing system, Paul robbed other churches, (not like some people rob) taking wages of them, to do the Corinthian church service; thus showing that these

other churches supplied his wants from the influence of love, and not a commanded duty. And showing also that wages here means the supply of his present need, and not a stipulated price, of a hundred, or a thousand, or ten thousand dollars a year.

L. T. argues that the "minister is entitled to an annual support for himself and family. We would then see under shepherds plenty." No doubt. No one acquainted with the depravity of human nature should, would, or could doubt it. But what kind of shepherds would they be? Such as feed the flock, or such as feed themselves? But L. T. says, "It is required of the minister to give himself wholly to the work of the ministry; and it is required of the church to assure him that he shall have what is right, (support for self and family) so that he need not entangle himself with the worldly affairs of this life." Now in reply to this wresting of the scriptures from their true meaning, I will say, 1st, that the gospel nowhere requires the minister to give himself wholly to the work. 2d, that Paul did not do so, for he labored with his own hands for his own necessities, and others that were with him. 3d, that he labored with Aquilla and his wife at tent making, "and reasoned in the synagogue every Sabbath."

Paul wrote to Timothy to "Neglect not the gift that is in thee. Meditate upon these things; give thyself wholly to them; that thy profiting may appear to all. Take heed unto thyself and to the doctrine, continue in them, for in doing this thou shalt both save thyself and them that hear thee." By way of illustrating my view of these scriptures, I will say that I have declined several opportunities of profit, lest they might entangle me with the affairs of this life, and prevent me from giving myself wholly to meditation upon the things pertaining to my Master's kingdom.

But L. T. contends that the ministry ought not to bear all the burdens, while their fellow servants bask in luxury and ease. This is a case I have never seen among Primitive Baptists, nor read of in the New Testament. The members of a church basking in luxury and ease, while the ministry bear all the burdens! Let us see what the divine word says: "But whoso hath this world's goods, and seeth his brother have need, and shutteth up his bowels of compassion from him, how dwelleth the love of God in him? My little children, let us not love in word, neither in tongue, but in deed and in truth. And hereby we know that we are of the truth, and shall

assure our hearts before him." There is such a strange contrast between the history of the gospel church and the above history of supposed facts, that I am at a loss to classify this fictitious writer and hypothetical church. Christ has pledged his word to the ministry, to "Seek first the kingdom of God and his righteousness, and all these things [food and raiment] shall be added unto you." All are commanded to study to be quiet, to attend to their own business, to work with their own hands, that they may walk honestly towards them that are without, and have lack of nothing. It is a positive command, "If any will not work, neither shall they eat." I know of no reason, from the bible or elsewhere, why a minister or his family should be exempt from the above regulation. But if he or his family, from circumstances beyond his control, are in need, and those who are able will not give aid, "how dwelleth the love of God in him?"

Brother Nave, as you are a subscriber to the "Signs of the Times," let me say in conclusion that I have been an occasional reader of that paper for thirty or forty years, and if I have understood the Editor on this subject, he does not harmonize in sentiment with this fictitious correspondent. And I would, if I could, say to every ministering brother, that so long as you view this matter as a business transaction between you and the church, so long you have not denied yourself, and taken up your cross. Do you ask me, "Who goeth a warfare at any time at his own charges?" Let me ask you, Who ought to provide for the soldiers, the king, or the subjects? Evidently the king. Every kingdom has its own way of furnishing supplies. I have tried to hint at, and show in a brief manner that the Lord furnishes carnal supplies, by opening and governing the hearts of the people. And because some bastards get into the church and disregard the King's regulations, we must not attempt to lord it over his heritage, and lay burdens upon the little ones grievous to be borne.

Let me conclude in the words of Paul to Timothy: "Thou therefore endure hardness as a good soldier of Jesus Christ. No man that warreth entangleth himself with the affairs of this life, that he may please him who hath chosen him to be a soldier. And if a man strive for masteries, yet is he not crowned except he strive lawfully. The husbandman that laboreth must first be partaker of the fruits. Consider what I say, and the Lord give thee understanding in all things."

Yours in hope of a better life,

BENJAMIN GRIFFIN.



NAPA CITY, CAL., June 10, 1873.

DEAR ELDER BEEBE:—I have been taking your valuable paper for a short time, and I feel so much encouraged with the true gospel light, that I feel as though I cannot hold my peace any longer. And I have felt a desire to tell the people of God, whom I love so well, of some of the dealings of the Lord with me; but I know that my gift is not to speak with eloquence; but still, I will venture a few words, if you will bear with one who feels the least of all the little ones, if indeed I am one at all, I am not one of the visible members of the church, yet I hope and pray that my name may be in the Lamb's book of life, from the foundation of the world.

Dear brethren, I am in a barren and destitute land, where I can find no gospel to feed the poor starving lambs, and I feel sometimes to enquire, am I indeed forsaken of the Good Shepherd, who tells me in his holy word, that he gave himself for sinners; and that he will care for me to the end of the world? It is nearly ten years since I professed to have a hope in the blessed Lord; but since that time I have passed through trials and tribulations which would fill a volume if they were all printed. But, thanks be to the holy name of our God, I have been brought through them all thus far. But O, when I trust to my weak and erring self, how soon I fall; and then I am made to cry out, O Lord, undertake thou for me; lead me in paths that I have not known, even in thy own right way.

I had been a member of the New School Baptists for seven years, and until I discovered where I was, and that I was in error. I went to hear an Old School, or Primitive Baptist preach, and O, what a contrast! None but believers who are taught of the Lord, can know the difference. I then resolved to unite with them as soon as an opportunity should be presented, but, for some cause, known only to our heavenly Father, I have never yet had that pleasure. During that same year I heard two more sermons preached which I never will forget. That was in my native State, (Missouri) but now I wander alone in California, where vice and immorality prevails. Whether there is any Old Baptists in this State or not, I do not know; I only know it has not been my privilege to meet with any. I am thankful that you are spared to publish your valuable paper for the comfort of thousands, who, perhaps, like me, are hungering and thirsting for the truth in its purity. The truth of God preached in humility and sincerity.

Dear brethren, if you will bear with me I wish to speak of a denomination called Seventh Day Baptists, or Adventists. They have erected a camp here in our town, and have been lecturing on the prophecies of the bible. They hold that the Seventh

Day is the Sabbath of the Lord, and that we should keep it holy, according to the command which God gave to the people of Israel in the decalogue, and they say that the day has been changed from the seventh to the first day only by the same party who have changed the ordinance of baptism, by no higher authority than that of the Pope of Rome. But perhaps you have heard all about them.

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Dear brethren, remember me in your prayers, is the request of one who is the least of all the servants of the Lord.

VIRGINIA TRACY.

FAYETTE CO., TEN., July 1, 1873.

BROTHER BEEBE:—I received a letter from Eld. Allen Hill, containing a condensed history of his pilgrimage, &c., which I, together with many of his brethren and friends, would be glad if you would publish in the "Signs." And I remark that perhaps few ministers of our order have labored in the vineyard of our Master longer, and been more favorably received by their brethren, than he has.

I still continue, as ever, yours to serve, affectionately,

PETER CULP.

MARCH 3, 1873.

DEAR BROTHER CULP:—I have for a long time thought of writing you on the particular subject of my experience.

I was born in Burtie County, North Carolina, near Windsortown, and when about a year or two old my father moved into Edgecomb County, N. C., near Tarborough. Then I began to know things. (I was born Nov. 27, 1792.) My parents were members of the Church of England. I was often catechised, and thereby taught that my baptism, (so called) sprinkling, made me "a member of Christ, a child of God, and an inheritor of the kingdom of heaven." I held that view sacred until I was about sixteen years old, when I was advised to read "Paine's Age of Reason," and I did so. I took it for granted, and was glad I had found the truth. With Paine I read Volney, Voltaire, &c., and was filled with joy that to obey my temperaments was God's worship. I was quite zealous, and made converts not a few. I was a dancing leader for years, not for profit, but for pleasure. I was carried to Hancock Co., Ga., in 1801. In 1808 my father moved to Jasper Co., Ga. In 1808 I took a family, for which I was unfit, owing to my musical temperament. In 1814 I went to merchandising, near an old (then called) United Baptist Meeting House, in Wilkerson Co., Ga., a society I hated above all others, for as I had heard of their doctrine and discipline, they were hateful to me. I never went to their meetings for about six years, and never saw a conference opened by

them until the time I joined them. I heard that the preacher had said that when God built his temple, Satan built his drunken shops. It made me very mad, and I determined to curse him to his face in his meeting house. I went there to do so, but could not see him for a time. He at last rose in the pulpit, singing. I waited until he had finished singing. He then prayed. I then resolved to begin cursing him. But he read a text in Ezekiel xxxvii., "Can these dry bones live?" and I thought it an outrage to address a large and respectable congregation on dry bones; but I could not find a place to begin abuse. After some time he told the congregation that those dry bones were a scriptural figure of the human race, dead in trespasses and sins. He said they could not give themselves life, light, or any restoration. Then I began to think that perhaps I was one of those dry bones. My reflections went on until the meeting was dismissed. The first I knew I was standing by the preacher, asking where his text was recorded. He told me, and I immediately left for home. I felt disordered, but did not know what was the cause. I continued so all night, and in the morning I determined to go to my fiddle, thinking it would remove my distress. I went to it, but could not use it, and went from it weeping. I had no bible. I had had one, but had thrown it on the floor and stamped it as the christian's God all to shatters. I now searched for parts, or any I could find of the torn up book. I found the part of it which contained the text. I now had distress such as I had never felt before. I was convinced that I was a sinner against God. I tried to reform my manners, to get favor from God. My efforts to pray seemed to be filled with sin, for I saw plainly that my heart was deceitful and wicked, and now for some months I was almost abstracted from human society. I had no prospect of ever having peace with God. I will only say that this world with all its pleasures and profits had forsaken me. I wandered through the forest night and day, trying to pray, but felt that my forms were only forms. I despaired of all prospect of ever finding peace or acceptance with God. I tried to consort with wild company, but it failed to give me any relief, but rather more trouble. I came to the conclusion that I was one to whom the Lord would ultimately say, "Depart, for I never knew you." On the third Sunday in May I went to hear preaching, and it condemned me. Returning home in company with the preacher and another man, we were passing a large meeting house, when the preacher asked me and the young man if we had that house filled with gold, would we give it for an interest in Christ? I ultimately replied, "If the globe was gold, and was mine, I would freely give it for an interest in

Christ." Nothing more was said. The preacher took dinner at my house, sang some hymns, and started for home. On his leaving, for the first time I asked him to pray for me, when he answered that he hoped he did. That was all he said. He left, and I determined that he would not pray for me, being convinced that God would never have mercy on me. I returned to the house much exhausted, set down to rest, took up an old song book, and turned to the song, "How tedious and tiresome the hours," &c. The last lines of the verse read, "But when I am happy in him, December is pleasant as May." I shall never be able to tell the gladness of my heart. I never had thought that I must be saved by the Lord, nor saved in the Lord; till then. My joy was full till the next morning, when I was taken with the reflection that I was deceived, and all I had experienced of joy was an awful error. For three weeks I never had one moment's peace of mind. I would try to pray for forgiveness, and if deceived, that the Lord would undeceive me. On the second Saturday in June I went to meeting, the first conference I ever saw opened. After invitations were given, no one went forward. I did not know what was the meaning of it. Finally the preacher said it might be that some one might be present who had had trouble on account of sin, found peace, and again trouble, and if such were there, to come and tell the church, and they would give them advice. Not knowing it was an opening for such as had hope to go up to join the church, I went forward and told my troubles. Then he stopped me, and a very astonishing conduct took place. All the male and female members of the church came weeping, and gave me their hands. I thought it very strange for about a hundred persons to act so disorderly. I knew not what it meant. So soon as that was over, I commenced again. The preacher told me to sit down, and I did so. He called on any others who might wish to talk to the church, when a man and two ladies came forward. All were received, and the conference closed, after the preacher inquired where and at what time the next morning baptism was to be administered. This was the first I knew that I had joined the church, and I determined they would never dip me. I went home, and to my surprise some ten or twelve members went to my house, for which I was sorry. True I loved them, but their company at that time did not suit me, and I left them to themselves until the next morning. After retiring, I read the scripture, John iii. 21. In a moment I felt willing to do the truth, knowing that baptism was the immersion of believers. Then my heart was glad. I went and talked with those members who had tarried with me all night, and told them of the gladness of my poor heart,

and they seemed glad. I began to talk to company that came in, who were most of them my former Deist friends. I went forward, was baptized, and, thank God, in the course of that year there were some twenty came to go with me to serve God. I had doubts, but not of the Lord or his people, or his cause, but of myself, fearing I might be deceived, and have at times from then till now.

On the tenth day of the next October I occupied the pulpit with much fear that I might be wrong in so doing; yet to that work I devoted the largest portion of my time, till from affliction I am stayed. After a thorough examination of the scriptures, I have been fully convinced in my mind that salvation is of the Lord, and by grace, through faith, and that the gift of God.

After trying to preach for about two years in Georgia, I moved to Tennessee, and after about two years was ordained to the work of the ministry, and began to serve the churches. This work I followed for thirty-one years there, and I feel to thank God that I shared the confidence of my dear brethren. Being worn down very much by the labors of the ministry, I was advised to move south, which I did in 1843, as I then thought, much against the will of my dear brethren and sisters. I stayed in Mississippi for seventeen years, and then, to help my infirmities, I moved to Arkansas, where I attempted preaching for several years. At last, about thirteen years past, I became afflicted, and have remained so till now, so that I cannot go to preaching. I have had the brethren to hold meetings in my house, with gladness and much pleasure. I am now eighty years and about seven months old, sixty-two years a professor, taught first in my hopeful travel from darkness to light, and then confirmed by the holy scriptures, that salvation is by grace, not by works at all, nor on any conditions. If I am one of the Lord's children, I was chosen in Christ Jesus before the world began; for God loved sinners, but not sin. His grace is sufficient to give strength equal to our day. It is not long before I must leave for another world. Age and affliction convince me so; but I think I feel willing to depart and be with Christ. Here I will end on the above relation of my hopeful travel.

I will state to you that we have a church constituted in this neighborhood, with about twelve members, and have a meeting house and pastor. Our meeting days are the second Sunday, and Saturday before, of each month. Our September meeting is the time to administer the Lord's Supper and to wash feet. We have heard that you wish to come out and visit your children who live here. I and the church wish you to come to that meeting, if the Lord

will. Your children are enjoying health.

And now, my dear brother Culp, I ask you to pray for me, that the blessed Lord may give me grace sufficient, and strength equal to my day. I think I wish to live soberly, righteously and godly till my mortal shall put on immortality, when death shall be swallowed up of life.

Very much strife in the various sects exists here. We have nothing to do with them, but try to live apart from them, believing as we do, that their doctrine and so called ordinances are false, being unscriptural.

My infirmities are such that I cannot write plainly. I commenced this letter the first of March, some three months ago. I have not been able to leave my room. I am a little better now, and therefore labor to close my letter. I wish you to try to read it, although I know it will be hard to do so. Should the Lord please to keep you able to visit us next September, and I should be alive, my heart will be glad.

I have written to my dear old brother Culp; I have not written to brother Beebe. I would be glad if the many of my brethren and sisters in Georgia, Middle Tennessee and Mississippi knew that I am still alive, and unchanged in the doctrine and ordinances. I know I love them, and believe they loved me as a believer in our Lord Jesus Christ. But I fear they in part or in whole will never hear me here, but I hope we will meet where the wicked cease to trouble, and the weary are at rest.

Brother Culp, I am very doubtful, not of the Lord, his cause or his people, but seeing as I do my carnality, I often fear I am not born again; but I reflect that that which is born of the Spirit is spirit; I reflect that if I am born of God, as a child of God I cannot sin against him; but I know the flesh lusteth against the spirit, and the spirit against the flesh, so that I cannot do the things I would; for I would live soberly, righteously and godly in this present world.

Farewell, brother Culp. If I never see you again in this world, I hope to meet you in that rest that remaineth for the people of God. My love to all the brethren and sisters.

ALLEN HILL.

EGYPT, Miss., June 19, 1873.

ELD. G. BEEBE—DEAR BROTHER:—I received a letter from brother Bird, of Tish County, Mississippi, asking my views on a certain portion of scripture, and at the same time one from brother Vasser, of Kentucky. I concluded to say a few things, and see if I could hold out to write. By the time I had gotten through with a few thoughts, closely packed, in compliance with brother Burt's request, my nervous system was so shocked I was compelled to quit. Brother Vasser will please receive this as my apology for not answering his.

I have the consent of brother Vasser to say to you, if you think it will be to the edification of God's dear children to give his letter a place in your much esteemed paper, (which you will please find inclosed, with mine to brother Burt) you may publish it. I don't think I will pester you much more. My dear brother, may God bless you.

R. B. GUNN.

EGYPT, Miss., June 17, 1873.

MR. J. R. BURT—DEAR BROTHER:—Yours of the 12th inst. is before me, and contents carefully noted. You seem to hesitate and dislike to ask my views on a certain passage of scripture, after seeing my apology in the "Signs" to many brethren. I say, my brother, it is with much difficulty I write; but you have asked my opinion on a subject that has been a theme with me for forty years, and I have been trying to explain it to others for thirty-three years, and am not yet tired of the cause, but in the cause, or rather I am tired of myself. I feel that I cannot hold my peace. You have doubtless matured this text better and more completely than I have, and could give a more full and clear solution of it than I shall be able to do. Here is your text, 1 Cor. xv. 29: "Else what shall they do which are baptized for the dead, if the dead rise not at all; why are they then baptized for the dead?" You ask, "Is it to be baptized in the faith of the resurrection of the body, or the resurrection of the Son of God, or both?" Water baptism throughout the scriptures represents a burial and resurrection, as you say, both of Christ and his people. While this is a great and grand truth, is it the truth of this text of scripture? I am inclined to think not. Matt. xx. 22, 23: "Are ye able to drink of the cup that I shall drink of, and to be baptized with the baptism that I am baptized with?" &c. Luke xii. 50: "But I have a baptism to be baptized with, and how am I straitened until it be accomplished?" Now, my brother, we know that Christ cannot mean water baptism, for he had once been baptized by John, and must therefore mean something else, and I think he means the same as the apostle means in your text of inquiry, which is the baptism of affliction. This text tacitly conveys to me the idea that all are not thus baptized. Mark the language of the apostle: "Else what shall they do which are baptized for the dead?" As though some were not, or would not be baptized for the dead. Some Christians seem to go smoothly through this vale of tears, to glory, while others are immersed in afflictions. If it means water baptism, all must needs be baptized. We may gather help from the apostle in the succeeding verses: "Why stand we in jeopardy every hour?" as it were, with our lives in our hands, if there be no

resurrection of the dead. Peter and John were cast into prison soon after Christ's ascension, for preaching the resurrection of the dead. Paul was traduced, condemned and maltreated at Athens, for preaching Christ and the resurrection. The religionists of the day could not stand the preaching of the resurrection, and I am sorry to say that even some among us deny it, even preachers. If they believe it, they are never heard to preach it. Take this from me, and I am of all men most miserable. Then I have no hope, my bible is a farce, and I have no further use for it. Therefore, my brother, I am led to the conclusion that the baptism alluded to is the afflictions of the saints, buried in them, immersed in them, in perils by land and by sea, by my own countryman, and bonds and afflictions abide with me. They were stoned, sawn asunder, slain with the sword, wandered about in sheepskins and goatskins, being destitute, afflicted, tormented. Truly they were baptized for the dead, or in hope of the resurrection of the dead. O what a glorious hope! In my judgment, it will not be long before we will realize the fact, if our chronological account be correct, say one hundred and twenty-seven years, Christ will come the second time. Much has to take place before that great day. I don't pretend to point out the day or the hour, but the scriptures point these facts to my mind conclusively, that at the close of two thousand years of the gospel, Christ will descend from heaven. The first grand event ahead in the providence of God is the slaying of the two witnesses. The times indicate its close proximity. At their resurrection, anti-christ will fall, the gospel will run and be glorified, the elect Jews will be converted to God, then a cold, declining state of the church, as represented by the Laodicean Church, believing the seven churches represent the seven different periods from the time of John's writing to the close of time. The next event of moment, 2 Peter iii. 12, 13: "Looking for and hasting unto the coming of the day of God, wherein the heavens being on fire shall be dissolved, and the elements shall melt with fervent heat. Nevertheless we, according to his promise, look for new heavens and a new earth, wherein dwelleth righteousness." At this time Christ will descend with a shout, with the voice of the Archangel and the trump of God, and the dead shall be raised, and the living changed, and all be caught up to meet the Lord in the air.—1 Thess. iv. During this time the wicked will all be destroyed in the conflagration, the earth be refined by fire, and made as good and pure as Eden before her flowers were blasted by sin. Then Christ will descend with his risen saints, and dwell in or on this new heavens and new earth for a thousand years. O happy thought! Come, Lord Jesus, come. My broth-

er, will we be there? If so, no palsied frames or trembling limbs, no need of the sun, moon or stars; for the Lord will be the light of the city, and there will be no night there. God will wipe away all tears from our eyes, and lead us to living fountains of water. There will be no sickness, sorrow, pain or death.

In the evening of this day, or end of these thousand years, or close of the seventh millennium, the wicked dead will be raised, with the same enmity they died with, and the devil at their head will compass the camp of the saints about, and the beloved city, and fire will come down from God out of heaven and devour them. Then the narrow neck of land (time) that has stood between the two divided seas (eternity) will come together, and time will be no more. Bless the Lord; O my soul, and all the powers within me praise him.

Brother Burt, help me to thank God that since I received your letter, and thinking on this subject, my hard heart has been made to rejoice in hope of an interest in this glorious resurrection. If we are, while here, baptized in afflictions, knowing we are his, God will deliver us out of them all.

Yours in the faith of the gospel of Christ,

R. B. GUNN.

BUTLER Co., Ky., June 13, 1873.

DEAR BROTHER GUNN:—Excuse a poor worm of the dust for writing to you. If one of the Lord's people, I am the very least. Ever since I read your experience in the "Signs," it has been often on my mind to write you, and as I can only write in warm weather, on account of stiffness in my hand, I have put it off until now. Brother Gunn, you wrote out my experience better than I could tell it; and as we are nearly of an age, I being born on the 6th of May, 1805, and you in July of the same year, all this has been on my mind, until I am compelled to write to you. For some time I have had a desire that those precious brethren and sisters who write for the "Signs" should know before I die how highly I appreciate their letters. I am nearly stone deaf, and cannot hear any preaching; but often while reading the "Signs," the first thing I know the big tears are rolling down my old cheeks, and I am enabled to praise God that he has a people scattered in these United States, who all speak the same things, "Salvation is of the Lord." I have traveled extensively in seventeen states, and know something about it. Wherever I came across an Old Baptist, he would tell me something about the time the Lord revealed himself to him. Brother, this is not the work of art or science, schools or education, but entirely the work of the Lord. I am of the opinion that Old Baptists are the only people who give all the glory to God. We are nothing but poor sinners. I ac-

knowledge myself the chief of sinners, but glory in the plan of salvation wrought out by Jesus Christ. It is the plan that suits my poor helpless soul. If it depended on my good works, I would be lost. The older I get, the more I see my helplessness.

Now, my brother, you see I am no scholar. The reason is, I was a great stammerer. My parents did all they could for me, but could not make me talk. Still I learned to read and write, mostly at home. My father was a public speaker in the Baptist Church a great many years, and very independent. I being a big, strong boy, was kept hard at work all the time, in Granville County, North Carolina. I never knew what part of that state I lived in, till my twenty-fourth year. Now, my brother, in my seventeenth year, forty-two years ago last August, I believed I had a revelation from God, whether awake or asleep I know not. I was taken down sick, lay a long while, and my folks all thought I would die. My sister watched me at night to see if I would pray. No, I was mad all the while because I was sick, and thought nothing about dying. All at once I was taken to hell, saw it, saw people there, and thought in a few moments I would take up my abode there. I was like Adam, did not ask for mercy, for there was none there. Just as I was sinking down into hell, a man caught me and set me on firm ground. When I came to myself, I was out in the yard. Three or four persons had hold of me, who thought I was dying. I was taken into the house, got settled, and finally got well. From that day to this I have only one faith: those who are saved will be as a brand snatched from the burning. I believe that Jesus Christ stands between me and hell. Hell has had no terrors for me since then, though if I miss heaven, hell will be my portion. But Christ has a people, and they will never go to hell. He is their surety, and will raise them up at the last day. Now, my brother, I don't think that Man has ever left me in all my troubles and trials, and whenever I can have a view of him, I am relieved.

I have been twice married, raised two sets of children, and a very expensive black family, and can say with you to-day, I thank God there is not a slave in my family. Kentucky don't suit negroes, the climate is too cold. Ours were often sick, and a great many died. I never was out of debt till I got clear of them, though I am not reconciled to the way it was done; still I think I and my family were benefited by the change.

Now, brother, I will go back a little. After getting composed in my mind, and well, I thought I would serve God all my days for his goodness in sparing my life, and for several years I thought I was doing very well; but being a very headstrong boy, I got to frolicing, and did worse

than ever. This was all unknown to my father. As soon as I would get by myself, I was miserable, and would wish I was of the brute creation. In my twenty-fourth year I married. Then I thought I would serve the Lord, and for a while I thought I was doing well, and thought I was as good as any one. In my twenty-seventh year I went to hear an Old Side Presbyterian preach, and his text was, "The heart is deceitful above all things, and desperately wicked, and who can know it." I sat and heard him, and by the time he was done every prop that I had was taken away, and from that day to this I have never thought there was anything good about me. I got in a great deal of trouble, and tried to conceal it from my wife. Shortly after this a great stir broke out in the country. They had mourners' benches, and I went, being the first time I ever saw any. I went through the whole stir, but it did me no good. Some said I ought to be baptized. In the fall a man came on by the name of Pleasants. I thought a great deal of him, and went to hear him. He began with me ten years back, where the Lord began with me, and took me on, and made it plain to me that what I had experienced was the Lord's work, and that he would perform it. By the time he was done I was perfectly satisfied. When the invitation was given to join the church, the first I knew I was up there with them. Now, my brother, I did not intend doing so, but have never felt condemned for it. I believe the Lord moved me to do it. I was received, and baptized by Elder James King, who a few years afterwards turned out to be the greatest enemy the Old Baptists had in that country. The Missionaries came on, took our house, and swept every thing before them. In 1840 I moved my membership to Flat River, twenty-six miles off, the nearest Old Baptist Church.

Now, my brother, my folks in North Carolina were of the most affluent, and they thought I had disgraced them. I moved to Kentucky, and am still identified with the Old Baptists, though I often feel unworthy to be numbered with them. But I think I can say to them, in the language of Ruth, "Entreat me not to leave thee, nor to return from following after thee. Thy people shall be my people, and thy God my God."

Now, brother Gunn, I am about through. What I have written I have been aiming to write for the last year. God only knows my motive. Please write me one letter in the "Signs," or private, just as you please, and pray for me that the Lord would keep me from sinning, that it may not grieve me. My post-office address is Hadley, Warren Co., Ky. Now may the Lord bless you, my brother, is the prayer of

THOMAS VASSER.

SOUTHAMPTON, PA., July 12, 1873.

DEAR BROTHER BEEBE:—In compliance with the request of a number of dear sisters, I now forward a brief article for publication in the "Signs of the Times."

Dear kindred in Christ, at our association last spring two or three sisters insisted on my writing another communication for the "Signs," and even some able ministers of the gospel asked me the question, "Why don't you write?" O, brethren and sisters, these things do not raise my vanity, I can assure you; but on the contrary, they humble me in the dust, to think that such a poor, sinful creature as I feel myself to be, should have the fellowship of the children of God. I often feel that if you knew me as I know myself, you would not ask such things of me. But I must confess that I often feel like telling the saints some of my emotions, for at times there is a going out of my mind in love to the brotherhood, especially is it so when I am alone; and I would say that a dear brother in the ministry said to me, "Just sit down and write out your feelings." Now I would say to him, and to all the rest of my brethren and sisters, that if I do not write my own feelings I cannot write at all; for I do not wish to write what I do not experience. God forbid that I should act the hypocrite; for I feel that the subject of salvation by grace is an awfully sublime theme to dwell upon; and I am satisfied that if it is my duty to write, the same one that has made it my duty will grant me strength to perform and matter to communicate, so that it shall not be in vain.

I hope I have been taught by experience that "in me, that is in my flesh, dwelleth no good thing." But when I am permitted to look out of myself, and have some faint glimpses of our blessed Savior in his exaltation on his Mediatorial throne, and have some just perception, as I hope, of the plan of salvation, it is then that I feel that I am not my own. Said an inspired apostle, "For ye are bought with a price; therefore glorify God in your body and in your spirit which are God's." Paul says, "For as many of you as have been baptized into Christ have put on Christ." Therefore, brethren and sisters, what manner of persons ought we to be in all holy conversation and godliness? Again the exhortation is, "I therefore, the prisoner of the Lord, beseech you that ye walk worthy of the vocation wherewith ye are called, with all lowliness and meekness, with longsuffering, forbearing one another in love; endeavoring to keep the unity of the spirit in the bond of peace. There is one body and one Spirit, even as ye are called in one hope of your calling. One Lord, one faith, one baptism, one God and Father of all, who is above all, and through all, and in you all." But unto every one



of us is given grace according to the measure of the gift of Christ." So you see, brethren and sisters, that our grace is all measured according to the gift of Christ. And we also read that faith is the gift of God, and that without faith it is impossible to please God; "For he that cometh to God must believe that he is, and that he is a rewarder of them that diligently seek him." The word of God is quick and powerful, and sharper than any two edged sword, piercing even to the dividing asunder of soul and spirit, joints and marrow, and is a discernor of the thoughts and intents of the heart. Neither is there any creature that is not manifest in his sight; but all things are naked and open unto the eyes of him with whom we have to do. Seeing then that we have a great High Priest that is passed into the heavens, Jesus the Son of God, let us hold fast our profession; for we have not a high priest which cannot be touched with the feeling of our infirmities, but was in all points tempted like as we are, yet without sin. Let us therefore come boldly unto the throne of grace, that we may obtain mercy and find grace to help in time of need."

O, beloved brethren and sisters, what glorious things are recorded for our comfort and instruction. Is it not comforting to contemplate the all-important truth that we have a High Priest touched with the feeling of our infirmities? Sometimes we individually feel that we must sink down under the just condemnation of the righteous Judge of the universe, when we have a faint view of our depraved nature; but our God is faithful, who will not suffer us to be tempted above that we are able, but will with the temptation also make a way to escape. I am often in a frame of mind that I am made to say,

"Guide me, O thou great Jehovah,  
Pilgrim through this barren land;  
I am weak, but thou art mighty,  
Hold me with thy powerful hand:  
Bread of heaven,  
Feed me till I want no more."

Dear brethren and sisters, how thankful we ought to be that we have a Guide, and his name is Jehovah. He will guide us right, and to the end of our earthly pilgrimage. Sometimes we think it a very thorny way. At times we have to pass through deep waters; at other periods through the flames; but the promise is, "When thou passest through the waters, I will be with thee; and through the rivers, they shall not overflow thee; when thou walkest through the fire, thou shalt not be burnt; neither shall the flames kindle upon thee."

"When through fiery trials thy pathway shall lie,  
My grace all-sufficient shall be thy supply;  
The flames shall not hurt thee, I only design  
Thy dress to consume and thy gold to refine."

Our beloved Savior said, "In the

world ye shall have tribulation; but be of good cheer, I have overcome the world." He has bidden his children, Be of good cheer. Cannot we rely on him? "Now no chastening for the present seemeth to be joyous, but grievous; nevertheless afterward it yieldeth the peaceable fruit of righteousness unto them which are exercised thereby." Have we not found by experience that "tribulation worketh patience, and patience experience, and experience hope, and hope maketh not ashamed, because the love of God is shed abroad in our hearts by the Holy Ghost, which is given unto us."

When I first received a hope in Christ, I had a great desire that I might grow in grace, and in the knowledge of our Lord and Savior Jesus Christ. Now, dear brethren and sisters, if I have ever grown in grace and in knowledge, it has been in the way described in the 1007th hymn, Beebe's Collection. I believe the Spirit gives us a desire to ask for such things as we stand in need of; but O! we are sometimes answered in such a way as almost drives us to despair; but our heavenly Father knows what is best for his children, and he teaches them in such a way as not to be forgotten. Do we not often feel that our feelings are justly expressed in hymn No. 15, Beebe's Collection, especially the last stanza in that hymn? We have great reason to adore and praise the Lord for the many blessings which we enjoy, especially the preached gospel. Can we not cordially say, "How beautiful upon the mountains are the feet of him that bringeth good tidings, that publisheth salvation, that saith unto Zion, Thy God reigneth."

We are blessed still in having the gospel preached by our beloved pastor, Eld. W. J. Parington, and he is much beloved among us for his work's sake. May the Lord be his strength, for he has his troubles and difficulties; but may our God still support him, and he be enabled to feed the sheep and lambs of Christ; and may we as a church give him proper countenance, staying up his hands by our presence and words of comfort, which all our true, tried and faithful ministering brethren have need of in this dark, trying and idolatrous day. We as a church meet regularly together, and at times are comforted and built up in our minds, and enabled to go on our way rejoicing, endeavoring to comfort each other by the way; yet at the same time, as a church, we feel that we are chosen in the furnace of affliction; but the Lord rules and reigns, and works all things after the counsel of his own will, and it becomes his children to be still and know that he is God. May the Lord lead his children into all truth, make duty's path plain, and give us all a disposition to walk therein, is my prayer. O that the spirit of love, tenderness and long-suffering may rule in us, and in

all we do may we be governed by the laws of Christ, and have an eye to the declarative glory of God and the peace of Zion.

The length of my letter reminds me that I must stop, or I shall weary your patience in reading it. I have written as my mind has been led. If the dear sisters who requested me to write shall see anything in this that renews their strength and gives them any comfort, praise the Lord for it, and look beyond the writer. I hope it has been written in the right spirit.

Dear brother Beebe, I should like to know how you got home from our association, as you was so unwell while attending it. May the Lord sustain you as he has done heretofore, and give you strength equal to your day.

I now close, with the desire that the Lord may give me wisdom to direct me in all things, that what I do or say may be to the glory of God and the honor of his great and glorious name, and to him be all the praise now and forever.

ANN M. FETTER.

SKIPANON, Oregon, June, 1873.

DEAR BROTHER BEEBE:—I have several times attempted to write you a few lines for publication in our valuable paper, the "Signs of the Times," all of which I have destroyed, and perhaps I may destroy this also; but I do feel this day to thank God for the inestimable privilege of reading the precious communications of our dear brethren and sisters, through your labors of love. May God bless you, my dear brother, and supply your every need in things both temporal and spiritual. I bid you God speed. I have just been reading some of the communications of the dear children of promise, and I feel greatly encouraged and strengthened in soul and spirit. I will say to our dear sister Rebecca Williams, You have expressed my feelings, although we are strangers in the flesh; yet I feel assured there is a kindred tie that binds our hearts in christian love and fellowship. I hope the dear brethren and sisters will continue to write, for their epistles are cheering to us in our isolated and lonely condition. We are situated more than a hundred miles from any Old School Baptist Church, and all the gospel preaching we have is through the "Signs of the Times," which we receive with joy and gladness. If I am ever saved, it must be all of free, rich and reigning grace. I do love that old song—

"Amazing grace! how sweet the sound  
That saved a wretch like me;  
I once was lost, but now am found,  
Was blind, but now I see."

When my mind reverts to the time when I trust I was taken up out of the horrible pit and miry clay, and a new song was put in my mouth, even praise unto the Lord, then I can sing of that grace which was able to save a wretch like me. My whole confidence and trust is in the Lord.

Dear brethren and sisters, pray for poor unworthy me; that I may live the life of a christian, and that my last end may be like theirs.

Brother Beebe, do with this as you think proper, and I will be satisfied.

Your unworthy sister, if one at all,  
ELIZABETH E. HESS.

COVINGTON, Ga., July 10, 1873.

DEAR FATHER:—I reached home on the night of the 8th, after an absence of sixty-four days, during which I traveled over three thousand miles, and met with many dear saints for the first time, as well as greeted very many former acquaintances from whom I had been parted for years. The mercy of the Lord sustained me both physically and in spirit, and gave me favor with the saints, so that everywhere that heavenly peace which is peculiar to the courts of Zion, was abundant as a river indeed. I cannot express the pleasure felt in the society of the dear brethren and sisters, and in speaking and hearing of the salvation of our God as experimentally manifested to his people. Never have I more fully realized the sweetness of fraternal love in the house of God, or the precious pain of temporary separation, than during the past two months. I cannot now write more than this note, by which to return thanks to all the dear saints with whom I met, for their uniform kindness to an unworthy pilgrim. May they all realize in their own souls that reward which the world can neither give nor take away. All were so kind to me that I cannot specially mention any without seeming injustice to others; yet I hope to be pardoned for speaking of the marked kindness of those venerable ministers in Kentucky, Elders T. P. Dudley, and J. F. Johnson, whose acquaintance and hospitality I enjoyed for the first time on this trip. They and other dear veterans of the cross of Christ made my poor heart swell with emotion by their tender regard for such a poor weakling. I would name many others if my feelings might guide my pen; but must remember that the same Spirit of our Lord Jesus works in all whom it leads to manifest that same heavenly love. My private correspondents will please bear with me a little till I can acknowledge their many favors.

With grateful love to all the saints, I am as ever,

WM. L. BEEBE.

PARIS, Tenn., Feb. 9, 1873.

BROTHER BEEBE:—I know your time must be very much occupied, yet if you can give me your views on Revelations vi. 9 and 10, I will be greatly obliged. I have asked a good many preachers, but have never had a satisfactory explanation, for I can never believe there is a feeling of revenge in that blissful abode where all is joy and peace, and all tears are wiped from the eyes of that heavenly band. With much christian love,

REBECCA P. HELM.

(Editorial reply on page 179.)

## EDITORIAL.

MIDDLETOWN, N. Y., AUGUST 1, 1873.

## RELATIVE DUTIES OF THE SAINTS.

The scriptural appellation, *saints*, is, in its general use by the inspired writers, applied to all the people of God when manifested as such by the new and spiritual birth; but in a more strict sense, to those who walk worthy of their high and holy vocation. The children of God under the old dispensation, including patriarchs and prophets, with all who were born of God, and led by his Spirit, are so denominated. We speak of them as the Old Testament saints; for the term signifies those who are sanctified, or set apart for the service of God, and it is therefore applicable to those who are sanctified by God the Father, preserved in Christ Jesus, and called, as in Jude 1. Or as the saints are manifested by the sanctification of the Spirit unto obedience, and the sprinkling of the blood of Jesus Christ,—1 Peter i. 1, 2, & 2 Thess. ii. 13.

Under the gospel dispensation, this appellation is given to baptized believers who are walking in the order of the gospel, as members of the church and body of Christ. "Called to be *saints*."—Rom. i. 7. "Unto the church of God which is at Corinth, to them that are called to be *saints*, with all that in every place call upon the name of Jesus Christ our Lord, both theirs and ours."—1 Cor. i. 2. "To the *saints* which are at Ephesus, and to the faithful in Christ Jesus."—Eph. i. 1. They are in Christ Jesus as members of his body, the church.

In this last application of the word *saints*, we propose to offer a few remarks in regard to the relative obligations binding on them as fellow members of the one body of which Christ is the head.

First, and of primary and paramount importance, is the new commandment given by our Lord, "That ye love one another."—John xiii. 34. "This is my commandment, That ye love one another as I have loved you." "These things I command you, that ye love one another."—John xv. 12, 17. Twice in this short chapter the dear Redeemer, in his last most solemn charge to his disciples, when about to be delivered up to be crucified, enjoined this commandment on them. Not only that they should love one another, but to what extent and fervency: "As I have loved you. Greater love hath no man than this, that a man lay down his life for his friends. Ye are my friends, if ye do whatsoever I command you."—John xv. 13, 14. Here he gave the example with the precept. He was now about to test his love for them in laying down his precious life for them. "This is my commandment, That ye love one another as I have loved you." This commandment is reiterated, 1 Peter i. 22: "See that ye love one another with a pure

heart fervently." We are instructed by another apostle how, or in what manner the saints are commanded to obey this high command: "Let all, bitterness, and wrath, and anger, and clamour, and evil speaking, be put away from you, and all malice; and be ye kind one to another, tender hearted, forgiving one another, even as God for Christ's sake hath forgiven you."—Eph. iv. 31, 32.

Even the saints cannot love with a pure heart fervently while they retain bitterness, or wrath, or anger, or malice, against their fellow members: for these fleshly lusts and passions which war against the soul will lead to clamor and evil speaking. "Wherefore, laying aside all malice, and all guile, and hypocrisies, and envies, and all evil speakings, as new born babes desire the sincere milk of the word, that ye may grow thereby."—1 Peter ii. 1, 2. How strangely incompatible with the spirit of holiness are these corruptions of the flesh which we commanded to lay aside; yet opposite and antagonistic as they are to the law of the spirit of life, of which all the saints are born, when born of God, no Christian, not even the apostle to the Gentiles while in the flesh, is free from their indwelling in the flesh. To heed therefore and obey the precept to love one another, every child of God must maintain a constant warfare—must deny himself, crucify the old man with his affections and lusts, and lay all these corruptions aside, and so denying himself of all ungodliness and worldly lusts, live soberly, righteously and godly in this present world.

Is there not cause for a searching self-examination on this important point?

"Is there ambition in my heart?  
Search, gracious God, and see,  
And turn each cursed idol out  
That dares to rival thee."

Would we live godly? God is love; and he that loveth is born of God. "Love is the fulfilling of the law," and the law of Christ cannot be fulfilled in its absence; for there is no precept of the law of Christ more imperatively commanded, or so often repeated in the New Testament. It is the first of all the fruits of the Spirit of vital godliness, and the most certain, scriptural and reliable of all the evidences we can have of a quickened state. "He that loveth is born of God," and "We know that we have passed from death unto death, because we love the brethren." But in the absence of love, all other reliances are vain. We may have a name to live, and yet be dead. We may have a form of godliness, and deny the power. We may speak with the tongues of men or angels, have all knowledge, zeal and benevolence, and if love be absent, all things else are but as sounding brass and tinkling cymbal.

If our hearts be fired with the pure love of God, we shall love him su-

premely, and all that is approved of God we shall also love, and then it will be no hardship to do whatsoever he has commanded us. Love is the motive power with the children of God; while nominal professors and graceless hypocrites are moved only by fears of wrath, the law of Christ is written in the hearts of all the living children of our God. This makes it not only a duty, but also a most delightful privilege to love all who bear the image of the meek and loving Lamb of God. Then we know by happy experience how good and how pleasant it is for brethren to dwell together in unity; and it will prompt us to endeavor to keep the unity of the spirit in the bond of peace.

All who love God are subjects of the spiritual government of the King who reigns in Zion. "If ye love me," says Jesus, "keep my commandments." All who do not love him are still under the law of sin and death, condemned already, and the wrath of God abides upon them. If the Lord Jesus has so loved his children as to lay down his life for them, and if we have his love shed abroad in our hearts, can we bite and devour one another? Will we not rather each esteem others better than ourselves, and be ready to lay down our life, if need be, for the good of our dear kindred in Christ, and so let brotherly love continue?

Moved then by supreme love to God and to his people, let us search his word, and invoke his Spirit to instruct and lead us to know and do whatever he has enjoined upon us in our relation to each other, as members of his body and as members one of another. To pursue the course marked out in the word, we must first be stripped for the race. There are some things about us which must be laid aside, as we have seen.—All malice: for while we retain a particle of malice, or guile, how can we deal kindly, lovingly and faithfully with our fellow members? Can we feel *malicious* towards, and yet love our brother as Christ has loved us? Under fleshly excitements we may have even the malice of our depraved nature stirred up against a brother or sister who has transgressed against us, or whom we imagine has wronged us. A brother may be overtaken in a fault, and may need a kind and faithful admonition from us, and if so, let it be given in meekness and in the spirit of Christ, considering ourselves, how much and how frequently we need the kind and faithful admonitions of the saints. "You that are spiritual restore such an one in the spirit of meekness." That is, you who are governed by the spirit of Christ in dealing with him. Allowing no principle of malice, guile, hypocrisy or evil speaking to influence you; but laying all these aside, remember that the work enjoined upon you in the case is to gain your brother, and to convert him from the error of his way, and save his soul

from death, (or exclusion from the fellowship of the church) and hide a multitude of sins. Unless you love the dear brother who has erred, you are unfit to labor for his restoration. Loving, guileless, sincerity and child-like simplicity are the requisites for gaining one who has offended. And the apostle Peter admonishes that all envies and all evil speakings shall be laid aside. An envious disposition is hateful at all times, and especially when trying to gain a brother, but it is doubtful if evil speaking is not as pernicious as envy, malice or guile.

How often has Satan stirred up all these corruptions of our fleshly nature, in order to defeat the object of our labors with the erring. Pretending to be shocked with the shortcomings of a brother, envy suggests, Expose him now, and let it be seen that you are not so bad as he! Guile comes in to make your motives seem good, and hypocrisy lends its aid to spread the matter broadcast through the church by evil speaking, for to mention it at all before you have told the brother his fault between thee and him alone, is evil speaking, and in so doing, his offence must be very grievous indeed, if yours is not equally as flagrant. "If thy brother offend thee." Do not forget he is nevertheless thy brother, born of the same spiritual parentage, and equally beloved of the Lord, as thyself; and that it is not the will of your Father which is in heaven that one of these little ones should perish.

Our Savior, in impressing these admonitions on his disciples, took a little child and set him in the midst. How striking the example! How impressive the lesson! All who enter the kingdom must be children; not ambitious for preferment. "Whoever therefore shall humble himself as this little child, the same is the greatest in the kingdom of heaven. And whoso shall receive one such little child in my name, receiveth me. And whoso shall offend one of these little ones which believe in me, it were better for him that a mill-stone were hanged about his neck, and that he were drowned in the depths of the sea." Read the eighteenth chapter of Matthew, and learn what is enjoined on the disciples, and what is forbidden, in regard to their treatment of each other. "If thy brother offend thee." This is a personal affair; the personal pronoun is in the singular number; and thou, the offended party, art commanded to go and tell him his fault, between thee and him alone. If he shall hear thee, thou hast gained thy brother." This shows that the matter should be a profound secret between him and thee, until thou hast made this effort to gain thy brother. "But if he will not hear thee, then take with thee one or two more, that in the mouth of two or three witnesses every word may be established." These brethren called to assist in the labor should be unbiased, spiritual, child-

like, loving, peace-making brethren, who, like the good shepherd in the context, leaves the ninety and nine and goeth in search of the one that has gone astray, with the sincere desire to find and restore the wanderer to the flock. When these have faithfully labored, "If he shall neglect to hear them, tell it to the church; but if he neglect to hear the church, let him be unto thee as a heathen man and a publican." That is, as the heathen and publicans were to the Jews. Here the matter ends, at least until the offender, who has neglected to submit to the judgment and authority of the church, shall repent and confess his fault to the church.

It is not enough for a brother to say, I have labored with my brother, and he will not hear me. The course is onward; the next step must be taken, and sin suffered not to rest upon a brother; and if the second step of labor be unsuccessful, it must come for judgment and decision to the church, and the church must dispose of the case according to the divine rule, and that without partiality, though the offender be to the body, the church, a right hand or a right eye. Matters requiring the discipline of the church, if neglected are like cankered sores on the body, the longer they are neglected the more painful and hazzardous to the health of the body or church.

Sometimes a caviling disposition is betrayed, and as an excuse for long neglected disorders among members of the church, it is said, My brother charges me wrongfully, and if he has aught against me let him come to me, according to Matt. xviii. 15, but I will not go to him. Does such a course manifest the childlike pattern given in the second and third verses of that chapter? Let such cavilers also read the sixth and seventh verses, and tremble. Or read in the sermon on the mount, Matt. v. 23-26, and it will be seen that the law of Christ is equally binding on both the offender and the offended brother. "If thou bring thy gift to the altar, and there rememberest that thy brother hath aught against thee, leave there thy gift before the altar, and go thy way; first be reconciled to thy brother, and then come and offer thy gift. Agree with thine adversary quickly, while thou art in the way with him," &c. The gifts and offerings laid upon the altars under the Levitical priesthood, to be acceptable to God, must be offered in strict conformity to the law. And so under the gospel, all the gifts which God has bestowed on his people, who are made priests unto God, must be offered according to the law of Christ. Every member of the royal priesthood has a gift; it may be to preach, or to exhort, or for judgment; for there are a diversity of gifts, and all by the same Spirit. When Jesus ascended up on high, he gave gifts, and he gave some apostles, and some prophets, and some

evangelists, and some pastors and teachers.—Eph. iv. 8 & 11. Now whatever may be the gift, an eye, an ear, a hand or foot, no gift is acceptable to God in the church while those who bring them are living in disobedience to the laws of Christ. And the brother, however innocent he may think himself, yet knowing that some one in the church has aught against him, should make it his first business to go and be reconciled to his offended fellow member. This is the law of the kingdom, the express command of Christ. No brother or church can live in neglect of these rules and be in a healthy and prosperous state. The longer any root of bitterness springing up in the church is permitted to grow unchecked, the more pernicious will be the effects. How dare we say we love Christ, we love his cause and his people, if we live in habitual disobedience to his commands?

There are many other obligations enjoined upon the members of the church of the living God which we have not space to particularize at this time; but there is a general charge to all the saints to "Endeavor to keep the unity of the spirit in the bond of peace." And this admonition is introduced by the apostle with expressions of the strongest solicitude. "I therefore, the prisoner of the Lord, beseech you that ye walk worthy of the vocation wherewith ye are called, with all lowliness and meekness, with long-suffering, forbearing one another in love."—Eph. iv. 1-3. A constant care to cherish all these christian virtues, and to guard against all the opposite passions and vices, is enjoined by the word and spirit of our Lord on all who have tasted that the Lord is gracious. The saints are commanded to be kindly affectionate one to another, and to bear one another's burdens, and so fulfill the law of Christ. The spirit of Christ in his people is gentle, kind, meek and loving: its fruits are "Love, joy, peace, long-suffering; gentleness, goodness, faith, meekness, temperance: against such there is no law. And they that are Christ's have crucified the flesh with the affections and lusts. If we live in the Spirit, let us also walk in the Spirit. Let us not be desirous of vain glory, provoking one another, envying one another. Brethren, if a man be overtaken in a fault, ye which are spiritual restore such a one in the spirit of meekness; considering thyself, lest thou also be tempted."—Gal. v. 22-26, & vi. 1.

The languishing condition of some of the churches, and the worldly mindedness of many who have a nominal membership, should urge upon us the importance of attending more strictly to the order of the house of God. The ways of Zion mourn, and few come to her solemn feasts; and because iniquity abounds, the love of many waxes cold. Is it not high

time to awake out of sleep, and arise from among the dead—to come out and be separate from the world, and to lay aside every weight, and the sin which so easily overcomes us, to strip for the race, harness for the battle, gird on the whole armor of God, that ye may be able to stand in the evil day, and having done all, to stand? "See then that ye walk circumspectly; not as fools, but as wise, redeeming the time, because the days are evil. Wherefore be not unwise, but understanding what the will of the Lord is; and be not drunk with wine, wherein is excess, but be filled with the Spirit; speaking to yourselves in psalms and hymns and spiritual songs, singing and making melody in your hearts to the Lord: giving thanks always for all things unto God and the Father, in the name of our Lord Jesus Christ; submitting yourselves one to another in the fear of God."—Eph. v. 15-23.

In our treatment one of another, let us never forget that whatsoever we do to any one of the members of Christ, we do to him. Read the concluding part of the parable of the sheep and goats, Matt. xxv., and there learn that to feed his children when hungry, give them drink when thirsty, to clothe them when naked, to visit and comfort them when sick, or in prison, is to do these things unto him. But to withhold these kindly actions from even the "least of these his brethren," is to withhold them from him. To give to one of them a drink of water in his name, is ministering to him. Let us pause then and consider well, when our carnal passions rise, and we are tempted to deal unkindly with a brother: would we do so to Jesus? They are his members, his body, his flesh, and his bones. Such is the vital union between Christ and his members, that whatsoever we do unto them we are doing unto him.

"Ye therefore, beloved, seeing ye know these things before, beware lest ye being led away with the error of the wicked fall from your own steadfastness. But grow in grace, and in the knowledge of our Lord and Savior Jesus Christ, to whom be glory both now and forever. Amen."—2 Peter iii. 17, 18.

REPLY TO SISTER E. P. HELM,  
ON PAGE 177.

In reading the Book of Revelations, we should bear in mind that the sublime and wonderful things therein recorded, were signified by the angel of Jesus Christ to John in a wonderful vision. Hence the highly figurative language employed in signifying to him, and through him, to the churches of the saints the things which it was then said, "must shortly come to pass." What John saw disclosed in the opening of the fifth seal was not a literal account of the state, condition or emotions of the slaughtered saints in the world of glory, for there "the wicked cease

from troubling, and the weary are at rest." But as it is said, "And when he had opened the fifth seal, I saw under the altar the souls of them that were slain for the word of God, and for the testimony which they held: and they cried with a loud voice, saying, How long, O Lord, holy and true, dost thou not judge and avenge our blood on them that dwell upon the earth?"

We understand this language the same as that which was said by the Lord God unto Cain, "The voice of thy brother's blood crieth unto me from the ground."—Gen. iv. 10. Not literally, but figuratively. Not that the fluid from Abel's bleeding veins literally had the power of articulation, or that Abel himself was unhappy or revengeful; but these words signified that the crime of Cain was fully known to God, and called for righteous retribution. Just as the blood or murder of Abel appealed to the righteous and just God for retribution, just in the same sense the martyrdom of those who had been slain for the word of God and the testimony which they held, was demanding retributive judgment and justice from the sin-avenging God. Among those who had been put to death for the word of God, and the testimony which they held, were included all the apostles except John himself, and Stephen, and our Savior himself had suffered in the flesh. But in no case did they betray a revengeful spirit. The dear Savior cried, "Father, forgive them, for they know not what they do." And Stephen, in the same spirit, prayed that this sin be not laid to the charge of his murderers. Nevertheless the guilt of murder fastened upon the murderers, and the long arrears of blood demanded retribution. Their blood, or the guilt of having shed their blood was to be, in God's own time, avenged on them that dwell upon the earth. "On anti-christ, on the man of sin, the son of perdition, whose coming is after the working of Satan; on Mystery, Babylon the Great, in whom was found the blood of prophets and of saints and of all that were slain upon the earth."—Rev. xviii. 24. The time for the judgment and destruction of the murderous enemies of the saints cannot be hurried on before the cup of antichrist is full, for it is said of those horns of the beast which represent kings of the earth, "These shall have one mind, and shall give their power and strength unto the beast. These shall make war with the Lamb, and the Lamb shall overcome them," &c. For God hath put it in their hearts to fulfill his will, and to agree and give their kingdom unto the beast, until the words of God shall be fulfilled.



## BAPTIST HYMN BOOK.

We have now in Press, and will soon be ready to supply all orders for a Large Edition of our Baptist Hymn Book, printed on large type, for the use of Pulpits, and for the aged whose failing sight requires a large print.

The increased and constantly increasing demand for our former Editions in *minion* type, together with a constant inquiry for the same in large and bold print, has induced us to venture the expense of publishing our Hymns in Long Primer type. The new Book will be nearly three times as large as those which have been published, and will contain the same Hymns and spiritual Songs which are in the former Editions.

We expect to be able to supply the new Book, substantially bound in Sheep, at Two Dollars single, or Twenty-two Dollars per dozen. Those in extra fine binding will cost more: probably from three to five dollars each. We are now ready to receive orders, and as we have invested heavily, we shall require the cash with the orders.

On the last page of No. 13 will be found a sample page of our former editions, and one of the edition now in press, that our readers may see the contrast in the size of the type, and consequently in the size of the books.

We think every church where our "Baptist Hymn Books" are used should have a copy of the large book for their pulpit; and aged brethren and sisters, and all others whose failing sight require a large print, will favor us with their orders as soon as convenient, that we may be able to meet the heavy expense involved in the publication.

As we now have a Book Bindery in our village, those who wish to have their names lettered on the cover of any of our books can for twenty-five cents extra expense be accommodated.

We will send the books by mail, and prepay the postage on them, so that the purchasers will receive them at their respective Post Offices, without any additional charge for postage.

The rapid sale of our Third Edition has so far exhausted our present supply, that until we can print another Edition we cannot supply any more of the Blue with plain or Gilt edges. We still have a quantity of the Russet color, and also of the best Morocco, and of the Imitation of Morocco binding. As soon as we can run the large edition through the press, which is now rapidly progressing, we shall immediately run off a fourth edition of the former size and styles.

We hope in a few weeks to have a complete variety of both sizes, and of all the various grades of binding, and then to keep an ample supply constantly on hand.

## Associational Notices.

The Regular Baptist Association called Mount Gilead will meet, providence permitting, with New Salem Church, in Brown Co., Ill., (4 miles south-east of Clayton, and 2 1-2 miles south-west of Mound Station, on the Y. W. & W. R. R.) on the 9th, 10th & 11th of August, 1873, where our brethren and friends are earnestly solicited to attend.

By order of the association,  
LARIS PULMAN, Clerk.

The Maine O. S. Baptist Association will be held with the church at Jay, Franklin Co., Maine, commencing on Friday, September 5, 1873, and continue three days.

Those coming from the west can take the cars at the Eastern Depot in Boston, the day before the meeting, at 8.30 a. m., for the Farmington branch of the Maine Central R. R., and arrive at Jay at 5.30 p. m., where they will be met, and gladly welcomed and cared for by friends.

Elders J. L. Purington, S. H. Durand and F. A. Chick are expected from out the state, if no more. All the friends of truth who may visit us will receive a hearty welcome.

By order of the church,  
H. CAMPBELL.

The O. S. Baptist Conference of Maine will convene with the church at North Berwick, Maine, on the 12th day of September, 1873, at 10 1-2 o'clock a. m.

WM. QUINT.

The Spoon River Association will be held with the Henderson Church, in Knox Co., Ill., commencing on Saturday before the first Sunday in September, 1873, at ten o'clock a. m., 12 miles north of Galesburg, on the C. B. & Q. R. R., and 2 miles south of Rio, on the R. R. & St. Louis R. R., at which stations teams will be in waiting on Friday, and on Saturday morning of the session, to convey friends to the meeting.

R. M. SIMMONS, Clerk.

The Muskingum Association will be held with Scott's Creek Church, 4 miles south of Logan, Hocking Co., Ohio, commencing on Wednesday before the fourth Sunday in August, 1873, at 10 o'clock a. m.

Brethren coming from the east will come to Lancaster, change on the Hocking Valley R. R., for Logan.

Those coming from the west will also change cars at Lancaster, on H. V. R. R., to Logan.

Those coming from the north, from Columbus to Logan without change of cars, where they will be met and conveyed to the meeting.

D. G. BARKER.

The Upatoi Association will convene with the church at Philippi, Schley Co., Ga., if the Lord will, at 10 o'clock a. m., Tuesday morning, and continue until the following Thursday evening, before the second Sunday in September, 1873.

Brethren coming by Railroad will be met on Monday at Butler and Oglethorpe.

Those coming from North Carolina, and further north, will come to Macon, Ga., and thence to Oglethorpe.

J. R. RESPESS.

The White Water Association will hold her next session with the East Fork of Flat Rock & Zion Church, in Rush Co., Ind., commencing at 10 o'clock a. m. on Wednesday before the second Saturday in August, 1873.

Those coming by rail on the Junction Road to Rushville will there take the train to Falmouth.

Those coming on the Central Road will change at Cambridge City, and take the train to Falmouth, which is 3 miles from the place of meeting, where they will be met with conveyances.

We shall be glad to meet Elder Beebe, or any and all of the brethren into whose hearts our God may put the will to come.

HARVEY WRIGHT.

The Sangamon Association will be held with Bethel Church, Indian Grove, Livingston Co., Ill.; commencing on Saturday before the fourth Sunday in August, 1873, at 10 o'clock a. m. and continue three days.

Those coming from the south will get off at Lexington, on the Chicago & Alton R. R., where they will be met by the brethren and taken to the place of meeting.

Those coming from the north-east and west will get off at Fairburg, and will be met by brethren.

We invite all the brethren, sisters and friends, especially the ministering brethren, to meet with us.

J. L. STEERS, Church Clerk.

The Lebanon Old School Baptist Association is appointed to be held with the Pleasant Run Church, in Allen County, Indiana, to commence at 10 o'clock a. m. on Friday before the third Saturday in August, 1873.

Brethren coming from the south will come on the Muncie, Bluffton and Fort Wayne Rail Road, and get off at Osseion Station. Those coming from the west and from the east will come by the Toledo and Wabash Rail Road, and get off at Roanoke, where they will be met by brethren and conveyed to the meeting.

The Corresponding Meeting will hold her next session with the church called New Valley, in Loudoun Co., Va., on Wednesday before the third Sunday in August, 1873, at 10 o'clock a. m.

The location of this meeting house is 3 miles from the Point of Rocks Station, on the B. & O. R. R., and 9 miles from Leesburg Station, on the W. & O. R. R.

Our brethren and friends coming from or by Baltimore will be met at the Point of Rocks Station, at Tuesday's train.

Those coming from and by Alexandria will be met at Leesburg on Tuesday's train also, as there is no train at either point early enough on Wednesday to reach the meeting in time.

To our brethren in the ministry who have ever met in conference with us, we extend a cordial invitation. It has been many years since there has been a meeting of the character held with this church, and it will cheer us through the wilderness to see our brethren and friends; and if they leave their homes for the purpose of meeting the Lord's poor people, to worship in his holy temple, they will be satisfied with our rough fare.

JOSEPH FURR.

## HYMN BOOKS.

The remainder of the small books we have on hand we will sell at the following prices:

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OUR LARGE HYMN BOOK, which is now in press, will be ready to mail to those who desire it soon. We are now ready to receive orders for it, that we may know how large an edition will be required. As the expense in publishing is great, we shall require the money to accompany the orders. The plain bound copies will cost two dollars each, which will include the postage to any part of the United States or Canada.

N. B.—We are making arrangements for a Fourth Edition of our Stereotype Book, as our assortment of the various kinds of binding begins to fail. The Blue, and Blue with Gilt Edge are exhausted until we can print another edition.

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DEVOTED TO THE

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IS PUBLISHED

ON THE FIRST AND FIFTEENTH

OF EACH MONTH,

BY GILBERT BEEBE,

To whom all communications must be addressed, and directed, Middletown, Orange County, N. Y.

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# Signs of the Times.

DEVOTED TO THE OLD SCHOOL BAPTIST CAUSE.

"THE SWORD OF THE LORD AND OF GIDEON."

VOL. 41.

MIDDLETOWN, N. Y., AUGUST 15, 1873.

NO. 16.

## POETRY.

### THE LORD'S BLESSING.

Lord, enrich us with thy blessing  
Send us down some sweet relief,  
While with heart and mouth confessing  
We are each of sinners chief.

Bless us with a sweet persuasion  
Of our interest in thy love;  
Make this time the blest occasion  
To attract our hearts above.

Favor us with christian union,  
Make us more in love abound,  
Grant us with thee sweet communion,  
While in Mesecah we are found.

Bless us to esteem each other,  
May we for each other pray,  
Loving as a tender brother  
While we walk the narrow way.

Seal our sins through grace forgiven,  
O prepare us for the grave,  
Make us meet, dear Lord, for heaven,  
All the glory thou shalt have.

### HE LEADETH ME.

Although the way be dark, I'll follow on,  
My hand within my Father's all the way;  
And though the brightness of the day be  
gone,  
And though I see no glimmer of the dawn,  
I cannot go astray  
While He shall lead me in his own right  
way.

On through each dismal swamp,  
Through thickets dark and damp,  
Or on the highway's long and dangerous  
road;  
Up o'er each rugged hill,  
On through each caverned ill,  
'Mid pains and trials still,  
With joy all paths I tread,  
If by my Father led.

The night is chill, and still he guides me  
through,

Mire on my sandals, on my locks the dew;  
And while I stagger on with weary feet,  
The distance shortens to his mercy-seat.

I ask no other help, no other guidance  
crave;

He is my strong right arm, how strong to  
save!

And when my spirit owns his kind caress,  
Fresh roses blossom in the wilderness.  
Hope gilds the edge of every cloudy care,  
And rainbow'd promise paints each dull de-  
spair.

Each onward step grows firmer, for I know  
Some brighter day shall all his purpose  
show,  
Some happier moment open out to me  
In fullest bloom, my life's long mystery.

Sometimes my steps go halting, sad and  
slow,  
And doubt's black waters in my pathway  
flow;

Yet when I turn, some easier road to gain,  
Love smiles me back, and all the path is  
plain.

So, though the night be chill, I'll follow  
on,

My hand within my Father's all the way;  
And, till I see the breaking of the dawn,  
I know full well I cannot go astray,  
While his kind hand shall lead me in the  
way.

## CORRESPONDENCE.

NEAR RUTLEDGE STATION, Georgia, }  
July 13, 1873. }

ELDER BEEBE—DEAR AND MUCH  
ESTEEMED BROTHER—If one so un-  
worthy as I feel myself to be should  
be permitted to thus address you;  
through the long-forbearance and ten-  
der mercy of God I am again per-  
mitted to address you and the saints  
scattered through the earth, provi-  
ded you see fit to publish what I  
may write. I will leave that to your  
better judgment, and shall be con-  
tent. If I know my own heart, I  
have been much edified and strength-  
ened in reading your editorials in the  
"Signs," and not only them, but also  
the many precious communications  
from near and dear relatives in the  
Spirit. Sometimes my mind is so  
dark and bewildered, but when I get  
the "Signs" I find some precious  
communication that gives me light  
and knowledge upon some portion of  
holy writ that I had been thinking  
much about, but could not be satis-  
fied to even risk an opinion upon to  
my own satisfaction. Again, I find  
an occasional experience that corres-  
ponds so well with my own, I am  
made to rejoice that the Lord has en-  
abled that individual to dig me up, as  
it were, and see my own case so  
plainly. How wonderful and myste-  
rious are the ways of providence.  
This medium of correspondence is  
so convenient that the saints can con-  
verse thousands of miles apart, and  
bring joys and sorrows to our own  
homes and hearts when we are pos-  
sessed of a spirit of love. The re-  
verse is not a desirable theme to con-  
template. The spirit of love ema-  
nates directly from God, for "God is  
love." Then, considering the foun-  
tain head is so pure, as a matter of  
course the stream is like the foun-  
tain, pure. We have numerous ex-  
amples in the word of God of the  
streams, or rivers, or wells of salva-  
tion making glad the city of God.  
All others are impure, and stagnant,  
and poisonous, and the less we take of  
them, naturally, the more free we are  
of being sickly. Just so in a spirit-  
ual sense, if we forsake the fountain  
of living water, and run greedily af-  
ter the ways of Babylon, we are sure  
to get into confusion, pierce ourselves  
through with many sorrows, and lose  
many blessings we otherwise would  
enjoy. The way a child of God or  
christian should go is plainly marked  
out in holy writ, and no other way  
or device of ours or Satan's that we

may travel is recognized in the scrip-  
tures of eternal truth as right. But  
Christ is the way, the truth and the  
life. And when any are brought to  
see themselves as they really are,  
they will cry for help, and are sure  
to cry in the right direction; and  
why? Because God has shown them  
the condition they are in, and they  
have no where else to look for help.  
And just as sure as there is a God,  
he will hear and answer the petition,  
because it emanated from a pure  
fountain, and the grace of God is be-  
stowed upon that individual; not for  
what he has or can do, but "Even  
so, Father, for so it seemeth good in  
thy sight." I am apprised that I am  
occupying strong ground, perhaps  
deeper water than I can fathom; but  
nothing short of the grace of God  
will do any of the fallen sons and  
daughters of Adam any good. The  
language of the child of God is, Not  
for any good thing that I have or can  
do, but alone for what Christ has  
done. No part Jew and part Ash-  
dod; God will recognize no such  
works; they all come from that cor-  
rupt fountain, the flesh. We read of  
the conflict between the flesh and the  
spirit, but I cannot conceive of that  
conflict until after a developement or  
manifestation by the Spirit of God is  
made known. This conflict or war-  
fare is common to all the saints, as  
we have abundant testimony from  
the primitive and modern saints, and  
it will be so to the end of time.

I will give you a brief narration of  
what I have lately passed through,  
and hope it may draw out more of  
the tried ones to express their feel-  
ings. I have had a name and place  
among the Old School Baptists since  
the fourth Sunday in October, 1849,  
and it does seem to me that I have  
lived the least like a christian of any  
other that has lived in church con-  
nection so long. But at the same  
time the Lord has kept me, by his  
grace I hope, from sinning myself  
out of the confidence of the breth-  
ren and sisters, and I never have been  
brought before the church for any  
disorder. I want to thank God that  
he has kept me so long, but ah, the  
ingratitude of this wicked, sinful  
heart. I am sure that if God does  
not keep me humble and at the feet  
of the saints, and at the feet of Je-  
sus, I am sure to go astray. For the  
first ten years of my pilgrimage in  
the church, I do not suppose I had  
more troubles than are common to  
the saints, but in March, 1849, the  
Lord was pleased to take our last

living child from time to eternity, it  
being the third we had to give up.  
The stroke seemed severe on me, so  
much so that I had to sell out my  
little farm and change places, to re-  
tain what little mind I had left. In  
June of the same year my mind took  
a turn in a new direction, and there  
were several passages of scripture  
that fastened themselves on my mind  
so that they even frightened me.  
The love of God was shed abroad in  
my heart with more force than ever,  
and an impression was made upon  
my mind to exercise in public. I  
suppressed it until recently, and it  
has so worried me that it does seem  
that to withhold any longer I cannot  
live and speak, or die to avoid it.

For prudential purposes I have  
passed over about thirteen years in  
the narrative, which perhaps in time,  
should I live, I may refer to it again.  
From May of last year I attended a  
church that corresponds with ours,  
and it was their communion day.  
Before that my mind was so dark,  
and for a long time, that I had doubt-  
ed whether I had any interest in the  
blood of the immaculate Son of God.  
That day while Elder Hamby was  
showing the intention and meaning  
of the Lord's Supper, my dark and  
gloomy feelings were all banished,  
and in a moment I saw the beauty of  
all the plan of salvation, and how it  
was that sinners, vile sinners, were  
made nigh by the blood of Jesus  
Christ, and I was made to rejoice in  
God as my Savior. How personal!  
Yer, dear child of God, unless an ap-  
plication of the blood of Christ is  
made to an individual, it will not  
avail anything in the trying hour of  
death. I care not if a person makes  
a thousand professions of religion,  
if the Spirit of God is not applied it  
will avail nothing in the salvation of  
the soul.

But to return. After the time in  
May last, my mind became more and  
more exercised. Members were add-  
ed to our church, and to the Harris  
Springs Church, and it did seem to  
be a time of rejoicing. On the fourth  
Saturday and Sunday in August I  
was attending an association, (not of  
our order) and heard what they  
called the gospel preached, which to  
my weak senses I could not so under-  
stand. It is true that out of so much  
said there was some truth in it, but  
it did not sound like the gospel as I  
understood it. Perhaps I am not a  
good judge of what it is, so I will  
dismiss this much of it. I staid over  
night with some dear relatives of

mine, and there was a proposition by one of them to hear from some present of their christian experience, and one of the preachers told his, and a sister in our church told hers. I was called on to tell mine. By this time I was made quite willing to tell what little I had experienced, and I went farther in my little talk than I at first intended to; but it is done, and I cannot recall it. We soon retired to bed for rest, but none for me. I again saw plainly the way and plan of salvation, and was made to rejoice in God my Savior, with two precious hymns uppermost in my mind. I was then and there made willing, if it was the Lord's pleasure, to speak a few words. So on the first Sunday night in September last, at a brother's house, after Eld. D. L. Hitchcock had preached, he and the brother encouraged me to relieve my mind in any way that I felt to. I made use of the hymn, "Blest be the tie that binds," &c., which is one of the hymns I have referred to. The other is, "Prepare me, gracious God," &c. In weakness I made a few remarks, which gave me more relief than I had had in over thirteen years of disobedience. I have tried in much weakness to talk several times a little, and my brethren and sisters encourage me in so doing. When I am called on to open the services, either by prayer or otherwise, it humbles me much to go before deacons and Elders; but I am fearful not to say anything, and fearful to say anything. I have as much liberty in the church as I desire, for I want to be a poor, little, private member. I know not whether I have any public gift, but am willing for the church to judge, as they only are competent to judge of the gifts. I am quite sure that if the Lord has any farther use for me than he has yet had, he will in his own way and time make it manifest. Sometimes I feel tolerably comfortable when I attempt to speak a few words, but again, I feel like I have ruined all, and want to be off as soon as possible. But I have the assurance of my brethren and sisters that in case I should ever say any thing which the scriptures will not warrant, and they have sense enough to detect it, they will be sure to tell me of it. I have many doubts and fears, and have been very low down in my feelings of late, in regard to the health of my companion. I was in a desperate frame of mind the other day and the words of the poet (Montgomery) which can be found in Beebe's Collection, No. 1064, seemed sent home to my case:

"Grace like a fountain ever flows,  
Fresh succors to renew;  
The Lord my wants and weakness knows,  
My sins and sorrows too.

My mind expands, and I have not written any thing, I fear, that will be of profit to any. My motive has been good. I have not written of choice, but of necessity. The pride of my heart condemns what I have written. I hope the dear saints will

make due allowance for one of so much ignorance, and pray for one of the least, if a saint at all. All that I have written may be a delusion, but I am willing for God to judge.

Yours in hope,

D. F. P. MONTGOMERY.

#### DIVORCE.

BELOVED BROTHER BEEBE:—On the subject of Divorce and the marriage of divorced persons there is evidently not uniformity of discipline among our churches. I propose in this to offer a few thoughts and scriptures for consideration. I am fully satisfied that earthly governments grant divorces of husband and wife and legalize the marriage of divorced persons contrary to the law of God, which should govern christians in their church discipline. And what I have here to say is in regard to church discipline, and not particularly to outsiders.

In Christ's sermon on the mount we have the following from his mouth: "Whosoever shall put away his wife, saving for the cause of fornication, causeth her to commit adultery; and whosoever shall marry her that is divorced, committeth adultery."—Matt. v. 32. This shows the only justifiable cause for which a husband or wife may be put away and a divorce obtained; but even in this cause no latitude is given for the innocent party to marry again. To this point we should give special attention, for it is upon this that there is more discrepancy of views than any other point. The above text asserts most positively that "Whosoever shall marry her that is divorced, committeth adultery." If she is divorced for a justifiable cause, fornication, her marriage again would be adulterous; and if divorced for any other cause, it is still the same, if she marry again; for such divorce and marriage would be in direct violation of the law of Christ. Again in Matt. xix. 9, we have these words: "Whosoever shall put away his wife, except it be for fornication, and shall marry another, committeth adultery; and whosoever marrieth her which is put away, doth commit adultery." This is the only text from which even an inference could be drawn that it is lawful for even the innocent party to marry again. I have been of opinion that the innocent party might lawfully marry without sin when the other is put away by divorce for fornication or adultery; but in examining the subject more carefully, of late years I have serious doubts as to the correctness of that position. But as I do not expect to argue the matter much now, I will present another text. "Whosoever shall put away his wife and marry another, committeth adultery against her." Not one word is mentioned in this text about the cause of putting away, but more special attention is directed to marrying again. This applies to both the husband

and the wife. "If a woman shall put away her husband and be married to another, she committeth adultery."—See Mark x. 11, 12. This is the infallible law, and no room is left for inference. If the husband or wife be put away by divorce, and either party shall marry another, it is adultery, unless the text in Matt. xix. 9 will admit of an exception to this rule. "The woman which hath a husband is bound by the law [of God] to her husband, so long as he liveth; but if the husband be dead, she is loosed from the law of her husband. So then if while her husband liveth she be married to another man, she shall be called an adulteress."—Rom. vii. 2, 3. "From the beginning God made them male and female, and they twain shall be one flesh." They are as husband and wife "no more twain." "What therefore God hath joined together, let not man put asunder."—Mark x. 8. "No man," no being, no human government or legislative body, has authority from God to make twain or to separate individuals with rights to marry again, until that bond is severed by death, according to the law of God. The church of Christ is positively forbidden to eat at the Lord's table with fornicators or adulterers, and she is commanded to put away from her fellowship such "wicked person."—1 Cor. v.

Very affectionately your brother,

W. M. MITCHELL.

OKE LIKA, ALA., July 20, 1773.

"Some men's sins are open beforehand, going before to judgment, and some men they follow after. Likewise also the good works of some are manifest beforehand, and they that are otherwise cannot be hid."—1 Tim. v. 24, 25.

When I was at Tuscarora last May, I was requested to say something upon this text, through the "Signs," by our aged sister Varnes. I have felt a desire to comply with her request, and still wish to do so; but I have a hesitance in attempting to write upon the subject, arising out of a sense of darkness of mind, and also because I do not feel sure that my views of the text are correct. Perhaps what I may say will call out some other brother, more to the satisfaction of sister Varnes, and of all the household of faith.

Perhaps it will be well to call attention to the fact that the thought contained in the two verses of the text is the same. That which is true of some men's sins, as declared in the first verse of the text, is likewise true of some men's "good works," as recorded in the last verse. It is evident that the expression, "are open beforehand," in the first verse, means the same thing as the expression, "are manifest beforehand," in the last verse. And also the clause, "and some men they follow after," in the first verse, expresses the same thought as the clause, "and they that are

otherwise cannot be hid," in the last verse. Some men's good works are "manifest," or "open" beforehand, and those which are not so shall not be hid, but shall become manifest or open afterwards.

Now two questions present themselves. First, What are these sins, on the one hand, and good works on the other? Second, what is meant by becoming manifest, or open? I suppose these are the two questions which especially rested upon the mind of sister Varnes. In answering them, I will call attention to the fact that Paul is here advising Timothy as to how he shall conduct himself in the house of God. What he says, relates to the church and her members, and to them only. Now it follows that the "sins" on the one hand, and the "good works" on the other, relate to the conduct of those ONLY who have a connection, or seek one with the church. Disobedience to the commands of God, either in the inward design or the outward act, is expressed by the word "sins," while obedience to the gospel, both in the heart and the outward life, is expressed by the phrase, "good works." This includes obedience or disobedience in the broadest sense of the words. That sense in which the law of God looks at the heart, as well as the outward act. It also means MORE than obedience or disobedience to the common precepts of morality; it includes those commands which refer particularly to the order and discipline of the Lord's house.

Because the sins of some men are hidden for a while, Paul exhorts Timothy to be slow and careful in laying hands upon any one. "Lay hands suddenly upon no man, that ye be not partaker of other men's sins. Keep thyself pure." These are the words of the second verse preceding the text. One might for the present appear well, but time would be the surest test. If they had "sins," time would bring them to light; while on the other hand, if they possessed the good fruits of the Spirit, time would amply reveal them also. Thus neither their ignorance of a saving knowledge of the truth, nor their acquaintance with it, could long remain hidden. The fruits of either spirit could not long be concealed.

If Timothy should lay hands suddenly, or without proper care, upon any man, thus inducting him into any of the privileges or offices of the church, and then it should become "manifest" that he was a SINNER against the laws of Zion, Timothy would become a "partaker" of his sins. That is, he would be justly chargable with having helped to wound the cause, by his undue haste. He would be no longer "pure." His position and influence in the church would be weakened by his want of proper care in laying hands upon the man who had sinned, or who by his



course afterwards had shown that he had no right to such a position.

Now Paul would say to Timothy, and to all, Do not be hasty in judging. It is true that some men's sins are open, or well known, and these men can be judged by you at once; but it is equally true that there are deceivers, who hide their hatred to Zion's laws, and for a time appear well, but an exposure or manifestation of them will sooner or later surely take place; therefore do not hurry to give them your confidence. It is also true that some show by their every act and by continued interest that they possess the spirit of Christ; while with others, it is not so clear. But their good fruits cannot remain long hidden, and then you can judge them also. Therefore be not too hasty in deciding either for or against them.

Thus, in answering the second question, I should say that the expression, to be "open," or "manifest" beforehand, simply means that in regard to some, we have a right to judge from their past and present course of obedience or disobedience to the truth, while with others, we lack that amount of evidence which is sufficient to judge from, and therefore should defer our decision until we can safely judge them, for their works will sooner or later show what manner of spirit they are of.

Perhaps a third question may occur to the minds of some: What is the judgment here spoken of? I answer, It is that judgment which God has committed to his church. This judgment extends to all who ask a place with her, to all who hold official positions in her midst, and to all who belong to her order here in the world. It is said, "The saints shall judge angels." And they are exhorted to "TRY the spirits whether they be of God." Of this judgment the scriptures must be the test. They are to judge all by the fruits which they bear, since they have not omniscience, and therefore cannot see the hearts of men. They have the divine standard, and must see that the fruits of all agree therewith. Now some can be judged in this way at once, while it is well to wait for more fruit from others. We must see that "their apples are not the apples of Sodom," nor "their goards wild goards." This, it seems to me, is the judgment the apostle refers to. It cannot refer to the judgment of God, because all men's sins are open and manifest to him, and nothing is even for an instant hidden.

In conclusion, I want to make some application of this subject to ourselves and to the present time. We are apt to have a sort of indefinite feeling that we are not so directly interested in these things, now this we should strive to avoid.

It is not heeding this rule of the apostle when whole multitudes who never gave any signs of being enquirers before, are in a time of excite-

ment received into the church, without taking time to ascertain whether they have been made believers really, or whether they love the truth or not. Their faith may be weak, their knowledge may be very limited, but if they be really partakers of the grace of God, they will continue to go where saints go, and love of the truth will more and more abound. Time alone can prove this. In the case of those who have for one, ten or twenty years been lovers of the truth, and who have never shown any inclination to run after false gods, their "good works" are always sufficiently manifest, and no delay is needed, provided their outward life has been consistent and orderly. I suppose that most of those who ask a place among us, in this day, are among the latter class; but there are occasionally those who come among us with but very little previous acquaintance with our order, and with these there should be no haste. Let them learn to know us.

It is not heeding this rule when "suddenly" those who have *some kind of a gift, and have troubles about preaching*, are set apart to the work of the ministry. I have heard many brethren, who have no idea that they were ever called to preach, say that they have had many impressions upon this subject. Perhaps nearly all have had some such impressions in the early part of their experience. But this is not sufficient to prove a call to the ministry. Time should be given, that the gift may manifest itself. I think that many of our churches have, perhaps, been in fault here. They have no meetings in which the "various gifts" of the church are called into exercise. They act as if they thought the gift of preaching is all the gift that God has ever given his church. If a brother feels impelled to speak, "he must preach." If he does not make the attempt to preach, he must do violence to the word within him by keeping silence. Let every gift have an opportunity to show itself, what it is, and then let it be exercised in its proper place.

But while we should be careful in both these things, we should not let our carefulness degenerate into suspicion. We are not to SEEK for faults, for the mere sake of finding them. We are to be more glad to be able to give the hand of fellowship, than to find no such ground of fellowship. We are not to let a mere suspicion keep back the hand of fellowship. Considering how erring we are, we should remember that it is better to put *too much* confidence in one, than to be *too suspicious* of him. While we are to be always careful, yet we are not to be more than careful.

There are other parts of the gospel rule to be heeded also. Among them is this: "Him that is weak in the faith receive ye, but not to doubtful disputations." We are to be as careful not to repel the worthy, as to re-

pel the unworthy. We are to be as careful to encourage those who show these "good fruits," as to discourage the opposite character. Those whose good works are open beforehand are to be received with open hearts and arms. We are to say unto them, Come and go with us, and we will do thee good. If they should be sick and in prison, we are to visit them; if hungry, feed them; if naked, clothe them. If we do this unto them, we do it unto Christ, as he has said.

Thus, though we are to be careful in all such matters, yet we are not to say to the lambs of the fold, Stay out as long as you can. Don't come as long as you can help it. The Lord will bring you in in his own time, and so wait until he obliges you to come. It is true that the weak, trembling lambs will stay away as long as they can, and it is equally true that they will suffer for their disobedience. They don't need that we should tell them to stay away as long as they can; they will do that without telling. Would I teach my neighbor's child like this? How much less shall I teach my heavenly Father's children to be disobedient as long as they can! Rather we should tell them to obey, and the sooner the better. Only be sure they are children, and then speak all the words of encouragement we can. The Savior and his apostles, in the scriptures tell them to obey, and shall I dare to tell them, Be disobedient?

I have referred to this to avoid misapprehension of my views upon the text. Our carefulness is to be a *tender* carefulness, arising out of LOVE to the cause of God. Towards the weak, the ignorant, the erring, the apostles were very tender. They sought to strengthen, to restore, to instruct such ones. They endeavored to do all this in love. ONLY towards open and avowed enemies were they severe. They bore the many weaknesses of their brethren with patience and much long-suffering, as those who knew that they too were weak. They showed that charity which covered a multitude of faults, which hoped all things, which believed all things. O that we all might possess more of this spirit, and be more ready to hide a brother's fault; then should peace and love greatly abound. Why should brethren strive together? O, in this too, "Lay hands suddenly on no man." Let us never judge harshly, for so shall our comforts be enlarged, and the name of God be glorified.

I hope this will be of satisfaction to sister Varnes, and to all the household of faith. If I feel that I can, I will pen a few thoughts soon upon the other text that sister Varnes suggested to me at the same time. Now farewell.

I remain as ever, your unworthy brother,

F. A. CHICK.

REISTERSTOWN, Md., July 18, 1873.

LOXA, Ill., July 13, 1873.

DEAR BROTHER BEEBE:—By your permission I desire to inform the many brethren and friends, whom it was my privilege to meet at the spring Associations, and at the meetings generally, that I was permitted to attend while at the east, of our safe arrival home, through the abundant mercy of our God, last Thursday evening. And I desire to feel devoutly thankful to him, whose mercy endureth forever, for such a wonderful display of his love, protecting care, and directing wisdom during the entire trip; the distance of which reached something over three thousand miles, all of which was performed without accident, detention or hinderence in any shape whatever; and that, too, while myself and little family were blessed with more than ordinary good health. Such blessings as these call for the deepest gratitude from the poor unworthy recipients, such as we feel ourselves to be. Above all, we desire, and will try to remember the choice dainties of our Master's kingdom, that, as unworthy as we are, we were permitted to feast upon during our absence. To see brethren coming together from every point of the compass, and from great distances, and gratified to talk and speak the same things pertaining to the kingdom of Christ, and all drawn out in love and sweet fellowship one for another, was enough to make our hearts glad, and our souls joyful in our God. No such union and oneness can be found elsewhere! Search the various opulent religious societies everywhere, scan their internal workings, watch their dealings with each other as individuals, scrutinize well their sanctimonious pretensions—and tell me, is their in all their respective conditions, stations and places, such fellowship, oneness of sentiment, and tender forbearance as was our joy to behold in the series of associations and meetings referred too above? Never shall we forget the times and seasons that brought us so much spiritual comfort. And like David, we felt to say, "I will sing of the mercies of the Lord, forever: with my mouth I will make known thy faithfulness to all generations!"

He it was that opened the eyes of our understanding, that gave the light of the knowledge of the glory of God, that gave us wisdom from on high, and that wrote his law in our hearts and imprinted it in our mind, by which we are enabled to "see eye to eye, and speak the same things." All are taught of the Lord, with whom "there is no variableness, neither shadow of turning. First, the depravity of their own hearts, their utter incapability to do anything to merit eternal life, and the unblamable justice and veracity of God in their condemnation. And, in the second place, they are taught that there is a Savior, a balm in Gilead, and that there is a Physician who can heal the most painful and pro-

voking leprosy that ever tortured the flesh, and that he is able, too, to save to the uttermost them that come unto God by him.—His grace is sufficient for the most deplorable case. Money, riches, wealth and honor, will not buy it, neither will gold be received in exchange for it. But to the poor he gratuitously applies the healing balm, his saving grace and love, and tenderly, as a patient and loving Physician, he watches until the indignation is passed over, the burden rolled away, and health, and joy and comfort is restored or given unto us. His blood avails for them. The flesh profiteth nothing—"It is the Spirit that quickeneth."

To all the dear kind friends at Welch Tract, London Tract, Rock Springs, Southampton, Warwick, Church Creek, Washington and Alexandria, we desire to reiterate our thanks for their kindness, love and sympathy, and numerous other substantial tokens of esteem, which will always be remembered with grateful feelings. Indeed, I often feel myself entirely too unworthy to receive at their hands such expressions of kindness.

We reached home for our regular meeting last Saturday and Sunday. Our return was anxiously awaited. Saturday, at our church meeting, two of the Lord's chosen ones came forward and related their experience in a satisfactory manner and were received for baptism. Next Sunday, the Lord willing, I expect to lead them down into the water. Yesterday, (Sunday) I tried to preach (in my weak way) to a large and attentive congregation.

Love and kind regards to all the faithful followers of our dear Redeemer.

Yours in gospel bonds,

J. G. SAWIN.

LAWRENCEBURG, Ky., July 26, 1873.

**BROTHER BEEBE, BRETHREN AND FRIENDS:**—The next day after my return from the eastern associations, I met with the brethren at Goshen Church, in this county, at one of our annual June meetings. Elders A. B. Nay and J. A. Johnson, of Indiana, were with us, and we had a very pleasant meeting on Friday, Saturday and Sunday. On Wednesday afternoon following we had a meeting in Rough-and-Ready, and the great pleasure of meeting our dear brother Wm. L. Beebe, in company with the above named brethren. Then on the Friday following our annual meeting commenced at Little Flock, where the three brethren for three days administered the gospel of the grace of God, to the joy and edification of the saints who were there, but a stumbling-block to work-mongers.

On Monday brethren Nay and Johnson took the cars homeward, and I accompanied brother Beebe to Lexington, where we met my son, and all dined with brother and sister T. P. Dudley, after which Joseph

again took the cars for home, brother William and myself remaining, spent the afternoon and night very pleasantly with brother and sister Dudley, sister Childs, and others. On Tuesday morning we set out for Georgetown, in company with brother James Dudley, and after arriving there, again had the pleasure of hearing our dear brother Beebe proclaim the glad tidings of salvation to us; after which we took dinner together at brother J. Talbot's, and soon after came the sad hour of separation. Brother Wm. L. proved to be a dear companionable brother to me. At the late associations east was the first personal acquaintance I had with him, and I have since wished that we could be oftener together if the Lord would have it so. Since then I have been engaged in filling my several appointments, and other matters, and this seems to be my first opportunity to comply with the requests of many brethren and friends to write to them through the "Signs" after my return home. My dear friends, I hope I was not insensible to the kindness and courtesy shown me while with you, and shall remember with gratitude the tokens of friendship and fellowship extended to me, a very unworthy sinner, on so many occasions.

I met there several of the careworn heralds of the cross, with whom I had been formerly acquainted, and others younger who I had not seen in the flesh before. But again, I had the unspeakable pleasure of meeting and forming acquaintance with many dear young sisters and brothers, which caused my heart to overflow with joy, as I thus received additional testimonials of the faithfulness and favor of our dear Redeemer in perpetuating his kingdom.

They seemed so much devoted, too, to his cause and kingdom. May the Lord preserve, support, and enable them to hold on their way, and with clean hands to grow stronger and stronger. I was often reminded of the predictions of our enemies which I have been hearing all my lifetime, including Benedict, the historian, that before his stereotype edition would have time to reach the distant parts of our own country, the Old School Baptists would be numbered among the things that were. This however affords us no uneasiness, but gives us additional evidence of the truth of revelation which says that our enemies shall be found liars unto us, &c.—Deut. xxxiii. 29. Recently the arminian Baptists have gotten up a new ruse, and seem to have a particular reverence for the name "Old School Baptists." Many in this country who have been decoyed away from the truth by them, are leaving them, and I suppose they think there must be something sacred in the name, and are therefore claiming that they are the Old School Baptists. Let them have it if they want it. I care nothing about the name.

They imposed it upon us in the first place, saying we were five or six hundred years behind the times; and when we agreed to bear it, with the understanding that the word School should have no reference to their new schools of divinity, as brother Trott said in the "Signs," which they lately have perverted, making him say, "We assume the name Old School," which name they have tried to disgrace us with for about forty years after giving it to us as a reproach, as their members know. Again I say, let them have it, if while eating their own meat and wearing their own apparel they think that being called by our name will take away their reproach from among men. But they will find that there is more than a mere name required to give them credibility with the people of God; we want "truth in the inward parts," which precious jewel they lack shamefully. Let them lie and steal all they can under the influence of their father, who was a liar from the beginning.

"We laugh to scorn his cruel power,  
While by our Shepherd's side;  
The sheep he never can devour,  
Although he may divide."

But to return to my narrative. I attended first the Baltimore Association, in Maryland, then the Delaware, in Delaware, the Delaware River, usually held in New Jersey and Pennsylvania, the Warwick, in New York, the Chemung, in Pennsylvania, and Western Conference, in Western New York, besides many other meetings at different churches, in the intervals of the above named associations, and frequently in company with the ministering brethren from different and distant locations, and hearing them preach many, very many discourses. I did not discover a jarring note or conflicting sentiment in the whole program. There were as many as twenty ministers at the Warwick Association, and perhaps I heard as many as thirty or forty sermons at the different meetings, without a discordant sound. We hailed from Georgia, North Carolina, Virginia, Maryland, Delaware, New Jersey, Pennsylvania, New York, Maine, Illinois and Kentucky. Many of these traveled many hundreds of miles, and had no modern missionary fund to go to for an outfit, no newly gotten up Theological Schools to prepare them for the ministry, but with the Spirit in their hearts to prepare, and their bibles in their hands as the man of their counsel, to direct them, were enabled to lift up their voices together, and with the voice together sing.

We defy the arminian world, new-fangled Baptists and all, with all their pretended scholastic divinity, directors and boards, to produce any thing resembling a parallel case. No two of their spouters can preach without producing confusion, and it would be rare for one to go through his lesson without serving up a dish

of Babel as he went. But this unity was manifest not only among ministering brethren that attended these meetings, but there were private members there from most of the states named, and their social intercourse all was harmony, giving the most satisfactory and consoling evidence that "One Lord, one faith, one baptism, one God and Father of all," characterized the proceedings of the entire family. The solace I received in witnessing on so many occasions how good and how pleasant it is for the saints to dwell together in unity, will be fondly remembered by their unworthy servant as long as he has a memory.

Since my return I have had several pleasant interviews and meetings with the churches here; and the same harmony that prevailed at our eastern meetings, was realized here. In conclusion I will say to all the dear saints, "Pray for the peace of Zion; they shall prosper that love her." The four churches that I have the honor to serve for the last ten and thirteen years, have been blessed with an unusual degree of peace, love, and fellowship during the whole time, so that an arminian Baptist preacher on witnessing the same at one of our meetings, was frank to acknowledge that it made him feel bad to think of his own churches, because he could not find such love and fellowship amongst them. Of course he could not find it! because it does not exist there. There worldly interests and sectional prejudices outweigh their religion and *TEKEL* is visible in all their new-fashioned performances. The saints are taught to "seek, first, the kingdom of God, and his righteousness," and while their secular preferences are but secondary matters; they must yield to the first. But, brethren, when having had a long reign of peace, is there not danger of our failing to appreciate the precious boon as we should? Let us be careful to guard against such negligence: and let us, my dear brethren in the ministry, remember daily the wholesome admonition of the apostle who says, "Take heed unto yourselves, and to all the flock over the which the Holy Ghost hath made you overseers, to feed the church of God, which he has purchased with his own blood." Made you overseers? Yes; but not to rule, for we are servants. Not to lord it over the Lord's heritage; but our oversight is to consist in feeding the church; and we should be very careful as to the quality of food we administer. The body and blood of the Redeemer is to be the meat and drink of his church—the sincere milk of the word is to constitute their rich repast.

"The grace of our Lord Jesus Christ, the love of God, and the fellowship of the Holy Ghost be with you all."

Your brother affectionately,

J. F. JOHNSON.

DEAR FATHER.—In the "Signs" for May 15, 1873, I see a notice signed E. G. Berry, asking for views from me, "or any other brother who may feel disposed," on 1 Tim. vi. 1-5. As some time has elapsed and no one has responded to the call as yet, I will present a few thoughts on the subject lest the applicant should feel that I have overlooked the request, or failed to treat it with due respect. The very pleasant tour from which I have recently returned has occupied my time since the note appeared; so that heretofore I have not been able to respond, and even now my time is very limited.

"Let as many servants as are under the yoke count their own masters worthy of all honor, that the name of God and his doctrine be not blasphemed. And they that have believing masters let them not despise them, because they are brethren; but rather do them service, because they are faithful and beloved partakers of the benefit. These things teach and exhort. If any man teach otherwise, and consent not to wholesome words, even the words of our Lord Jesus Christ, and to the doctrine which is according to godliness, he is proud knowing nothing, but dotting about questions and strifes of words, whereof cometh envy, strife, railings, evil surmisings; Perverse disputings of men of corrupt minds, and destitute of the truth, supposing that gain is godliness: from such withdraw thyself." This, is a portion of the instruction given by Paul, as moved by the Holy Ghost, to Timothy, as a minister of the gospel and servant of the church of Christ; and the doctrine and admonitions contained in the two letters to Timothy and the one to Titus, are peculiarly fitted to instruct such as are called of God to occupy the same relation to the church in all succeeding time. To be fully prepared for the responsibilities devolved on them, it was needful that ministers of the word, who are likewise called *bishops* and *elders*, should have clearly defined authority, not only in general terms but as touching every case which can ever arise in the church. Hence in these letters the various relations in life are specifically mentioned, even from the king who is supreme in his dominion, to the servant who is under the yoke, and whose bondage was such at the time when the Apostle wrote, that his master might take his life at will, without incurring any penalty from human law. The portion of this letter under immediate consideration refers particularly to this class of church members, and directs that they be taught to honor their own masters, not with mere formal respect, but to count them "worthy of ALL HONOR, that the name of God and his doctrine be not blasphemed." This duty was not confined to those whose masters were Christians, although such were to be regarded as having an additional claim to faithful service, but, even to such

as were froward, (that is, *perverse, wayward, petulant* or *cross*.) the same Spirit, by Peter, enjoins subjection, with the assurance that this is thank-worthy.

The kingdom of Jesus Christ is not of this world, and does not affect the legitimate sphere of human governments, although it is true that in another sense it rules over all. Neither thrones nor dominions can defeat the purpose of the God of heaven, which is that to the King in Zion every knee shall bow and every tongue confess; but the subjects of king Immanuel are not to stoop to such little things as the administration of earthly governments in their character as saints of the Most High. As children of this world, they must of necessity recognize the circumstances by which they are surrounded, whether, like David, called to sit upon an earthly throne, or with Onesimus, to wear the yoke of bondage; with Abraham to be "very rich in cattle, in silver and in gold," or with Lazarus, to want for bread; in each and every condition there is ample instruction for their guidance in the inspired rule, and the same law is written in the hearts of all true Israelites.

The language recorded in the text concerning those who teach otherwise is so strikingly descriptive of some religionists of our day as to sound like recorded history rather than prophetic declaration. Such teachers are abundant now in our land, as were the frogs in Egypt, polluting with their foul presence all the beds, [or resting places] "all ovens and kneading troughs," [every popular school, book, and paper in the land.] But they are too plainly marked to be mistaken by such as have understanding. Of every such teacher it is decided by the Judge of all, that "He is proud, [or a fool,] knowing nothing." The awful severity of the language here used should arrest the attention of every rational being. Inanimate nature and even devils tremble at the terrible justice of our God; yet *men* still dare to defy his dreadful judgments, and even within the last few years their blasphemy has drowned our civil liberty in fraternal blood, while with discordant anthems of diabolic triumph the dupes of this ineffable folly have gloried over their shameful success in destroying the fair fabric of American liberty.

"Proud, knowing nothing, but dotting about questions and strifes of words, whereof cometh envy, strife, railings, evil surmising, perverse disputings of men of corrupt minds and destitute of the truth, supposing that gain is godliness."—It is not needful that any application be made of this description other than that which must suggest itself to every reader who is at all familiar with current events in our country. All must know how, from Plymouth Rock to the Pacific strand, from pulpit, press, and especially from Sabbath Schools,

this teaching otherwise flooded the country, until its legitimate result appeared in unmeasured torrents of fraternal blood, clearly demonstrating that it is the spirit of Cain which originates all these perverse disputings. Then notice the supercilious pride which characterizes these men of corrupt minds, and destitute of the truth. They exultingly point to the ruin they have wrought, and while the vaulted heavens are shocked with the wails of widows and orphans whose husbands and sires have been sacrificed in their bloody idolatry, they suppose their godliness is proved by the triumph they have gained. Such evidence sustained the cause of Cain, of Esau, and of the loyal league under the patronage of Herod and Pontius Pilate. "Supposing that gain is godliness," these same characters have now exalted themselves above all that is called God in their presumptuous efforts to establish a higher law than the appointment of the God of heaven, and in their madness they claim their success as "pleasing to God." When the fate of Sodom is remembered, it is amazing that the vengeance of insulted justice still slumbers; but the Judge of all the earth will do right.

"From such withdraw thyself."—The importance of this command cannot be over estimated by the minister of Jesus Christ. As the command of the Lord is to all his people to come out and be separate from Mystery Babylon, so they must withdraw themselves from all such *proud know-nothings* as seek to have a name as Christians while they would resist the authority of God in order to do homage to an idol of fanaticism. It is impossible to serve God and Mammon. If even the Lord's people will retain their residence in Babylon, they thereby *sin wilfully*, and must suffer that certain fearful looking for of judgment and fiery indignation which shall devour the adversaries. "It is a fearful thing to fall into the hands of the living God." Bad company can never be beneficial to the children of God. Be not deceived; evil communications corrupt good manners."—1 Cor. xv. 33. "Be not deceived; God is not mocked; for whatsoever a man soweth, that shall he also reap. For he that soweth to his flesh shall of the flesh reap corruption; but he that soweth to the Spirit shall of the Spirit reap life everlasting."—Gal. vi. 7, 8. These solemn admonitions leave no excuse for any who trust in Christ Jesus for salvation, if they yet confer with their carnal minds, and by disobeying the gospel of God, practically deny their Lord. Rather, let every bias of education or prejudice be abandoned, and let every one that nameth the name of Christ depart from iniquity" by freely laying at the Apostles' feet themselves with all that they have, whether of worldly possessions or of previous political or religious opinions.

In this surrender the motive named in the first verse of the subject must ever be the ruling principle, that is, "that the name of God and his doctrine be not blasphemed." This consideration necessarily implies the exclusion of every selfish thought since the only care expressed is for the blessed "name of God and his doctrine." No part of this price may be with impunity kept back, and every thought of compromise on the subject is only *sowing to the flesh*. Whatever is required by the Apostles' doctrine, even to the sundering of our nearest earthly ties, is first to be obeyed by all who hope in the blood of Christ for salvation. Let us all, then, whether in one position or another in worldly society, endeavor to obey from the heart that form of doctrine which was delivered unto us by the inspired witnesses of Jesus Christ our only King; and in so doing we shall present our bodies a living sacrifice, holy acceptable unto God, which is our reasonable service. May we daily receive grace whereby we may serve God acceptably with reverence and godly fear; for our God is a consuming fire.

As ever with earnest love,

WM. L. BEEBE.

COVINGTON, Ga., July 21, 1873.

P. S.—Having no special light on Eccl. ix. 14, 15, the request of sister Mary A. Potts, of DeKalb county, for my views on that passage, I referred to our dear brother, Eld. Wm. J. Purington, of Southampton, Pa., and as I understood him to consent to write on it, I hope he has already submitted an article for the "Signs" on the subject.—On the parable, Matthew xiii. 33, I have no doubt brother J. B. Ralston has much more satisfactory views than any which I can offer him, as I never could clearly demonstrate the propriety of any special or exclusive application of a parable. For his kind criticism of my former articles, I beg him to accept my sincere thanks. A private request from brother E. A. Norton, of Wisconsin, will receive my earliest practicable attention.

W. L. B.

ALBANY, Linn Co., Oregon, July 8, 1873.

ELDER BEEBE—DEAR BROTHER:—Our association has just adjourned her session, which was one of love and union, and the preaching throughout was sound and able. The Lord was certainly with them, and made us all to feel "How good and how pleasant it is for brethren to dwell together in unity." It was a time long to be remembered by the brethren and sisters, and probably by the opposers of the truth who were present to witness the gospel trumpet, yet who seemed desirous to manifest their disapprobation to the truth. "Behold, ye despisers, wonder and perish; for I work a work in your days, a work which ye shall in no wise believe, though a man declare it unto you."

I remain yours in the best of bonds,  
JOHN T. CROOKS.



POLLOKSVILLE, N. C., July 14, 1873.

ELD. G. BEEBE—DEAR BROTHER: I embrace this opportunity to inform you that I have received the "Signs of the Times," tolerable regularly during the past summer—up to the time of this writing, and I have been anxiously looking in every number since March, to see my credit extended from Dec., 1872, to 1873. I mailed my remittance (\$2.00) to you in that month, and would like to know whether you received it; for I do not feel disposed to receive your labor for nothing, as long as I have the means of making payment. My desire is to live and die in obedience to the laws of the kingdom of Christ, "Owe no man, but to love," &c. Allow me here to say to you my dear brother, (if not deceived), that my poor desponding soul has been strengthened, comforted and established in the most holy faith, in reading the communications contained in the "Signs."—Although the dear brethren that write through this medium are strangers to me in the flesh, yet I feel encouraged to hope that we are acquainted and related in Christ Jesus, in whom the whole family, both in heaven and on earth are named. May we not, my dear brother and fellow servants in the gospel of Christ, as we are nearing the close of our pilgrimage in this world of sin and death, in meditating on the great things that God hath prepared for them that love him, take encouragement, and, be enabled to raise our drooping heads, and look away from the vain and transitory things of this sin disordered world into those heavenly mansions where our blessed Redeemer is seated at the right hand of his Father, and ever liveth to make intercession for us, according to the will of God?

Dear brethren, my only hope of acceptance with God, when dull mortality shall cease, is alone through the victory achieved by the only begotten and beloved Son of God; and, in searching the blessed record which we are favored with; (the Scriptures) I dare to have a hope that I there recognize my name, (worthless as it is), enrolled in some humble place beneath my Lord the Lamb. I believe it is among the greatest enjoyments the people of God are blessed with in this world, to converse with, and hear from each other; thus they find that they have all been taught in the same school, [of God] and the blessed and comforting promise, "great shall be their peace." During their stay in this earthly tabernacle, they in common with their brethren of mortality, are subjects of sin and death: but the great mercy and love is, that they bear about them a roll in which is written a new name, given them by their great Deliverer, from this bondage of sin and death, into the glorious liberty of the kingdom of Christ. Should we not more and

more be engaged in the work assigned us by our Lord and Master? As we see the day approaching, press forward to the mark of the prize of the calling of Christ Jesus our Lord! surmounting obstacles, overcoming the errors and delusions of the carnal mind—as the great apostle says, "I can do all things through Christ."

I believe with brother Respass, that trusting to works of the creature, leaning to traditions of men &c., is a dangerous position, and a sure mark of a stranger to the glorious effects of the grace of God, on them that are the happy recipients thereof. I feel this morning that I can adopt the language of the sweet Psalmist of grace, and say, "Not unto us, Not unto us O Lord! but unto thee be honor and glory ascribed forever," &c. Thou hast done great things for us, whereof we are glad. Again, "There is a river, the streams whereof make glad the city of our God. I have, unworthy as I am, had a place in the church of Christ for nearly twenty years, and about thirteen years of that period, have been engaged, to some extent, in my weak manner, in exhibiting the Gospel Banner, or at least endeavoring so to do, to the hungering and thirsting after righteousness, the mourning the poor in spirit, the afflicted and distressed by reason of sin and death. Their great deliverance they have obtained therefrom through the finished work, death, and glorious Resurrection of the beloved Son of God.—If happily we are enabled by faith to lay hold of the promises contained in the gospel of the Son of God, and also, I do not feel acquitted, if I fail to warn the disobedient, the rebellious, and all who slight the gospel of Christ.

While writing this letter, my mind is conversing with death, and the great change I must soon test: I am now in my fifty-first year. It has been the will of my heavenly Master to lay the rod of affliction heavily upon me.—The greatest part of my pilgrimage I have been afflicted, subject to many infirmities; though I have not whereof to complain, hoping that the blessed Lord afflicts in mercy.

I hope I have been enabled to experience a comfort in this language of a servant of God viz: "Our light afflictions, which are but for a moment, worketh for us a far more exceeding glory," &c., and again, "All things work together for good to them that love God," &c.

I am reminded that I have had too much to say about myself. May the God of all comfort and grace be with you through all the changing and shifting scenes of mortal life; and, finally disarm death of his terror, and receive you home in glory with all the redeemed—and to that rest that remains for the people of God.

Amen.

JOHN C. HEWITT.

GREY ROCK, Titus Co., Texas, July 7, 1873.

ELD. G. BEEBE—DEAR BROTHER: Having finished the business part of my letter, I will write a few lines for publication in your valuable paper, the "Signs of the Times," although I never before attempted to write anything for publication. I wish to let my kindred in the flesh, and my kindred in spirit, know where and how I am, and to tell the readers of the "Signs," of the dealings of the Lord with me, a poor feeble worm of the dust.

I was born in Lancaster District, S. C. July 8, 1810, of poor parentage. Neither my father or mother made any public profession of religion, but they tried to teach me to be moral; but they both died and left me at the age of fifteen years, a penniless boy in an unfriendly world. Before their death I had some serious thoughts about death which made me feel bad, because I knew I was not prepared to meet God in peace. But I thought I could, by doing good, cause God to love and save me; for my impression was, that when I sinned God was angry, and when I did good he would love me for the good that I did. But after the death of my parents, my lot was cast among profane company, and I partook of their bad habits, and continued in them, delighting in merry company until I was in my twenty-first year, at which time I heard that my sister-in-law was to be baptized in the month of May 1831. I went to see her baptized, and when she came up out of the water, I thought she looked beautiful, and I felt that I was a poor lost sinner. But I resolved to reform, to leave off swearing, and to live a moral life, and then I believed God would love me, and when I died would take me to heaven; my desire was to get to heaven, that I might escape hell. From this time until August of the same year, I felt that I was doing very well. But on a Sunday in that month I went with my brother-in-law to his father's, and there were some boys there, and some of them insulted me and I uttered an oath or two. I soon left the place; and then began to reflect seriously upon what I had said and done: and just then and there I lost all my religion that I thought I had got by my efforts; and hell seemed to be my portion. I then saw and felt that I was indeed a lost sinner. Still I did want to do something to better my condition, but alas! what could I do? I thought I would try to read the bible, as one had been left me of my father's estate. I began to read by spelling about half the words, and in that book I read that the soul that sinneth it shall die, and that he that offendeth in one point is guilty of the whole law. I felt that I had transgressed the holy law in every point, and what seemed to aggravate my case, something seemed to say, I had sinned away my day of

grace. This increased my misery. I tried to pray, standing on my feet; for I dared not to kneel down, as I thought it would be mockery, when my hard heart was not bowed before God. I could only say, Lord, have mercy upon me a poor hard hearted sinner. I continued thus—trying to read the testament and trying to pray. Sometimes I would go and hear the Baptists, and the Methodists preach, but could get no comfort. Finally something suggested that I was too young, and there would be time enough to become a christian after I should be married and settled in life; and I began again to indulge in vain amusements. But whenever I did, as soon as I got away, I felt very miserable. I continued in this way until October 1832, when I went to a Methodist Camp Meeting, there I heard a Mr. Brown preach a great deal about the punishment of the wicked in hell, and that if we did not repent and get religion, we all would go to the bad place.—I left and went, I don't know how far into a thicket of young timber, and thought upon my bad case; and it seemed to be worse than that of anyone else. It then seemed to me that it would be just in God to send me to torment; and with these thoughts, it came to my mind to once more try to pray; and, after looking around to be sure that no one was seeing me, I went to a log, and truly it was the most gloomy day I ever witnessed, everything seemed to be sad and mourning, I placed one foot upon the log, and closed my eyes, and buried my face in my hand, and really felt that I should never open my eyes again in this world, for it seemed to me I should die right there and then. How long I remained I do not know. I tried to cry unto God, if there was mercy in store for one so vile and sinful, that he would bestow it on me for Jesus' sake. Right here, I lost my heavy load and deep distress. And as I opened my eyes and looked around me, I thought it was the brightest day I ever saw. Everything looked beautiful, and I felt that I desired to praise God. But I did not feel like shouting: I felt calm and serene; thankful and joyful; for I felt assured that my sins were forgiven; and for my deliverance I desired to give God all the glory. I loved God and I loved everybody; and I then thought, if I could see my brother that I had left in South Carolina, I could tell him how to find Jesus. I now felt that it was my duty to be baptized, and for about three days I felt very happy, and thought my troubles were all over: Then doubts began to arise, and fears that I was deceived; and I desired that my burden might return, so that I might watch more closely and see how it should be taken away. But, my brethren, I have never felt the same kind of distress since: but my distress now is that I cannot live free

from sinning. I still felt the importance of baptism. About this time I was married, and my wife was a Methodist, and so was my sister, who went with me from South Carolina, so I concluded to join the Methodists also. This was in November 1832. Still I felt it my duty to be immersed, and they offered to immerse me, but I refused to receive it at their hands. I desired to be a Baptist; but felt too unworthy to take the ordinances of Christ upon me. Neither did I think the Baptists would receive me, for my hope was so small. I never had attended a Baptist conference in my life; but I concluded to go to one of those meetings on Saturday. The preacher in his sermon described all my troubles, my sorrows and my joys, and my hopes of life beyond the grave. I was surprised, and in my mind inquired who had told him of my condition; for I had kept all these things to myself.

I had never seen any one join the Baptists; but after the preaching, the church went into conference, and a door was open for hearing experiences, and I went forward and related my experience, and to my astonishment I was received and baptized on the next day; it being the fourth Sunday in June 1833, at Sardis, Marion County Ga. When the separation took place between the Old and New School Baptists, I tried to go with the New, because my South Carolina brethren went with them; but both my experience and the scriptures forbid; so I am with the Old order yet. Now I will close. Brother Beebe, if you think this worthy a place in your valuable paper, put it in; but if not throw it aside and all will be right with yours in the bonds of the gospel,

J. W. BLACKMAN.

P. S. My wife joined the church in the July after I did in June, and she is still with me in the church. No one need thank me for being an Old School Baptist, for I tried to be something else; but could not. O that I could now adorn my profession, and honor Christ and his church more than I do.

J. W. B.

"Beware lest any man spoil you through philosophy and vain deceit, after the tradition of men, after the rudiments of the world, and not after Christ. For in him dwelleth all the fullness of the Godhead bodily. And ye are complete in him which is the head of all principality and power."—Col. ii. 8-10.

Let us consider,

1st, Who the writer is.

2d, The persons addressed.

3d, The warning given.

4th, The divinity of Christ.

5th, The completion of his people in him.

1st. The author of this epistle was the apostle Paul, who formerly was Saul of Tarsus, and a persecutor of

the church. But God, who is rich in mercy, called him by his grace and constituted him a bold defender of that faith which he at first sought to destroy. After which call he was as ready to lay down his life for the cause of God and truth, as was Stephen whom this same Saul encouraged other young men to stone to death, because Stephen was a christian. Thus in Saul's call from darkness to light, and from the service of Satan to the service of God, we see the wisdom of men brought to naught, and the utter insignificance of all obstacles that may interpose against the sovereign pleasure of God. Paul, (so called, after the conversion of Serginus Paulus, of Cyprus) being qualified by the Spirit of God was emboldened both to speak and write in the name of Jesus, and among many others is found this one dedicated to the church at Colosse.

2d. The letter was written for the benefit of, and sent to the church of God at Colosse. It was not addressed to the world of mankind indiscriminately—it was not addressed to the enemies of the church, to infidels or persecutors. But it was addressed to believers, and to believers only were all the epistles addressed, whether written by Paul or the other apostles. Believers are in a covenant relation to God. They are capable of hearing, of understanding, of obeying, of disobeying, and are therefore the very people to receive admonition and warning. They are possessed of two natures, called the old man and the new man. Their old man, called the flesh, is warring against the new man, called the spirit. The former has confederates, called the world, sin and Satan. This is a strong force, and sometimes gains a temporary victory over the new man. This conquest fetters, hinders and entangles the new man, and spoils the beauty of his christian profession. Hence the necessity for exhortation, admonition or warning, in order that he may escape those enchantments.

3d, The warning. The apostle says to this church, "Beware lest any man spoil you through philosophy and vain deceit, after the tradition of men, after the rudiments of the world, and not after Christ." There was then, it appears, a possibility of their being spoiled from three quarters, viz: philosophy, tradition and rudiments. The term philosopher is derived from two Greek words, *philos*, a lover, and *sophia*, wisdom. A philosopher then must be a lover of wisdom. Why should the church be warned against lovers of wisdom, when it is Wisdom that she so much admires? Answer. Because this wisdom against which she is warned is not the true wisdom. It is the wisdom of this world that arrays itself against the wisdom of God. It is false philosophy, which is but another name for sophistry, and ever wars against the truth. Of this

sort were the Epicureans and Stoics, who encountered Paul at Athens, and desired to hear what the "babbling" would say. Of such Paul advised Timothy to beware. "O, Timothy, keep that which is committed to thy trust: avoid profane and vain babblings, and oppositions of science falsely so called, which some professing have erred concerning the faith." Neither the apostle Paul or the church of Christ to this day have any quarrel with letters or genuine philosophy. There is a philosophy which nobly exercises our reasonable faculties, teaching the study of the works of God in creation, leads to a knowledge of him, and confirms our faith in him as the great Supreme, the Creator and Governor of the universe. Whether we accompany the astronomer to the starry heavens, or the geographer over the countries of the earth, or the geologist into its bowels, it matters not, God is there. All, all demonstrate his mighty power in creation; and that intelligence, order, design and foreknowledge must have preceded the whole.

No genuine discovery in science ever militated against the truth of scripture or the christian religion. God is the author of creation and redemption, and cannot be inconsistent with himself, or allow the one to come in conflict with the other. They must of necessity harmonize.

Romanists suppose there was a conflict between natural and revealed truths, and therefore were ready to drag to the prison and to death those discoverers of natural truths which seemed to them to come in conflict with the letter of the scriptures. But Catholicism is not the church of Christ, and the church is not answerable for any such wickedness. The church of Christ persecutes not, for any cause whatever. And although her members are ignorant and unlearned, as a general rule, in the sciences of earth, yet they welcome to their acquaintance and high regard men who are really learned and are genuine seekers after wisdom in the scientific and literary world.

But there is a philosophy which is false, vain and deceitful, which sets up the wisdom of men against the wisdom of God; and while it pleases men's fancies, seeks to undermine their faith. It rejects every thing as truth that it does not understand, and pretends to understand that which is not truth. If it has not experienced a matter itself, it concludes that no one else has or can. It takes ground against the truth of scriptures, because they come in conflict with its own settled dogmas, and because they, (the scriptures) it says, reveals God in an improper light. This kind of philosophy wants another world to live in, another bible to read, and another God to worship. This kind of philosophy is distinguished more for its cunning and mischief than for its profundity. It readily attaches itself to the religion

of a country, and then controls that religion to the injury of the many and to the benefit of the few. This has been apparent in all ages and countries.

In America it has seized hold of the popular religion, and for a long time has been driving rough shod over the liberties of the people, until those liberties, once so nobly enjoyed, are now well nigh gone. And this philosophical, political, religious Jehu will never cease his career, it appears, until the Constitution of the United States, now so badly damaged, is entirely swept away, and another substituted for it, uniting church and state, and so surcharged with bigotry and superstition as to rekindle the flames of persecution in America that once shone so brilliantly and prevalently in the old world.

It is this same shrewd philosophy that has seized upon the Sunday School and kindred institutions of modern times, to mould the character of a whole people, and fit them for the chains of priestly thralldom.

Inasmuch as effort and devotion, falsehood and hypocrisy, bribery and corruption, carry successfully the civil and political contests of the day, so it is through the religious contests and conquests may be carried in the same way. Hence the uproar and commotion in Babylon and among her daughters. Parades, picnic parties, societies, fairs, races, gaming, fireworks, cannonading, theatrical churches, fine dresses, and laudations generally, constitute some of the elements of false philosophy that are designed to smother the truth as it is in Christ, overturn the foundation which God hath laid in Zion, and establish a religious despotism in our country.

The church should stand aloof from these things, and receive well the admonition of the apostle, "Beware lest any man spoil you through philosophy and vain deceit, after the tradition of men, after the rudiments of the world, and not after Christ."

Vain deceit is connected with this philosophy, and is also incorporated with tradition and rudiments of the world.

Tradition is a wonderful power among any people. It was such among the Jews, and governed them almost universally. So much so that some who professed christianity among them endeavored to keep up the law of Moses in conjunction with the gospel of Christ, but really in contradiction to it. An idea prevailed with some that the law perfected the gospel, so that although a man might believe in Christ, yet he could not be saved unless he was circumcised and kept the law of Moses. The church was warned against this tradition. And the church of Christ is now warned against Judaizing teachers, who would keep in force the same tradition, by assuring us

that, though beginning in the spirit, we must be made perfect by the flesh—that though the blood of Christ cleanseth us from all sin, yet that atonement and cleansing has to be made *effectual* by adding to it the virtue of human traditions, such as means and money, the ten commandments, the law of Moses, judicially, morally, ceremonially; all sorts of societies for the exaltation of self-righteousness, and helps and auxiliaries to the cause of salvation. Sunday Schools, Tract Societies, Missionary Societies, Theological Seminaries, and the worshiping of the first day of the week, all are included in these traditions.

A man's christianity is not now to be judged by his faith in and obedience to Christ, but by his faith in and obedience to these traditions. The more money and time a man devotes to the service of these idols, the better christian he is estimated to be by the traditionists; and for one to attain to perfection with nominal professors, he must substitute these entirely for Christ and his atonement.

Let us not be spoiled by such tradition.

By rudiments of the world, we may understand all that policy of a worldly character that seeks to spoil the christian, by seducing and ensnaring him. Atheism, deism, intemperance, licentiousness, avarice, pride and vain glory are some of the forces here included that array themselves against the believer in Christ, and seek to drive him from the foundation on which God has placed him, and cause him to err from the faith and practice of God's elect.

He already has carnality about him, and no good thing dwells in his flesh, so that the old man may be confederate with some of these forces, and prove so strong that the child of God goes astray. Therefore the necessity of watching as well as praying, and of heeding well the admonition of the apostle, "Beware lest any man spoil you, after the rudiments of the world."

Satan is ready to get us into trouble, but never ready to get us out.

#### 4th. The divinity of Christ.

This spoiling is by philosophy, tradition and rudiments, and is shown by a conformity thereto, and not a conformity to Christ. It is by neglect of him, a forgetfulness of him, their precious Redeemer and Lord, that christians are led astray and backslide. How could such things occur if they thought on him, considered reverently who he was, and what he had done for them? Here is the great ocean of love. "In him dwelleth all the fullness of the Godhead bodily."

I don't see how letters and words could be put together, or human language used, to establish with greater force and perspicuity the divinity of our Lord Jesus Christ. Every word in the sentence is big with import.

As the eye lights on it, one of the most sublime ideas that ever dwelt in the mind of man presents itself. Heaven and earth blended together—God and man united! Divinity and humanity inseparable, the Savior and the saved—the Creator and the created come together as one!!

"In the beginning was the Word, and the Word was with God, and Word was God. The Word was made flesh and dwelt among us, and we beheld his glory, the glory as of the only begotten of the Father, full of grace and truth." "God was in Christ reconciling the world unto himself." And says the Savior, "I am in the Father, and the Father is in me." "I and my Father are one." God fills immensity with his presence, yet he is seen in the babe of Bethlehem, wrapped in swaddling clothes and laid in a manger.

The fullness of the Godhead dwells in Christ really, not figuratively, for he is both God and man, and also, wonderful to say, the Mediator between God and men. He is the Creator of all worlds, and the upholder of the universe, yet becomes a man of sorrows and acquainted with grief, the suffering, groaning, bleeding, dying Son of man, on the cross of Calvary, putting away sin by the sacrifice of himself. He is the great repository where grace was given his people before the world began; they were preserved as well as chosen in him, and by his death he hath for them abolished death, and brought life and immortality to light through the gospel. All this ocean of love, salvation, bounty and pardon is open, full and free to all the heirs of promise.

We have in Christ the substance of all the shadows of the ceremonial law. Under the law, the presence of God dwelt between the cherubim, in a cloud which covered the mercy seat. Now it dwells in the person of our Redeemer, who partakes of our nature, and has more clearly declared the Father to us.

Christ is the anti-type of the ark of the covenant, the mercy seat, the cherubim, and all; so that wherever he is, there the glory of God is revealed. If he is in us, then the cloud of glory that once filled the most holy place is above and around and in us, and holy union and communion with the Father and Son is realized.

"Heaven comes down our souls to greet,  
And glory crowns the mercy seat."

#### 5th. The completion of Christ's people in him.

To be complete is to be furnished with all things necessary to salvation. In Christ we have perfect wisdom. By the right knowledge of him, according to the doctrine of the gospel, what is sufficient to salvation is known. In Christ we have complete righteousness; he has fully satisfied for our sins. Indeed, if born again, we are in Christ, who of God is made unto us wisdom, righteousness, sanctification and redemption.

What improvement then can be made to anything which is already perfect and comple? The relationship of Christ's people to him is a perfect one; their union and identity with him is complete; their safety and salvation is guaranteed; they are hid in the cleft of that Rock which was smitten for Israel; their walls are salvation, and their gates praise. How their condition is to be improved, we are at a loss to discover. Their Savior is the head of all principality and power, and they are comple in him. He is elevated to a throne of glory, dominion and a kingdom. So are they. He has washed them in his blood, and made them kings and priests unto God. What care they for the censure and criticisms of men, when they are complete in Christ, who is the head of all principality and power?

Instead of being judged, they shall themselves become the judges, even of angels, and realize an eternal union and communion with him who has a name which is above every name, and at whose name every knee shall bow, of things in heaven, and things in earth, and every tongue shall confess that Jesus Christ is Lord, to the glory of God the Father.

Now do we not see the utter impossibility of any improvement in our condition, if we be thus in Christ, by leaning on the arm of either philosophy, tradition or rudiments of the world? We mar it instead of bettering it, by such an attempt. Therefore the propriety of the warning, "Beware lest any man spoil you," &c.

"Spoiling" is not *ruining* past recovery. Natural children are often spoiled by their parents and others, and yet by correction are reformed, and become useful and honorable men and women in the world. Even so with the children of God: whenever they give heed to the music of philosophy and vain deceit, the traditions of men, or the rudiments of the world, they become spoiled; their christian standing is injured, their beautiful robe has become stained, and they for a season are placed under censure, and there must remain until the season of repentance and reformation comes. It is better to avoid the evil at once, rather than to fall in with it, and then be chastened from it. All the dear saints of God therefore, whether at Colosse or elsewhere, should continually be on their guard, and at all times beware "lest any man" (no matter what man, by what name called, or from whence he comes) spoil them through false teaching or bad examples. We should abstain from evil, and every appearance of evil. We should give no heed to seducing spirits or doctrines of devils, but rather expose and denounce them, remembering what Paul says elsewhere, "Though we, or an angel from heaven, preach any other gospel unto you than that which we

have preached unto you, let him be accursed. As we said before, so say I now again, If any man preach any other gospel unto you than that ye have received, let him be accursed." "But," says a weakling of the flock, "this high and holy union is all very well, but I cannot attain unto it. It is too high and holy for my little faith to reach into. I am too weak and unworthy for that. I believe it is all true, but it is for others, not for me." Now I would say, Have you faith, dear soul, as large as a grain of mustard seed—are you really a believer in Christ? If so, then you are "complete" in him; you are one of God's elect; and this little faith of yours shall in due time remove this mountain of difficulty out of the way.

"But," says another, "I am young and weak and sickly, and cannot walk. I am left by the roadside. I see the brethren and sisters marching on bravely, with a firm and steady step, singing praises to God, speaking of the glory of his kingdom and talking of his power; but I can't do so. I do not envy them. I trust that I thank God for the light and the grace and the glory that is given them. I wish I was like them, but I am not, and so must be left behind." Here is the answer to this plea. God says by the prophet Isaiah, "To this man will I look, even to him that is poor and of a contrite spirit, and trembleth at my word." The Savior says, "Blessed are the poor in spirit, for theirs is the kingdom of heaven." Paul says, "When I am weak, then am I strong." This is the time for faith to work in us and appreciate the strength of our Redeemer. "Ye are complete in him."

But again says the dear soul, "I am a poor, little, sickly lamb of the flock, if one of the flock at all. I have fallen down cold and benumbed by the wayside, and feel that I must be left here to perish. I see the remainder of the flock following their Shepherd, and they will all soon be out of sight, leaving me here alone." No, little lamb, I say to you that you are very much mistaken. Instead of being *behind* the rest, you are *before* them. The others only follow, being strong enough to travel; but you being unable to go, the Shepherd has gathered you in his arm, and is carrying you in his bosom. He leads the flock, of course you are in advance of them, and are in a *very good, warm, safe place*. "He shall feed his flock like a shepherd, he shall gather the lambs with his arm, and carry them in his bosom, and shall gently lead them that are with young." Be quiet then, little lamb, thy Shepherd bears thee up. Cease thy complainings, all is well, for thou art "complete in him."

C. B. HASSELL.



Church Constituted.

ALBANY, Linn Co., Oregon, July 8, 1873.

ELDER BEEBE—DEAR BROTHER:—I wish to inform you, and brethren and sisters who are readers of the "Signs," that through the goodness of God I am enabled to inform of the constitution of another Old School, Predestinarian Baptist Church in Oregon. The following named brethren and sisters living in Polk County, and being too remote from Bethel Church, in Linn County, where their membership was, came to the conclusion to be constituted, viz: Sisters Mary Jane Miller, Nancy Parker, brethren Medders Vanderpool, Willis Elliott, Deacons John A. Miller, David Parker and James Vanderpool. They requested and obtained letters of dismission from the Bethel Church, and then petitioned all the churches of the Siloam Association for aid in council, for the purpose of constituting them into a Baptist Church. Said council met on Saturday, June 21, for that purpose, at a school house near brother D. Parker's. The council consisted of the following named brethren:

From Bethel Church, Eld. Ezra Stout, Jesse H. Adams and John T. Crooks.

From Providence Church, Eld. M. Loveridge and B. F. Jessee.

From New Hope Church, Dea. David Barker.

From Union Church, Elders A. Shanks and A. T. Beebe.

From Scio Church, Eld. W. M. Morrow and Edward Loat.

The council organized by choosing Eld. E. Stout Moderator, and J. T. Crooks Clerk.

The brethren and sisters produced their letters of dismission, also their articles of faith which they had adopted as their platform of principles.

The council ascertaining that their desire was still to be constituted, and being satisfied of the necessity of such constitution, and also of the soundness and good order of the brethren, proceeded heartily in the constitution in the following order, viz:

Eld. E. Stout was chosen to offer up prayer, and to pronounce them a Regular Baptist Church, in order to do business; also to give the charge. After which, while singing one of the songs of Zion, the right hand of fellowship was given them by the Moderator, likewise by all the council. Said church adopted the name of The Old School Predestinarian Baptist Church called Luckimute.

Thus another church is formed, and we hope the blessing of God will rest upon them, and add to them such as he will have to be saved.

E. STOUT, Mod.

J. T. CROOKS, Clerk.

EDITORIAL.

MIDDLETOWN, N. Y., AUGUST 15, 1873.

To make the "Signs of the Times" useful to the saints scattered abroad, it should contain such matter, and such only, as is calculated to secure that object. God's people being born of one Spirit, and members of one body, must have an identity of interest in all things that pertain to the kingdom of our Lord Jesus Christ; and as one cardinal precept of the law of Christ is that they shall love one another with a pure heart fervently, they must necessarily be social in their spiritual temperament, and if they cannot enjoy the personal presence of their kindred in Christ, they will, like the holy apostle, desire to hear of their welfare, and be frequently informed that they are walking in the truth, in love and fellowship, as becomes the children of our God. Scattered abroad in their respective localities, as the saints are, the "Signs of the Times" are designed as a medium through which their epistles of love and assurances of fellowship may be conveyed to each other, however far apart they may be located, or however isolated some may be from the privileges of the church, or personal society of the brethren, or the sound of the voice of those who preach the word. To subserve their best interest, the subject matter of the communications should be sound, experimental and scriptural. Wild speculations, endless genealogies and foolish questions about the law should be avoided, and all who write should, instead of setting forth themselves, endeavor to set forth Christ, and instead of making display of their talents, should desire rather to display the banner of the gospel of Christ. We are favored with a host of the valient ones of Israel, whose lucid communications for more than forty years have shed a brilliant lustre on our pages, and have ministered much instruction, edification and comfort to thousands of the Lord's hidden ones, whose faces they never have or will see in the flesh, and of whom the writers have not the slightest personal knowledge. Is it not a pleasing thought that although we may feel poor, and fear that our writings will be like water spilt upon the ground, there are hundreds pouring forth praise and thanksgiving to God for the consolation they have received in the perusal of them? From all parts of our country we are constantly hearing from those who testify that the labors of our correspondents have not been in vain in the Lord. This is truly encouraging both to the readers and to the writers. But to secure this mutual comfort, those who write should confine themselves to such subjects as are edifying. There are a diversity of gifts, which being all by one Spirit are all needful in their places, for God has bestowed no gifts on his church or on any of her

members that are not essential to the perfecting of the body of Christ; and if we are confined to the gifts which God by his Spirit has bestowed, all our speaking and writing will minister to comfort and edification of those who have an ear to hear what the Spirit saith unto the churches. Many through our columns declare to all who read our paper what God has done for them, in taking them up out of the horrible pit and miry clay, and in establishing their goings, and in putting a new in their mouths. This affords opportunity to all our readers to compare notes, and to see how far they have been exercised alike in their deliverance from the power of darkness, and translation into the kingdom of God's dear Son. The bands of fellowship being based upon christian experience and the teachings and leading of the Spirit, much profit is gained by an acquaintance with each other's spiritual travels in the divine life. This class of communications is read with thrilling interest, especially by those who are anxiously inquiring whether their own is like the experience of those who are truly born of God.

Another very important feature of our paper is the expounding of the scriptures. Many passages of the sacred volume are dark and obscure to the minds of some of our readers, and sometimes they become greatly perplexed and troubled in regard to their true meaning, while some brother has light upon them, which should not be kept concealed under a bushel, but rather set on a candlestick, or where it may give light to all who are in the house. We have been favored for many years with the lucid explanations and illustrations of the word from the most gifted brethren, whose views have been made profitable to others so far remote that but for the medium of the press their light would be restricted to their several localities. None but God can know how much his dear children have been instructed, refreshed, comforted and confirmed by reading the able expositions of dear brethren through the columns of the "Signs" in the forty-one years of its publication.

The exhortations and admonitions of faithful and loving brethren and sisters have found their way to thousands of the Lord's dear children through this medium. Exposed as the saints are to the corrupting influence of popular error, and so very liable to be misled by the cunning craftiness of those who lie in wait to deceive, they need the seasonable admonitions of their brethren to stir up their pure mind by way of remembrance, and we are commanded to exhort one another, and so much the more as we see the day approaching. This should be done in our assembling ourselves together; but where the saints are providentially hindered from assembling together, we might still obey the precept as

did the primitive saints by writing, and by publishing our admonitions through the press. The apostle's solicitude for the welfare of the saints was truly commendable, that whether he came to see them, or else was absent from them, he might hear of their affairs, that they were standing fast in one spirit, with one mind striving together (not apart) for the faith of the gospel, and in nothing terrified by their adversaries.—Phil. i. 27, 28. And as we have the apostles for our example, as well as our official judges, let us listen to their faithful admonitions and look after the welfare of all the saints, whether far off or near at hand.

Jude says, when he gave all diligence to write to the scattered saints of the common salvation, it was needful for him to write to them, and to exhort them that they should contend earnestly for the faith which was once delivered to the saints. Is it any less needful now that the saints should contend earnestly for the faith, or that the apostolic exhortation should be reiterated by the saints? Indeed we may infer from the predictions of the word that the importance of such exhortation increases as the last days approach, for in them, we are told *expressly* by the Spirit, there shall come perilous times, in which many shall depart from the faith, giving heed to seducing spirits and doctrines of devils.—1 Tim. i. 1. And Paul enjoins that the saints shall exhort one another much more as they see the day approaching. The days are now upon us in which every inch of the ground of truth is disputed, and every inducement to follow after popular errors and delusions is held out, to decoy, seduce, entrap, misguide and confuse the unstable, and we need to devote every page and every column of the "Signs" to the heralding forth of the exhortations and admonitions given in the sacred record.

The admonition and instruction given to the saints, Heb. xii. 12—15, is suggestive of what would be profitable to dwell upon in what we publish in the "Signs of the Times." Wherefore lift up the hands that hang down, and the feeble knees, and make straight paths for your feet, lest that which is lame be turned out of the way; but let it rather be healed. Follow peace with all men, and holiness, without which no man shall see the Lord. Looking diligently lest any man fail of the grace of God; lest any root of bitterness springing up trouble you, and thereby many be defiled."

Many of God's dear children are feeble, weak and trembling. These should be strengthened, encouraged and confirmed, and great care should be taken that such are not turned out of the way. Roots of bitterness among the saints produce trouble and defilement. A diligent watch is enjoined on all who belong to the household of faith, to detect and

suppress the growth of such roots as mar the peace and interrupt the order of the house of God. May all our communications through the "Signs" be written with a single eye to the glory of God and the good of his people.

To make our paper what we all desire it should be, much depends on our correspondents and the tone of their communications. It is very important that we should all be of one mind, and all speak the same things. It is said of the heralds of the gospel whose feet are beautiful upon the mountains, that they bring good tidings, and publish salvation, and say unto Zion, Thy God reigneth; that they shall lift up the voice, and with the voice together shall they sing; and they shall see eye to eye when the Lord shall bring again Zion.—Isa. lii. 8. It is very essential in good music that the singers should all sing together, lift up the voice together, all sing the same tune, and song, and that in time as well tune there should be perfect harmony, no discordant notes or jarring sounds to mar or spoil the melody. There are many perplexing troubles incident to the saints while in the flesh, which ought not to be told in Gath nor published in the streets of Askelon, lest the daughters of the Philistines rejoice, lest the daughters of the uncircumcised triumph.—2 Sam. i. 20.

Local disorders in churches, and controversies among individuals, if paraded before the public, aid the scoffers and profane in stigmatizing our holy profession, and in speaking reproachfully of the cause which is most dear to all the saints. Local troubles cannot be settled by spreading them abroad, for the more widely they become known the more complicated and incurable they will prove. Tell thy brother his fault *between him and thee alone*. Make no appeal to the sympathy of others, for in making the thing public the offended becomes also an offender.

There are cases where heresies are detected, and seem to be spreading, and when the faithful watchmen are bound to warn those who are in any danger of being contaminated; but even then the trumpet should give a *certain sound*. Not the impetuous zeal of Jehu, but the faithful and temperate admonitions, exhortations and prayerful labors of love will prove more effectual. By publishing any troubles, disaffections and disorders beyond the localities where they exist, has generally a greater tendency to spread the disaffection into regions where it does not exist, than to heal the disorder where it does exist.

The pernicious effects of publishing the difficulties that sometimes disturb the harmony of the saints, through our columns, has been painfully felt, not only by the Editor, but has become so annoying to peace loving brethren and sisters that

many have ordered the discontinuance of their subscriptions to avoid it.

Too often, we fear, our columns have been sought by parties in controversy, for the gratification of the flesh, in strife for the mastery. The true merits of the matter in dispute is seldom learned from a broadcast publication by the parties. Each party states his version, and looks for an endorsement of his position by the Editor, and if he does not receive it he is dissatisfied, and perhaps angry. The other party demands as a right to be heard in self defence, and the paper and the publisher and all the peace loving readers are sadly annoyed and perplexed.

We wish not to be understood to object to an earnest contention for the faith once delivered to the saints, or that any of the soldiers of the cross should sheathe their sword, or that being armed and carrying bows, like Ephraim, should turn back in the day of battle. We have a common foe to face, but we are not to fight our brethren. "Put yourselves in array against Babylon round about; all ye that bend the bow, shoot at her, spare no arrows; for she hath sinned against the Lord."—Jer. l. 14. But never forget that all the saints are brethren, and should not strive one against another.

### CORRECTIONS.

A mistake occurs in the "Signs," No. 11, present volume, in the obituary of my daughter, Sarah Loveridge, which reads as follows: "She was the only child we had living." Whereas it should read, She was the only child we had *living near us*. We have other children still living, but they are so remote that we but seldom see them.

Affectionately yours,

JOHN STIPP.

BROTHER BEEBE:—In my communication published in No. 14, present volume, there are several typographical errors, two of which I feel it necessary to correct. On page 165, 2d column, about the middle of the clause marked 2d, omit the name P. Bonham. As it stands, he is associated with the "Means Baptists," which is not the case. At the bottom of 3d column, there is an omission. It should read, "Yet they constitute the part of which Elder Buckles speaks, that remained in Mississinewa Association. He says he knows of no one," &c.

Please correct and oblige yours in Christ,

J. A. JOHNSON.

### Inquires After Truth.

Will Eld. I. N. Vanmeter please give his views on the last two verses of the epistle of James, for the benefit of the household of faith?

CATECHUMEN.

### BAPTIST HYMN BOOK.

We have now in Press, and will soon be ready to supply all orders for a Large Edition of our Baptist Hymn Book, printed on large type, for the use of Pulpits, and for the aged whose failing sight requires a large print.

The increased and constantly increasing demand for our former Editions in *minion* type, together with a constant inquiry for the same in large and bold print, has induced us to venture the expense of publishing our Hymns in Long Primer type. The new Book will be nearly three times as large as those which have been published, and will contain the same Hymns and spiritual Songs which are in the former Editions.

We expect to be able to supply the new Book, substantially bound in Sheep, at Two Dollars single, or Twenty-two Dollars per dozen. Those in extra fine binding will cost more: probably from three to five dollars each. We are now ready to receive orders, and as we have invested heavily, we shall require the cash with the orders.

On the last page of No. 13 will be found a sample page of our former editions, and one of the edition now in press, that our readers may see the contrast in the size of the type, and consequently in the size of the books.

We think every church where our "Baptist Hymn Books" are used should have a copy of the large book for their pulpit; and aged brethren and sisters, and all others whose failing sight require a large print, will favor us with their orders as soon as convenient, that we may be able to meet the heavy expense involved in the publication.

As we now have a Book Bindery in our village, those who wish to have their names lettered on the cover of any of our books can for twenty-five cents extra expense be accommodated.

We will send the books by mail, and prepay the postage on them, so that the purchasers will receive them at their respective Post Offices, without any additional charge for postage.

The rapid sale of our Third Edition has so far exhausted our present supply, that until we can print another Edition we cannot supply any more of the Blue with plain or Gilt edges. We still have a quantity of the Russet color, and also of the best Morocco, and of the Imitation of Morocco binding. As soon as we can run the large edition through the press, which is now rapidly progressing, we shall immediately run off a fourth edition of the former size and styles.

We hope in a few weeks to have a complete variety of both sizes, and of all the various grades of binding, and then to keep an ample supply constantly on hand.

### Marriages.

July 3—By Eld. Gilbert Beebe, at his residence, No. 18, Orchard St., Middletown, Mr. Benjamin F. Brock, of Otisville, N. Y., and Miss Mary Johnson, of Andover, N. J.

March 22—In Loudoun County, Va., by Elder J. L. Purington, Mr. Abraham F. Walker to Mrs. Jane F. Ghant, both of Loudoun Co.

April 9—In Alexandria, Va., by the same, Mr. Redmond Sealeman to Mrs. Mary E. Willcoxon, both of Prince Wm. Co.

### Obituary Notices.

In memory of sister **Hannah M. Stimpson**, written after reading the letters addressed by her to sister Conklin, published in No. 8, current volume of the "Signs."

By one who loved her.

She is not dead, she speaketh still;  
Each precious word of christian love  
Wakes in my heart an answering thrill,  
As it were a message from above.

She lives in gentle words and deeds,  
Treasured in memory's choicest cell;  
No sculptured monument she needs,  
Her worth and worthiness to tell.

It is engraved on loving hearts,  
Nor time the record can efface,  
Till earthly scenes in darkness fade,  
And memory knows no form or face.

The sweet humility of soul,  
The tender, sympathetic heart,  
The unassuming christian walk,  
Were of her life a vital part.

She lives beyond the shades of night,  
Beyond this shadowy vale of tears,  
To her the darkness is made light,  
Revealed the mystery of years.

She lives in Christ her sovereign Lord,  
Clothed with the righteousness he wrought,  
Cleansed from the sin her soul abhorred,  
She's blest beyond our highest thought.

Our tears may now unbidden flow,  
Death tender cords hath rudely swept;  
The sainted dead we'd not recall—  
At Lazarus' grave the Savior wept.  
North Jay, Maine, April 16, 1873.

At the request of Mrs. Luvina King, daughter of the deceased, I send for publication the obituary of **Robert Arbery**.

Brother Arbery was born in Devonshire, England, March 15, 1789, came to the United States as a soldier, during the war of 1812, was taken prisoner in a battle fought at the river Raisin, Michigan, and after being released as a prisoner he made his residence in Estell County, Kentucky, where he married and lived until 1843, when he moved to Texas, where he lived until his death. He became a member of the Primitive Baptist Church at Spring Hill, Titus Co., Texas, in 1853, and continued an orderly and useful member until his death, which took place on the 15th of July, 1872, aged 83 years and 4 months.

SAMUEL B. RODES.

Brother **Josiah Parks** departed this life June 10, 1873, in the 64th year of his age, after a severe and painful attack of bowel complaint of only forty-eight hours duration, leaving his third companion and one only daughter to mourn their loss.

Brother Parks in the early part of his experience united with the Baptists, before the division, and traveled several years, being a candid and firm believer. He served the church as deacon, but as the corruptions appeared more prevalent, he withdrew, and with his second companion united with the First Baptist Church of Christ of Avon & Oakland, of Old School order, where, by an orderly walk, he retained his membership to the end of his pilgrimage.

A short time previous to his death I visit-

ed him, and he expressed a sensibility of the shortness of his stay on earth, but remained firm in the doctrine of sovereign grace, that his hope of eternal life rested not in works of righteousness of his own, but solely in the righteousness of Christ.

On the 11th inst. his remains were deposited in the tomb, after an affecting and consoling discourse from Rev. vii. 17.

May the Lord comfort the bereft companion and daughter, and prepare them for that world where parting sighs are felt no more, is the desire of the writer.

R. WHITCOMB.

DIED—In Woburn, Mass., June 8, 1873, **Dea. Leonard Fowle**, in the 83d year of his age. The subject of this notice was one with a number of others who left the church where he had been a member, about forty years ago, because they had departed from the order of God's house and the simplicity of the gospel of Christ, by setting aside the doctrine and commandments of the Lord Jesus, and introducing in the room thereof the doctrine of Andrew Fuller. He was an able, bold and fearless defender of the truth. Very much might be said of him in a way of commendation, for he was a man that dealt justly, loved mercy, and walked humbly with God. His last sickness was of short duration, but attended with much suffering. He seemed to know that it was his last sickness, and when asked if his hope in the Lord was firm, his answer was, "I shall rest in Jesus." The little church at Woburn has met with a great loss, and most deeply do they feel it. He leaves sisters, children and grand-children, with many other earthly relatives and friends, to mourn their loss, but not as others who have no hope.

H. CAMPBELL.

Bowdoinham, Maine.

DIED—At his residence in Claiborn Parish, Louisiana, April 27, 1873, **S. B. Howard**, aged 54 years, 3 months and 10 days. He was born in Lincoln County, Georgia, where he lived until he was a man grown, when he moved to the western portion of Georgia, and for the last several years of his life was a citizen of Troup County, and was baptized by Elder Hickbotham. He moved from Troup County to Claiborn Par., La., in 1871.

Brother Howard lived a consistent Primitive Baptist until his death, and died in the triumphs of a living faith in Christ. He was buried at Antioch, Claiborn Par., La. His funeral services were attended by Eld. H. B. Howard, his brother in the flesh, in the presence of a large and attentive congregation. He leaves his wife, (a sister in Christ) four children, two sons grown, one daughter grown, and a sister in Christ, and one son nine years old, to mourn their loss, which is his eternal gain. His disease was consumption.

E. W. COX.

DIED—Of consumption, at his residence, on the 24th day of June, 1873, our much esteemed brother, **Samuel Grove**, aged 54 years, 1 month and 24 days.

Brother Grove has been long and favorably known in this community, and regarded as one of our best citizens, a good neighbor, a kind and tender husband, an affectionate father, and above all, an exemplary christian. He was a member of the Old School Baptist Church, and was baptized by the writer about four years ago. He was three times married, and leaves five children, three by the first wife and two by the second, with his surviving widow, to mourn their loss of such a kind friend; but we believe our loss is his unspeakable gain. His funeral was largely attended by his surviving friends, and a discourse delivered by the writer to a solemn audience on the subject of the resurrection to immortality and eternal life.

Brother Grove's health had been on the decline for some years, and was confined to his room since early last winter, but bore his affliction with great fortitude. We often visited him in his last illness, and were present with him when he departed. The most affecting scene we ever witnessed was a few hours before his departure. He called his wife and children, brothers and sisters, took each by the hand and bade them farewell, after which he talked but little, but retained his mind until his spirit took its flight to the better world.

May the Lord bless his bereft wife and sorrowing children, is our prayer for his name's sake.

JACOB CASTLEBURY.

Plymouth, Ill.

Departed this life on the 2d day of February, 1873, that old disciple and venerable brother, **Hiram Fugitt**. His disease was typhoid pneumonia. At the time of his demise he was at the residence of a son in Fremont County, Texas. He was born in Garrard County, Kentucky, April 3, 1794, and consequently was aged 78 years and 9 months lacking one day. He was baptized in 1833 by Eld. Wm. Thorp, and has enjoyed a standing among the "poor of the flock" until his departure, a period of about forty years. He was a friend to, and a patron of the "Signs of the Times," and loved the doctrine therein set forth and maintained, because he believed it to be bible doctrine. His wife had preceded him many years, but he left behind several children, a large family connection, a multitude of warm friends, the Old School Baptists of his acquaintance, and particularly of our little association, to mourn our loss, which we are sure is his eternal gain.

He was sound in the faith, firmly established in the truth, a lover of the Lord's dear little ones, and a particular and valued friend to the poor unworthy writer, who feels his loss most deeply.

At the request of some of the family I tried to preach for their comfort, at the Big Shoal Meeting House, Clay Co., Mo., on the 1st of June, using these words: "Jesus said unto her, I am the resurrection and the life; he that believeth in me, though he were dead, yet shall he live; and whosoever liveth and believeth in me shall never die. Believest thou this?"—John xi. 25, 26.

ALSO,

DIED—August 26, 1872, **Philip Henry**, infant son of R. M. & Sarah J. Thomas, aged 7 months and 5 days.

This afflictive dispensation occurred shortly after my departure from home to attend the Hazel Creek Association, of Iowa, and the Mt. Pleasant and Licking Associations, of Kentucky. The death of our babe during my absence was indeed a sore trial to my wife and family, and quite saddening and afflicting to me. But we desire to bow in submission and resignation to the will of our heavenly Father, and with his tried and afflicted servant of old to say, "The Lord gave, and the Lord hath taken away; blessed be the name of the Lord." We often think our trials are great, but the Lord afflicts in mercy, and for our good. He knows what is best for us, and what he does is right. Let him do what seemeth good in his sight.

"By thy kind hands the boon was given,  
Thou hast taken but thine own;  
Lord of earth and God of heaven,  
Evermore thy will be done."

R. M. THOMAS.

Platte City, Mo.

DIED—At his residence in Burdett, Schuylly Co., N. Y., **William Holly**, aged 69 years, 1 month and 8 days.

Brother Holly was born in Sussex County, N. J., and was a son of Timothy Holly, who was a subscriber for the first issue of the "Signs of the Times." He had ten children, the youngest being now fifty-two

years old. Brother Holly's death is the first of the children. At about thirty years of age he emigrated to Wayne, Steuben Co., N. Y., when the county was a wilderness, enduring all the hardships of pioneer life. He first united with the church at North Urbanna, some thirty-five years ago, but when the new measures were brought in, he found it was not his home, and left them. He united with the church at Burdett by experience, some fifteen years since. His health has been poor for three years past, apparently heart disease, which terminated in apoplexy. On the 19th of April he had three fits, the first continuing two hours. When he came out of it he seemed rational, and made arrangements as to what he wished done with his effects, and said he wished to be buried at Wayne, beside his first wife; also that Elder St. John preach at his funeral from 1 Cor. xv. 57, and that the hymns commencing, "Death cannot make our souls afraid," and "Why should we start, and fear to die," be used on the occasion. He said his work was done, and he was ready to die; that he was a poor sinner, saved by free, rich and reigning grace. He then went into a deep sleep, and roused only a few times so as to recognize anything, until the 30th of April, when his breath quietly left him.

He left a wife and six children to mourn their loss, and their only consolation is that their loss is his eternal gain.

Brother Holly was a firm and bold defender of the truth, his views of the scriptures being clear. The plan of salvation and redemption was a theme he loved to dwell upon, and as to his usefulness in the church it may truly be said that a father in Israel is gone. We greatly miss his free conversation and ready ability to detect error, and willingness to defend the truth. He has left our little church militant to join the church triumphant.

May our God sustain the bereaved ones in their extreme affliction.

HULDAH ST. JOHN.

Watkins, N. Y.

**Eld. T. N. Frazee** fell asleep in Jesus on the 24th of March, 1873. His disease was pneumonia and congestion of the lungs. His illness was short, but very severe. He left home on the 19th, and complained that he was not very well, but thought he could go some fourteen miles to where he and his son owned a saw-mill, which at the time was out of repair, and could not do work until he supplied some article that was broken, and which he took in his buggy and reached the place in the afternoon, but was too sick to set up. After going into the house of a friend, who gave him all the attention and kind care they could, but it seems he did not realize his danger, as he refused to have the doctor called in, or his wife sent for, as his friends advised him, he not wishing to give his family any uneasiness about him, and thought he would get better without the doctor, but he continued to grow worse until Saturday, when a doctor was called in and his wife sent for, but he still grew worse. On Sunday they called in a second doctor. When the two doctors came alas it was too late. They told him they could not save him, to which he replied, "then I shall have to go," and expressed a wish to see all his children, who were sent for but failed to reach the place until his spirit had fled to God who gave it. Brother Frazee was born in the state of Ohio, and would have been 46 years old had he lived until July next. He united with the church about 20 years ago, and soon after commenced preaching. He went for a time with the Mission party, but subsequently returned to the Old School Baptists with a portion of the church he was with, and were restored to their fellowship. From them he and his wife received letters of recommendation, and moved to Illinois, where they united with Providence Church, in Hancock

County, where the writer has been intimately acquainted with him for the last six years, being often together at our appointments, as well as at the church of which we both have our membership, and I can truly say that I felt in his company like I had a true yoke-fellow.

He has left an amiable companion and eight fatherless children to mourn the loss of a kind and agreeable husband and a tender and affectionate father. He was an able minister of the New Testament, a defender of the doctrine of reigning grace, experimentally made known in the hearts of God's children, and gained the esteem of many who disbelieved the doctrine he advocated. Perhaps none but his dear family realize their loss more than the writer. I sometimes find myself inquiring, Why was not I, an old, frail, infirm and unprofitable creature, taken, and he spared? But we must be still and submit to the will of him who rules in the armies of heaven and among the inhabitants of earth.

The writer tried to comfort the bereaved at the funeral, from the words, "I have fought the good fight," &c.—2 Tim. iv. 7, 8. May the Lord bless and sustain the bereaved family, is my prayer for Jesus' sake.

ALSO,

Brother **Solomon Harris Jr.** departed this life on the 17th of December, 1873, in the 76th year of his age.

Brother Harris united with the Regular Baptist Church in Tennessee, some fifty years ago. He emigrated to this state, and was one of the pioneer settlers in Adams County, and was one of the original members in the constitution of the Bear Creek Church, over forty years ago, where he retained his membership until his death. He was extensively known among the Baptists in this state, and his house was always open to receive his brethren. He was a firm believer in the doctrine of salvation by grace, through the merits of Jesus Christ. He suffered severely in his last illness with disease of the heart, but bore his affliction with great fortitude and resignation.

He leaves his aged and infirm companion, who has been deprived of her rational mind for many years, together with a large family of children, grand-children and great-grand-children, with the church and a large circle of friends, to mourn their loss, which we trust is his great and unspeakable gain.

The funeral was deferred mainly to give his children opportunity to be present, and was attended last Sunday by the writer, in connection with Eld. Rice Harris, a son of the deceased, when a large and solemn assembly of friends were in attendance to pay their last respects to their memory.

May the Lord bless and sustain by his almighty grace the afflicted and bereft ones, for his name's sake.

JACOB CASTLEBURY.

Plymouth, Ill., June 12, 1873.

DIED—At his late residence in Olive, N. Y., Sept. 12, 1872, **Mr. Benjamin Osborn**. He was born Sept. 12, 1812, and baptized on profession of his faith, by Eld. Wm. Warren, Nov. 30, 1828. He experienced some dark seasons, and then again he could rejoice and say,

"O land of rest, for thee I sigh."

He has been a pillar in the house of God, strengthening the feeble by his prayers and counsel. He was a great help to us at our prayer meetings, and is greatly missed in the church, for he was a devoted christian. His disease was dysentery, from which he suffered much. He has left four sons and three daughters, and the church, to mourn our loss.

His funeral was largely attended, and an excellent sermon was preached on the occasion by Eld. A. St. John, to an attentive congregation, from the words, "I have fought the good fight," &c.

S. A. MATTHEWS.



## Two Days Meetings.

If the Lord will, there will be a two days meeting held with the Tuscarora O. S. Baptist Church, one mile west of Patterson, on the Pa. R. R., on the fifth Sunday in August and the Saturday preceding, at ten o'clock a. m.

There will be conveyances at Patterson on Friday to take the brethren and sisters to places of entertainment. The cars arrive about 3 p. m. A good supply of ministering and other brethren and sisters of our order are expected.

By order of the church,  
JOHN P. SHITZ.

## Associational Notices.

The Lexington Association is appointed to be held with the 2d Roxbury Church, Delaware Co., N. Y., commencing on the first Wednesday in September, 1873, and continue three days.

The Sandusky Association will convene with Eagle Creek Church, Hancock County, Ohio, if the Lord will, on Friday before the first Sunday in September, 1873, at 10 o'clock a. m., and continue the two following days.

Those coming by the cars will stop at Findley, the day before the meeting, and inquire for Jacob Smith. The place of meeting is eight miles east of Findley.

LEWIS SEITZ.

The Salem Association will hold her next session with Salem Church, Boone County, Kentucky, commencing on Wednesday before the fourth Friday in August, 1873, at 10 o'clock a. m.

Ministering and other brethren are cordially invited to meet with us. Those coming by way of Cincinnati will take the Lanesville & Cincinnati Short Line Rail, and come to Walton, where conveyances will be in readiness to take them to the place of meeting, one mile from Walton.

W. T. WINSTON.

The Salisbury Association is appointed to be held with the Massongoes Church, Accomac County, Virginia, to begin on Wednesday before the fourth Sunday in October, 1873.

The Muskingum Association will be held with Scott's Creek Church, 4 miles south of Logan, Hocking Co., Ohio, commencing on Wednesday before the fourth Sunday in August, 1873, at 10 o'clock a. m.

Brethren coming from the east will come to Lancaster, change on the Hocking Valley R. R., for Logan.

Those coming from the west will also change cars at Lancaster, on H. V. R. R., to Logan.

Those coming from the north, from Columbus to Logan without change of cars, where they will be met and conveyed to the meeting.

D. G. BARKER.

The Upatoie Association will convene with the church at Philippi, Schley Co., Ga., if the Lord will, at 10 o'clock a. m., Tuesday morning, and continue until the following Thursday evening, before the second Sunday in September, 1873.

Brethren coming by Railroad will be met on Monday at Butler and Oglethorpe.

Those coming from North Carolina, and further north, will come to Macon, Ga., and thence to Oglethorpe.

J. R. RESPESS.

The White Water Association will hold her next session with the East Fork of Flat Rock & Zion Church, in Rush Co., Ind., commencing at 10 o'clock a. m. on Wednesday before the second Saturday in August, 1873.

Those coming by rail on the Junction

Road to Rushville will there take the train to Falmouth.

Those coming on the Central Road will change at Cambridge City, and take the train to Falmouth, which is 3 miles from the place of meeting, where they will be met with conveyances.

We shall be glad to meet Elder Beebe, or any and all of the brethren into whose hearts our God may put the will to come.  
HARVEY WRIGHT.

The Sangamon Association will be held with Bethel Church, Indian Grove, Livingston Co., Ill., commencing on Saturday before the fourth Sunday in August, 1873, at 10 o'clock a. m. and continue three days.

Those coming from the south will get off at Lexington, on the Chicago & Alton R. R., where they will be met by the brethren and taken to the place of meeting.

Those coming from the north-east and west will get off at Fairburg, and will be met by brethren.

We invite all the brethren, sisters and friends, especially the ministering brethren, to meet with us.

J. L. STEERS, Church Clerk.

The Spoon River Association will be held with the Henderson Church, in Knox Co., Ill., commencing on Saturday before the first Sunday in September, 1873, at ten o'clock a. m., 12 miles north of Galesburg, on the C. B. & Q. R. R., and 2 miles south of Rio, on the R. R. & St. Louis R. R., at which stations teams will be in waiting on Friday, and on Saturday morning of the session, to convey friends to the meeting.

R. M. SIMMONS, Clerk.

The Corresponding Meeting will hold her next session with the church called New Valley, in Loudoun Co., Va., on Wednesday before the third Sunday in August, 1873, at 10 o'clock a. m.

The location of this meeting house is 3 miles from the Point of Rocks Station, on the B. & O. R. R., and 9 miles from Leesburg Station, on the W. & O. R. R.

Our brethren and friends coming from Baltimore will be met at the Point of Rocks Station, at Tuesday's train.

Those coming from and by Alexandria will be met at Leesburg on Tuesday's train also, as there is no train at either point early enough on Wednesday to reach the meeting in time.

To our brethren in the ministry who have ever met in conference with us, we extend a cordial invitation. It has been many years since there has been a meeting of the character held with this church, and it will cheer us through the wilderness to see our brethren and friends; and if they leave their homes for the purpose of meeting the Lord's poor people, to worship in his holy temple, they will be satisfied with our rough fare.

JOSEPH FURR.

The Maine O. S. Baptist Association will be held with the church at Jay, Franklin Co., Maine, commencing on Friday, September 5, 1873, and continue three days.

Those coming from the west can take the cars at the Eastern Depot in Boston, the day before the meeting, at 8.30 a. m., for the Farmington branch of the Maine Central R. R., and arrive at Jay at 5.30 p. m., where they will be met, and gladly welcomed and cared for by friends.

Elders J. L. Purington, S. H. Durand and F. A. Chick are expected from out the state, if no more. All the friends of truth who may visit us will receive a hearty welcome.

By order of the church,

H. CAMPBELL.

The O. S. Baptist Conference of Maine will convene with the church at North Berwick, Maine, on the 12th day of September, 1873, at 10-12 o'clock a. m.

WM. QUINT.

## HYMN BOOKS.

The remainder of the small books we have on hand we will sell at the following prices:

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"THE SWORD OF THE LORD AND OF GIDEON."

VOL. 41. MIDDLETOWN, N. Y., SEPTEMBER 1, 1873. NO. 17.

## POETRY.

### "WITHOUT ME YE CAN DO NOTHING."

John xv. 5.

I can do nothing without thee;  
This, Lord, I feel and know;  
But thou canst all things do for me,  
Or strengthen me to do.

Though poor, I cannot blessings crave,  
Unless my heart thou break;  
No good thing in my flesh I have,  
Nor can by nature seek.

When weary, heavy laden, too,  
I read thy call to come,  
But take one step I know not how,  
Unless thou draw me home.

Thy gospel's preached, but I am deaf,  
Unless thou ope mine ear;  
Although I am of sinners chief,  
I cannot shed off tear.

I often feel my wretchedness,  
Unholy, naked, blind!  
Yet can't put on thy righteousness,  
Although for such designed.

I read, by faith it is put on,  
And fits a sinner well;  
But faith's thy gift, nature has none,  
No more than souls in hell.

Thy precious promises are great,  
And I can read thy word,  
But to my soul it can't be meat,  
Unless thou life afford.

### "JEALOUSY IS CRUEL AS THE GRAVE."

Song viii. 6.

Lord, a question oft I find  
Harrassing my anxious mind:  
Can it, Jesus, can it be  
That thou lovest one like me?

Well I know a chosen race  
Shall be gladdened by thy grace;  
Well I know that love divine  
On thy heritage shall shine.

But my heart finds questions here,  
Wanting proofs more bright and clear;  
Was I numbered, Lord, with thee,  
When thou bled on Calvary?

Can so vile a wretch be found  
With thee in life's bundle bound?  
Wast thou one in death with me?  
Am I one in life with thee?

Sense of folly, baseness sin,  
Causes doubts to work within;  
Oft I fear there cannot be  
Grace like this bestowed on me.

'Tis thy special glorious love  
Cruel jealous fears will move;  
Thoughts of love so sweet, so great,  
Killing questionings create.

Shine then, Lord, and shine again,  
Let the sense of love remain  
On my heart by night and day,  
Chasing doubts and fears away.

This sweet remedy I find  
Can the best compose my mind;  
This, in spite of guilt and sin,  
Gives assured peace within.

This, when doubts of love divine  
Would o'erwhelm this heart of mine,  
Shall self-evidencing prove  
I am loved with special love.

## CORRESPONDENCE.

Council Bluffs, Iowa, July 18, 1873.

DEAR BROTHER BEEBE:—If you please, you may announce through the "Signs" my change of residence, from Des Moines Polk Co., Iowa, to Council Bluffs, Iowa. Those addressing me who read the "Signs," will please direct as above. While making the above announcement, I deem it my duty to express a full concurrence in your remarks, touching the manner of dragging distant parties into heated controversies that should not be obtruded on us, who cannot, and should not be asked to take a part in them. As to the matter in controversy between the Mississinewa and the Lebanon associations, it is hard for us at a distance to be called on for a decision either way, while one party avows, and the other denies. While I do not regard it a matter of indifference whether we declare, or deny the doctrine of what is called "means," as the efficient cause of the quickening of dead sinners to life, I can very well see how some may be so influenced by surrounding circumstances that they may avow it, as many of the believing Jews did, who were "zealous of the law." Peter himself dissembled in that matter, and carried away Barnabas in the dissimulation." Indeed, I myself was once young in the faith, and only ten and a half years of age when baptized into the fellowship of the church. For years afterwards I firmly believed the agency of means was ordinarily connected with the quickening power of grace. Yet, *it pleased God to teach me, that life must first be imparted before a quickened sinner could see, or hear, or even BREATHE.* Now, I cannot feel to dis-fellowship, especially *young believers*, who are in the same tangle as I was. If some have avowed it that now disavow the means heresy (for I verily regard it as such) let us give God the glory. How I mourn to hear that brethren seem carnal, and indulge in criminations and recriminations for the mastery. "Little children, keep yourselves from idols," even though they be set up in the fleshly desires of the heart. Fare ye well.

The least of all saints,  
WM. B. SLAWSON.

Copy of a Letter written by Elder Joseph L. Purington, on the Resurrection of the dead, in reply to brother Weedon of Kansas.

Alexandria Va., May 7, 1873;

DEAR BROTHER WEEDON:—I was very much gratified to receive your letter of March 28, and to hear of your welfare, and also the welfare of your family. I am pleased to know that you have found brethren with whom you have fellowship, and with whom you can associate. All the subjects of grace in their experience agree that Christ is the life of his people, and that life is manifest in the calling of grace. It is one life embracing the head, body, and members of that body, which is the church, and individual believers. That life existed before its manifestation. All that is meant by eternal union is the life union of Christ and his people. This union existed before its manifestation. I am no stickler for the expression eternal union. It is an everlasting love union none can dispute who are taught of God. The love of God to his people in our Lord Jesus Christ, is one. It is indivisible. Christ the life, spiritual life and immortality of the church is one, and it is indivisible. It is called eternal life. I could quote an abundance of the scriptures, but I think you understand these points. There is, really, no just cause for divisions, and sub-divisions, among the subjects of grace, and there would be none, but for the fact that certain bad men are determined to draw off disciples after them, and the flesh is always striving for the mastery. I make these remarks as you had occasion to speak of the expression, eternal union.

You wish for my views concerning the resurrection. There is a great deal of useless cavil on the subject. It is as much of a revealed mystery as any point of revealed truth—Paul's natural mind did not understand it. He wrote by revelation on the subject. Aside from this we are lost in a sea of speculation, theoretical disquisition, and metaphysical reasoning. Salvation by grace is not understood by the carnal or natural mind. No part of revealed truth is comprehended by the natural mind. The resurrection is a mystery. I find myself lost in the contemplation of the subject. When I say lost, I mean lost in every sense, only upon the principle of what God has revealed. I dare not speculate. One thing is certain: Adam, when

in the garden of Eden, to be a subject of the world of immortal glory, though not at that time a sinner, must have been changed from a natural man to a spiritual man, to have been an inhabitant of the world of eternal glory. Christ Jesus being a spiritual man, the Lord from heaven, a quickening Spirit, quickens and changes our vile body that it may be fashioned like unto his glorious body &c. Thirty years ago I entertained the idea that the soul and body would unite in the resurrection. This idea came by tradition. Notwithstanding God's great purpose of eternal redemption is accomplished in time, yet time is but a moment, the twinkling of an eye, with Jehovah. The mode of operation by which the body is changed and made spiritual, can only be comprehended upon the principle of the change wrought in every subject of grace by the eternal Spirit. Every seed produces its kind. Christ Jesus our Lord in his Sonship, as the only begotten Son of God, is the incorruptible seed of God. Sinners born of this incorruptible seed, are manifest as the children of God. The spirit of adoption is in them, whereby they cry, Abba, Father. The adoption is the redemption of our body—as Paul says, speaking of the church in her collective body, meaning the natural body. It is changed from a natural to a spiritual body. As to whether the bones, flesh, and dust which compose the body, either before, or after decomposition, is to be raised or not, it is this vile body that is to be changed, or is changed. The change of the whole man, soul, body, and spirit, is distinctly manifest in the resurrection. The apostle spoke by the Holy Ghost, and his natural mind did not comprehend what he spoke, or wrote by the Holy Ghost. He says, "Behold I shew you a mystery" &c. In the mystery of redemption, in the salvation of sinners in Jesus Christ, there is a great change in a deliverance from wrath and condemnation into the liberty of the sons of God. Paul calls it "glorious liberty." The resurrection is a mystery. It does not yet appear what we shall be. Paul speaks of the resurrection in the future tense. It is in the future with the saints while on earth. Really it is not in the future with God. Time, from beginning to end, with God, is only a moment, to make the closest calculation we can make. All of our knowledge respecting the resurrec-



tion, is very much limited. Christ is the Resurrection and the Life. Paul in first Cor. Chap. xv., speaks of the resurrection in the future tense, and it will always be in the future while the church is on earth, I mean that portion of the church which is on earth, for those of the saints who have departed are already in heaven, and with them the resurrection is complete. We deposit the bodies of our kindred in Christ in the earth. That is, all our eyes can see, our minds comprehend. With them mortality is swallowed up of life. We see no resuscitation of the dust. We hear no blast of the trumpet, nor see any change before our eyes. We are in time, they are in eternity. No future with them, but with us there is a terrible future. We hear his voice in the work of salvation, and we will hear his voice in death; yes, in the resurrection, but those around do not hear. The incorruptible seed, or germ of immortality, which is Christ, the word of God, and which is in the saints, swallows up mortality, or in other words, mortality becomes spiritual, that which is corruptible becomes incorruptible. There is no tangible change to be seen by our mortal vision, or senses. Enoch and Elijah, who never saw death, were translated; they disappeared from mortal view. There was a change but it was mysterious. Moses died, yet on the mount of transfiguration he and Elias (Elijah) appeared and talked with Jesus. The penitent thief and our Lord expired on the cross, and after death they were in the hands of the Father. Christ's body of flesh was raised on the third eventful morning, and his appearance to his disciples, with connecting circumstances in his ascension, was to establish the personal identity of our Lord, that he was risen from the dead and had ascended to glory. When mortality closes up on us, the resurrection takes place; time has gone forever; eternity with its awful realities is upon us, or we are in it. Time is only a moment, the twinkling of an eye, in the vast immensity of boundless eternity, an insignificant speck or atom of terra-firma in the shoreless ocean of a world without end. The incomprehensible mystery of the resurrection where it is said in John v. 28, 29, "In the which all that are in the graves shall hear his voice and shall come forth," &c., presents distinctly the awful truth of a terrible change at that distinct period with every person covered with his death. The entrance of the wicked at the death of the natural body is into a state of damnation. The resurrection with the wicked is a living death, the state of being alive, or existing when alive in the midst of death, in the presence of a holy God of immaculate purity, where there is no world like this to hide them from God, as frail mortals here suppose they can be hid. The resurrection of life is the

bringing into a state of perfect glorification in Christ Jesus all the elect of God. To resurrect is the resumption of life, and of course something is raised up. The mortal body of the saints is changed, raised up immortal, but in no way can it be known by our mortal senses. Only by faith we know it to be a mystery, but when it takes place it is no longer a mystery. Flesh and blood cannot inherit the kingdom of God, neither doth corruption inherit incorruption. By this we are to understand that we do not by our natural birth, or standing in Adam, come into possession of any thing spiritual or heavenly, in any sense of the word. There must be a change of our vile body *absolutely* to a state of immortality. The change is experienced in the resurrection of every person, and a special happy change with the elect of God. The body of Christ deposited in Joseph's tomb was raised, or removed, but none knew it but the disciples, and the women on that occasion. The last trump shall sound. The length and breadth of the gospel dispensation, though with us it may be thousands of years, with Jehovah it is only a moment. The trump is now sounding, and will continue until the last vessel of mercy is brought home to glory. As I have already expressed, it is always in the future with the saints while on earth, as it was with Paul and the church in his day. That future is the end of time with the church, and every individual member thereof. Seed must be put in the ground and die before there can be a crop of the same quality. Christ Jesus our Lord was made flesh, and in the flesh he died, and in his death and resurrection all the family of the Most High are made to appear. How are the dead raised up, and with what body do they come? The earthy is made to bear the image of the heavenly. They are raised up by the power of God, and appear like the glorious body of Christ, a body which our natural eyes cannot behold, nor our natural minds comprehend. The voice of the Son of God is heard in our experience when called by grace, and the same voice is heard when all that are in the graves shall come forth, &c. This voice is heard by every individual, first with the saints in their experience, and secondly in the resurrection. All that are in the graves presents the condition of death of our mortal bodies. They are resurrected, not in the sense generally understood, but in the sense Paul speaks of it as a mystery. We naturally look for something we can comprehend. We shall not all sleep, &c. Whether asleep or awake, or in other words, whether dead or alive, in a natural sense, the change will take place. Every thing appertaining to eternal salvation is a mystery only as it is revealed. So is the resurrection. How foolish is speculation and theorising on the subject. The labored effort that is made by our natural

minds to comprehend the subject of the resurrection, exposes the weakness and foolishness we possess. We can have no proper view of it only by faith, and its revelation to our faith. The victory over sin, death, hell and the grave is through our Lord Jesus Christ. And this is the victory that overcometh the world, even our faith. Christ dwells in his people by faith. They live by the faith of the Son of God. The common view of the resurrection is a myth. Sinners are saved, soul, body and spirit, in the work of redemption. The time of the resurrection *absolutely* is now, but in the future with us while on earth. The past, the present and the future embodies the resurrection of the dead. Eighteen centuries have passed since Paul and the inspired writers testified of the resurrection. It is in the future with us. These fleshly bodies will never be reanimated with natural life, for if it was so we could see and understand a corporeal resurrection. But there is a change, a mysterious change, but we don't understand it now. It will be known in the resurrection. When mortality puts on immortality, when this change takes place, then will be brought to pass the saying, "Death swallowed up in victory." The voice of the Archangel and the trump of God is heard, and the dead in Christ shall arise first. What does this mean? Why, that all the saints that have fallen asleep, and are falling asleep, are being resurrected before the period arrives when the mystery of redemption will be completed, experimentally and manifestly, and those who are alive and remain will be changed in a moment; in the twinkling of an eye. When Paul testified by the Holy Ghost of the resurrection, time receded from his view, knowing that a thousand years, or ten thousand years, was but a moment; space of time was obliterated, or blotted out; the whole family of God in heaven and earth was before him, and he spoke of the end of time, or the closing up of God's purpose of redemption, as though he was identified in person with those who would be alive when the mystery of God is finished. "We which are alive," &c. Our limited minds only superficially can view the subject here, for it does not yet appear what we shall be. When we leave this world we enter into an unknown country, so far as our natural minds can understand and know; but by faith we see things which are unspeakable, and produce exceeding joy, unspeakable joy, and fullness of glory. Aside from this we are lost in a labyrinth of entire oblivion. Only a portion of God's glory can we see in the Lord Jesus Christ, compared with the fullness of the glory of the indivisible Godhead. The resurrection, what is it? It is changing the heirs of immortality, soul, body and spirit, into the perfect likeness of the immaculate Son of God. Every thing mortal, natural, corrupt-

ible, in our earthly existence, is made immortal, spiritual, incorruptible and heavenly, like Jesus our Lord. Sin and depravity, the temptations of Satan, and the shafts of the ungodly, will be done away forever. As we said before, we deposit in the grave the bodies of the saints, and of our fellow-creatures, and that is the last of mortality, the last we see of their flesh. Every thing beyond this is unknown to our natural minds. It is eternity with the departed, and so it will be with us. There still remains a mystery in the resurrection, but those who have entered the shoreless sea or ocean of eternity, who are the redeemed of the Lord, shine as stars of the first magnitude with the glorious morning Star of our redemption in the firmament of our ascended Lord. The morning stars sing together, and all the sons of God shout for joy. They are as the angels of God in heaven. Eye hath not seen, nor ear heard, neither have entered the heart of man, the things which God hath prepared for them that love him; but he hath revealed them unto us by his Spirit; for the Spirit searcheth all things, yea, the deep things of God. We know nothing of the mystery of God, and of the Father, and of Christ, the great mystery of the vital union of Christ and the church, and the mystery of the resurrection, only by revelation from God by the Eternal Spirit. These are the deep things of God.

I think I have comprehended in my remarks on the resurrection an answer to your inquiries. The views I have expressed are my understanding of what the bible teaches concerning the resurrection. In the minds of some people, perhaps many, my views may be considered heretical, unsound and inconsistent. The awful magnitude of the subject, as I view it, arises as high above the common views of many people as the heavens are higher than the earth. I am lost in wonder, admiration and praise. If the dear saints would drop speculation on revealed truth, and receive the testimony of inspiration, through the teachings of the Holy Spirit alone, and let creeds and theories end forever, much more comfort, joy and peace would abound to the mutual edification of each other.

We are all in moderate health, and living comfortably. I continue to attend my appointments. I saw your father and other of your relatives last Thursday and Friday at Quantico. We had communion. Pleasant meeting. Write again soon. If my views on the resurrection do not meet your mind, give the reasons why they do not. My wife joins me in love to you and family.

Yours in gospel fellowship,

JOSEPH L. PURINGTON.



NEWTON, Jasper Co., July 24, 1873.

ELD. G. BEEBE—DEAR BROTHER:

—It is with a deep sense of my poverty and weakness that I attempt to write you a few lines. I have been a reader of the "Signs of the Times" for about six years, and I can say it has been a great comfort to me. When I look back over all the way the Lord my God has been pleased to lead me, sometimes rejoicing, sometimes mourning, sometimes fearing, and sometimes hoping. I have been made to rejoice with that joy which is unspeakable and full of glory. I sometimes hope I am one of the redeemed of the Lord, that my sins have been removed far from me, and that I have been clothed with Christ's righteousness. If I know my own heart, I do desire to praise the Lord, who has done so much for me; but I feel so unworthy, so full of corruption, for sin is mixed with all my best endeavors, and when I would do good, evil is present with me. But, dear brethren and sisters, we know the foundation of God standeth sure, having this seal, The Lord knoweth them that are his. The earth and seas may pass away, and the heavens wax old as doth a garment, and be laid away, the sun cease to shine, and the moon and stars cease to give their light, but the foundation of God is sure, and is far above all, and shall survive them all. O that I could praise the Lord more for all his benefits. O how great and wonderful is the plan of salvation! When I am enabled to look away from self, from this world, to him who alone is able to save me, I find peace in believing; that peace which the world knows nothing of. When the Lord sees fit to let the light of his countenance shine upon me, I am made to rejoice; my cup runs over; he brings me into his banqueting house, and his banner over me is love. From my heart I am made to cry out, Surely the Lord is my Shepherd, I shall not want; he maketh me to lie down in green pastures, he leadeth me beside the still waters. Dear brethren and sisters, if the foretaste is so sweet, what must it be to be there, and see him as he is, and be like him? Sometimes I long for the time to come when I can depart and be with Christ. How vain are all things here below! In my lonely hours I have had much meditation, some of which has been very unprofitable, I fear. But I hope the Lord has given me the mind to search the scriptures, and has opened a small portion of them to my understanding, giving me a knowledge of his glory as it shines in the face of Jesus Christ. I have been greatly comforted in believing that salvation is of the Lord; and in him alone I have righteousness and strength. Dear brethren and sisters, while I have had, as I trust, some precious seasons of rejoicing, I have also had many dark seasons and sorrowful moments of temptation, fearing I am not a subject of grace. At such

times I feel completely hedged up, and am often made with David to exclaim, O Lord, I am oppressed, undertake thou for me." I know that trials and troubles await me in this vale of tears. I have many conflicts to encounter, but this exceeding great and precious promise meets all my trials and difficulties, "As thy days, so shall thy strength be." Although afflicted, I have been blest in having the exalted privilege this summer of hearing our beloved pastor, Eld. D. Bartley, often proclaiming the glad tidings of salvation. We have evidence that his labors have been blessed. I know of nothing to be compared to listening to the gospel in its purity. If I know my own heart, I have been made to rejoice under his ministry, and to say, The Lord has done great things for me, whereof I am glad. But these feelings are of short duration; I have no control over them to retain them. I deeply sympathize with Elder Bartley in the late trials and afflictions he has been called to pass through. He has devoted his youthful days in the cause of the truth, and has not been moved from his steadfastness in the faith and order of the gospel. He walks before us as a burning and shining light, and the Lord has given him a mouth and wisdom which all his adversaries shall not be able to gainsay or resist. My sincere desire and prayer is that the Lord will give him grace to do and suffer his will. Remember, my brother, that Christ has said, "My grace is sufficient for thee." I believe, dear brother, that the great God who has committed to you a dispensation of the gospel of his grace, will so far restrain the wrath of your enemies that it shall praise him. God has promised his afflicted children that when they pass through the deep waters of affliction he will be with them, and when they walk through the fire they shall not be burned, neither shall the flames kindle upon them. Behold, says he, I have refined thee, but not with silver; I have chosen thee in the furnace of affliction. The same power which bears the earth's huge pillars up is raised for the defence of God's dear servants. He will uphold them with the right hand of his righteousness, saying unto them, Fear not. When the poor and needy seek water, and there is none, and their tongue faileth for thirst, I the Lord will hear them, I the God of Jacob will not forsake them. It is a source of consolation and support in the various trials and afflictions which we are called to pass through, that nothing shall be able to separate us from the love of God which is in Christ Jesus our Lord. He has prepared a place for his people, and to them he says, "Let not your heart be troubled; ye believe in God, believe also in me. In my Father's house are many mansions; if it were not so I would have told you. I go to prepare a place for you." Then why

art thou cast down, O my soul, and why art thou disquieted within me? Hope thou in God, for I shall yet praise him for the help of his countenance. A sense of inward corruption and a discovery of those wicked lusts and passions of my fallen nature, with all those mental evils, of malice, envy, evil thoughts, hatred and evil surmisings, makes me feel that I am indeed far from God, and causes me to inwardly cry, When, O when shall I come and appear before God? My tears have been my meat day and night, while they continually say unto me, Where is now thy God?

"Not all the outward forms on earth,  
Nor rites that God has given,  
Nor will of man, nor blood, nor birth,  
Can raise a soul to heaven.

The sovereign will of God alone  
Prepares the heirs of grace,  
Born in the image of his Son,  
A new peculiar race."

God hath chosen the poor of this world, rich in faith, and heirs of the kingdom which he has promised to them that love him. O, my brother, can I be one of that number? I am so often bowed down, mourning over my imperfections, ingratitude, and depravity of heart, feeling too unworthy to have a name or place among the dear people of God. My heart is deceitful above all things, and desperately wicked. I have no interest in this world. "If any man love the world, the love of the Father is not in him." With the psalmist I can say, "Turn away mine eyes from beholding vanity." I feel that I am a poor unworthy sinner, undeserving of the least of God's mercies. My sins are not hid from him; he knows my heart. This sinful world is not my rest, but I am traveling, I hope, to a better land, where sorrow and pain are not known. What a glorious thought to the poor wayfaring pilgrim, that "If the earthly house of this tabernacle be dissolved, we have a building of God, a house not made with hands, eternal in the heavens.

With much love to all the saints,  
I remain as ever the least of all,  
M. J. PIERCE.

P. S.—Elder Beebe, will you please give your views on 1 Cor. xv. 35-38? I am satisfied there are some dear brethren and sisters who failed to understand you in regard to the resurrection of the body. I am confident from what I have read of your writings that you hold as sacred truth the resurrection of the mortal body—that the same body which goes down into the grave will be raised up again.

M. J. P.  
(Editorial reply on page 201.)

CYNTHIANA, Indiana.

DEAR BROTHER BEEBE:—According to promise made to the dear brethren in central Illinois, while I was with them in June, I will try this morning to fulfill that promise. I should have written sooner but for the fact that on my return home I

was immediately summoned to Kentucky to baptize a dear sister, (the wife of Eld. W. M. Wood) and only returned home last night. But to my narrative.

According to previous promise to the brethren, I left Evansville on the train at 2 a. m., reached St. Louis at 9:30 a. m. Having missed the connection, I was detained there all day, and while looking at the splendid edifices called religious, with which the city abounds, I wondered whether there was a number of the gospel order in the place. If there was, I could not hear of them. Taking the St. Louis & C. Road, I arrived that night at Girard, where I was met by our dear brother S. R. Boggess, who took me to his house, by whom and sister Boggess I was kindly entertained. The next day was their regular monthly meeting, where I had the pleasure of meeting the church which is under the care of our beloved brother, Eld. W. Y. Wright, formerly of Kentucky, a sound and excellent minister of the New Testament. I also at this meeting met with two other dear brethren in the ministry, Elder Fitzgerald, of Waskia, and Elder Purvines, of the Sangamon Association. I was truly pleased with the brethren, and enjoyed myself with the church, believing them to stand unshaken on the old-fashioned doctrine of grace, though surrounded by a host of enemies. Bidding farewell to these dear brethren, I accompanied our dear brother C. A. Jackson and his sister home to Virden that night, having been acquainted with brother Jackson in Kentucky. It was truly a feast to be with him. The next day he took me to an appointment at the house of our dear brother Enoch Hall, a member of the church at Girard, who with his wife, sister Hall, loves to entertain Old School Baptists. Spending the night there, brother Hall kindly took me in his carriage to my next appointment, which was at Concord, where I met with our dear and aged brother, Eld. I. Conlee, who is so much afflicted with paralysis that he is unable to preach at this time. Meeting with my wife's connections here, I went home with them to dinner, and the next day met with the church at the Middle Fork of Apple Creek, in the Morgan Association, where I was met by another dear brother whom I love for the truth's sake, Eld. Campbell, who rode upwards of twenty miles that morning to meet with me; also brother Simmons, the pastor of the church. From here I met with the church at Bethlehem, in Greenfield, Green Co., a dear and precious band of brethren and sisters who dearly love the truth as it is in Jesus. Here I met with a dear and aged colored brother, whom I had not seen in upwards of thirty years, formerly from Hopkins Co., Ky., brother Ben Metcalfe, who is indeed a faithful member of the church of God. From here I went to the head of Ap-

ple Creek, where I met a large congregation, and found several dear brethren formerly of Kentucky. My wife's cousin, the Hon. Lewis Solomon, of Macoupin County, met me here and took me to his house, where in company with brother Simmons I tried to preach at a Campbellite meeting house. The next day I went to Fancy Point Church, where I met several of the brethren who had been with me before. The next place I visited was Liberty Church, and was kindly entertained by the brethren and friends. The next day brother Hall took me to a church I think called Lick Creek, but as the door was locked, I suppose there was some misunderstanding about it. Here I was met by our dear brother Philemon Stout, and his excellent lady, sister Stout, who took us home with them and kindly entertained us. The next day I tried to preach at Salem, Sugar Creek Church, where brother and sister Stout belong. That night I reached the residence of our dear brother Jackson, ready to take the cars the next day for home. Bidding my dear brethren farewell, I took the cars for home on Monday after the fifth Sunday in June, having been gone three weeks.

And now, dear brethren, desiring to thank the great Head of the church for his mercies displayed towards the chief of sinners, I must bring this to a close. I hope my dear brethren in Illinois will overlook my imperfect sketch, and if I have left out anything, it is in consequence of the great hurry in which I write. I was a stranger in the flesh to the most of them, but I think I dearly love them for the soundness of the gospel of Christ which they maintain. May the dear Lord abundantly bless them.

Your unworthy brother in tribulation,

JOHN H. GAMMON.

P. S.—In the hurry of writing I omitted to state that I was also at Union Church with brethren Murry and Simmons, by whom I was well received.

J. H. G.

WARWICK, N. Y., July 5, 1873.

DEAR BROTHER BEEBE:—I have for a long time had an inclination to give you and the dear children of God who read the "Signs of the Times," a short history of my christian experience; but feeling my inability and unworthiness, and at other times my pride, has kept me from trying to write until the present time. I thought it was necessary to write a lengthy experience, and tell all the particulars, and that it must be got up in good shape, and all these things, which I have never been able to do. But when I heard you make the remark at the little meeting in your hall, the night that brother Vandewater gave in his experience, that long experiences had sometimes perplexed you, I was somewhat encouraged to try and give you and the dear children of God who

read the "Signs of the Times," a short sketch of my christian experience.

I do not remember of my ever thinking of being a sinner, or about dying, until I was in my fifteenth year, and then one of my playmates that I thought a great deal of, who was younger than myself, was called away by death, which caused me to feel very sad, and shed many tears. From that time I think my mind was troubled about dying, and about my future state. I thought as God had called one who was younger than myself from time to eternity, it was time I was prepared. I thought I must go to work and prepare myself for death and heaven, which I thought was an easy matter for me to do. I had not been as bad as a great many of my neighbors who professed to have religion, and thought I could be a great deal better than they. So to work I went; I first flew to the law, thinking to please God and make amends for my sins. I read my bible, attended the meetings of the church regularly, and prayed, (or at least thought I did) attended Sunday School, and got along very nice for a time, until I got my stock all worked up and had to stop. But at length I trust it pleased the Lord to give me a view of myself as a sinner condemned and under sentence of death. I read in God's holy word that the law declared, "The soul that sinneth it shall die." I then felt that I was not only a sinner, but could say with Paul that I was the chief of sinners. There seemed to be no way of escape for me, and I must be banished from the presence of the Lord forever. What to do I knew not, for here I was cut off from all my former expectations, all the time growing worse, and there was no mercy for me. I was no company for myself, nor for any one else. I desired to be alone. Every opportunity I could get, and that was only Sundays, as I was learning a trade, I would take my little bible and wander off in the woods and get behind or between some rocks, where no human eye could see me, for I would not have had any one see me reading my bible for the world. I have often sat in those places and read as long as I could see, thinking I might find something to comfort my poor soul. I could find promises enough for the children of God, but all was condemnation for poor sinful me. Mine appeared an outside case. Instead now of thinking myself better than most of my neighbors, I was worse than any of them. I would look at those who would use the most profane language, and think they were much better than myself, for they showed out what they were. But mine was in the heart, which was not only deceitful, but desperately wicked. Well do I remember, in the month of June, 1843, my employer sent me on an errand about a mile out of the village. At that time I was very much cast

dawn. I had quite a hill to ascend just out of the village, and O what a burden I had to carry up that hill, a burden of sin that was weighing me down. I did not feel as if I ever would reach the top of the hill with such a burden, and when I did, I turned round and looked back at the village and bid it good bye, for I never expected to see it again. I thought I would not live to get back. It appeared to me every step I took that the ground would open and I would sink into hell. But I got back, and from that day to this I do not have any recollection of how I got back. It seems a blank to me. Whenever I would go home, I would be sitting with my head bowed down, meditating upon my sad condition. My mother would often ask me what was the matter, and whether I was sick. If I made her any answer, it would be, "Nothing in particular is the matter." I have often, when crossing the fields, looked at the birds of the air and beasts of the field and envied them their happiness, and thought if I was only in their place how much better it would be for me, as they have no soul to be saved or lost. I was permitted to go on in this way, the most of the time mourning on account of my sins, until the winter of 1845, when I gave up all hopes of never feeling any better. I thought my destiny was sealed, and hell would certainly be my portion in the world to come. And I thought if there was any comfort to be taken in this world, I would have it. I will just say here that from the spring of 1839 up to this date I did not have any inclination to attend dancing school, or any thing of the kind. But now I made up my mind to take a little comfort in this world, if it could be found. So to dancing school I went, and while in the ball-room in gay company I would feel quite comfortable, but when I would be alone, my trouble would return, and I would feel condemned, and think I would not go again. But I kept it up that winter until I got my fill of dancing, I assure you. There was nothing in particular occurred to me, that I can remember, from that time until, I think, the second Sunday in June, 1846. I went to meeting as usual, and Elder Hartwell took for his text the first three verses of the thirty-second chapter of Isaiah. He dwelt mostly upon the third verse, which reads thus: "And the eyes of them that see shall not be dim, and the ears of them that hear shall hear." It appeared to me at that time that he was directing his whole discourse to me, for he pictured me out exactly, described my case, and how my mind had been led for six or seven years, much better than I could myself. I was very much affected, and hid my face for fear that some one would notice how I was affected. He dwelt upon the experience of the children of God, and I could go with him until he came to where they were delivered from their burden,

and there he left me in the dark, for I had not got as far as that. I made up my mind after meeting was out, and I had taken my dinner, that I would go and see him, and find out what he meant, and who had told him any thing about my feelings, for I knew perfectly well that I had never lisped the first word to any person living about my feelings. So after dinner I started for his house, and when I got in sight of his house I stopped and considered, when something seemed to say to me, John, you had better keep away from Elder Hartwell, for if you go you will only make a greater fool of yourself than you are. The idea of your thinking that he intended any thing for you. It seemed absurd to me, and so I turned and went in another direction. My mind was more or less exercised from that time on. I would go to meeting and look at those that I was satisfied were christians, and O how good they looked to me. Often at the waterside, when Elder Hartwell would be administering the ordinance of baptism, how beautiful the ordinance looked to me. I thought if I was only a fit subject for that ordinance I would be one of the happiest beings on earth. At the communion season Elder Hartwell would invite any of the congregation to wish to see the ordinance administered to remain. I generally sat in the gallery, and would tarry behind until the rest went down, and then go and set on the steps and listen to what they had to say. It was my delight to hear the children of God talk, but I wanted to be in some secluded spot where I could not be seen. Well do I remember the night before I was delivered of my burden, if I ever was. It was in the month of June, 1847. I was very much distressed. I retired to my chamber about nine o'clock, and when I got there my weight of sin seemed so heavy that I did not dare to lay down until I had knelt down and in my feeble way tried to pray the Lord to have mercy upon my poor soul. All I could say was, "Lord, be merciful to me, a sinner, and relieve me of this burden which is sinking me so low." But my prayer, if prayer it was, did not relieve me. I took my bible and read in that, but could find nothing there to comfort me. I dared not go to sleep if I could, for it appeared to me if I did it would be my last sleep on earth, and if I awoke it would be in hell, for I thought I justly deserved it. I could not see how God could be just in saving such a poor, hell-deserving sinner as I felt myself to be. I think I could see and say with the poet,

"And if my soul were sent to hell,  
God's righteous law approves it well."

Yet I could not help crying,

"Yet save a trembling sinner, Lord,  
Whose hope still hovers round thy word."

I at last fell asleep, and in the morning awoke in great distress of mind. I had no appetite for my food, and went to the shop to go to work; but



I could not work. I was alone, and went up stairs and bent my knees once more to ask the Lord to have mercy on my poor soul. But I went down the same as I went up, my burden being still greater. I again gave up and thought there was no mercy for me. I again tried to work, but it was impossible. I remained there for a short time, meditating upon my sad condition, when it was impressed upon my mind to ask once more. I retired as usual, and once more implored the Lord, if it was consistent with his holy will, to have mercy upon my poor soul. To my surprise, in an instant these words came into my mind as if they had been spoken: Arise and go in peace. Thy faith hath made thee whole. I arose from my knees, and the first thing I knew I was down stairs. How I got there I could not tell, but I was there, looking out of the door. It seemed as if I was in a new world, every thing appeared so different from what it had before. Every thing appeared to be praising God. The trees and birds, and every thing my eyes could behold, looked beautiful to me. They were the happiest moments of my life. I wish I was able to describe my feelings at that time, but am aware that tongue nor pen can describe it. O how I wished at that time that I could see some of the children of God, to rejoice with them. But it was not my privilege just then, so I thought I would keep it to myself. But in a few weeks I was providentially thrown in the company of an acquaintance of mine, who was a member of the Old School Baptist Church, and it was not long before we got in conversation, and before I was aware, I had exposed myself, as I found out before we parted, when he asked me if I was not coming to the next conference meeting. I told him I thought not. I felt too unworthy to go among so good a people as they looked to me to be. But when conference meeting came, I found myself there, and thought I would be able to tell them a lengthy experience. When the door was opened for any one present who had any communication to make to the church, I went forward. When I arose, my mouth seemed closed, and instead of a long story, I could scarcely say a word. But to my surprise they received me as a candidate for baptism, and on the following day (July 18, 1847) was baptized by Elder Hartwell. Then I thought my troubles were all over; but alas! it was not long before doubts arose in my mind, and Satan with all his power tempted me so that I wished I had never joined the church. I thought surely I was deceived and had deceived the church, and have often went to church meeting fully determined to tell them to erase my name from the church book, as I was deceived, and was not worthy of a name or place among them. But before I was aware, some one would describe

feelings that corresponded with mine, and I felt sure they were christians, and would be somewhat encouraged, and conclude to let my name remain. And I feel to say with Ruth, "Entreat me not to leave thee, or to return from following after thee; for whither thou goest I will go, and where thou lodgest I will lodge; thy people shall be my people, and thy God my God. Where thou diest I will die, and there will I be buried."

Brother Beebe, I will close this lengthy and imperfect scribble. I am aware it is wandering, and so am I. The half has not been told, but such as I have I freely give, and will just say that should you deem this worth a place in your excellent paper, you may publish it, but do not crowd out better matter. If you see fit to give it a place, I think not one of the feeblest of the flock need fear to write, for they cannot make it more bungling than I have. And now I feel to say with the poet,

"My soul shall pray for Zion still,  
While life or breath remains;  
There my best friends my kindred dwell,  
There God my Savior reigns."

Now, brother Beebe, I will close, lest I weary your patience. If I am saved, it is alone by grace, and without merit of my own, it is the gift of God.

From an unworthy brother, if one at all,

JOHN E. CONKLIN.

CLARK Co., Washington Ter., July 18, 1873.

ELDER BEEBE:—Since papa has been taking your most excellent paper, I thought I would ask your views on the parable of the ten virgins. If you will be so kind, and feel disposed so to do, please give them. For some time this has been bearing on my mind, and I am not able to dispose of it in a manner satisfactory to myself. Is that parable representative of the church of Christ? If so, am I to conclude that half of the church are wise, and half foolish, as were the ten virgins? Do you think the lamps of the foolish virgins were ever burning? They said, "Our lamps are gone out."

We have received but two copies of the "Signs" as yet, but I have received more benefit from reading them than from any other religious paper I have ever been able to read—so much of true christian experience that other papers leave out entirely. We have no Old School Baptists away out here in the west, and I know nothing of that denomination except what papa has told me. But so far as I know, their views of the bible correspond with my convictions of the same. I have often wished that there were some of that denomination here to tell us of the truth, and hope before long God in his providence will permit it.

I was twelve years old when I first entertained a hope that my sins were forgiven; but I am so disobedient, and wander so far away from the path I should walk in, that I am led

to fear I have not been born again; for if I have passed from death unto life, would I be so sinful? I believe God's children were all chosen in Christ before the world began, and that Christ came to redeem them, and bore all their sins in his own body on the cross. If indeed I am one of them, I can say, Thanks be unto God who giveth us the victory through our Lord Jesus Christ. He has overcome the world, and conquered death, hell and the grave; yea, he has ascended up into glory, and ever lives to make intercession for us. Glorious thought! Blessed comfort! Ever lives to make intercession for us, poor unworthy creatures! But, Elder, I am taxing your time and patience, I fear.

I am your young friend,

E. J. BOWMAN.

(Editorial reply on page 201.)

Davisville Pa., Aug., 16, 1873.

BROTHER BEEBE:—Will you indulge me by publishing in the "Signs" the following brief explanation? for, by so doing, you will confer a special favor upon me. I would say to the "Inquirers after Truth," who have written me, during the past year or more, concerning my views of different portions of scripture, that my not answering through the "Signs" nor by private letters, has not been on account of indifference to their requests; but they have been (to me) two cogent reasons why I have not complied with their wishes; and one reason has been that during the past five or six months, I have been unwell the larger portion of the time; the other and more important reason has been, that gloom, dejection and timidity, combined with leanness of soul and barrenness of mind, have so depressed my spirit as to cause me to shrink from the attempt to write a communication for the "Signs;" but I have felt that the declaration of the apostle James should be well considered by me; for said he, "Let every man be swift to hear, slow to speak, slow to wrath &c."

I see in No. 16, current Vol., of the "Signs," that our beloved brother, WM. L. Beebe, makes reference to some talk had between him and me, last May, relative to a portion of scripture, recorded in Eccl. ix. 14, 15. At the time of our conversation, I thought that I would prepare a communication, relative to what I viewed as involved in the subject, and forward the same for publication in the "Signs;" but on further consideration and meditation, I became satisfied that were I to write out my understanding of the scripture referred to, and the same should be published, that it would cause controversy; therefore with my depressed feelings and a desire that no carnal contention might be caused, I became satisfied that it would be better for me not to write upon the passage above referred to; and those statements are the reasons brother "WM. L.," that I did not forward an article for

publication, upon the text. I have received a "pile" of letters, relative to some former views written by me and published in the "Signs;" and some of said letters contain so called criticisms upon my articles; but, while I expect, they who wrote them were candid in their motives, yet I defy any one to tell from the wording of some of those letters, what those brethren wish to prove, or what they do really believe. I desire to avoid all such unpleasantness for the future.

With regard to a number of other passages that the readers of the "Signs" have requested my views upon, I have to state to you, dear brethren and sisters, that some portions of scripture, to which you refer, are dark and mysterious to me, containing subjects too ponderous for me, at present, to attempt an elucidation of; while some of the passages named, I might write something concerning such portions, which in and of itself might be true, and yet not touch the true meaning of the text. I have long since become satisfied that it is one thing to place a quotation from scripture at the head of a communication, and then pen a lengthy article, and quite another thing to expound said passage of scripture. I am satisfied that a forced interpretation of any portion of scripture has not resulted in any good to the household of God; for such writing or preaching, is darkening "counsel by words without knowledge."

I feel that the Editorial in No. 16, current Vol., of the "Signs," is timely; and I sincerely hope that all who write communications for publication, will read it carefully and ponder its contents seriously. I know of no one better prepared to pen such advice and give so good counsel, than our venerable brother, who has stood so long like "an iron pillar and brazen walls."

Until my mind is different from what it now is, it will be useless for me to attempt to prepare communications, upon passages of scripture in the "Signs." Beloved in the Lord, I hope the preceding reasons will explain why I have not written anything for the "Signs," except obituary notices, by request for nearly two years.

WILLIAM J. PURINGTON.

BRIDGEVILLE, Ala., July 30, 1873.

DEAR BROTHER BEEBE:—Since you have closed your paper against bitter controversies and vain speculations, I take great pleasure in recommending it to the honest inquirers after truth, one of which earnestly solicits your views on Gen. vi. 5, 6. May God grant you grace commensurate with your trials and labors in this life, and a crown of unfading glory in eternity.

Yours in gospel bonds and in hope of eternal life,

WM. C. SMITH.

(Editorial reply next number.)



Otego, N. Y., July 25, 1873.

DEAR BROTHER BEEBE:—The inclosed letter is the experience of a young lady friend of mine, and was not written for publication, as you will readily see, but I have obtained her consent to send it to you, and if you see fit, to give it room in our family paper, the "Signs of the Times." I think it will be interesting to your numerous readers. I think it a very clear manifestation of the work of the Lord, who will bring his sons from far, and his daughters from the ends of the earth. May he enable her to follow him in all his appointed ways, in his own good time.

We as a church truly have cause for gratitude and thanksgiving to God for his loving kindness and tender mercy toward us. Since Elder Durand commenced coming here, (which is two years and a half) he has baptized over thirty, and still there are others saying by their actions, if not in words,

"Hinder me not, ye much loved saints,  
For I must go with you."

It is the Lord's doings, and is truly marvelous in our eyes; for it seemed a few years ago, to all human appearance, that the church at Otego would soon all be gone. We had no preaching, and there were but about six that attended our covenant meetings. We had no where to meet, except in a very poor old school house, and it seemed as though we should one day fall by the hand of our enemies. But blessed be his holy name, the Lord knew what he had in store for us. He it is that has revived his work in the midst of the years. He it is that has brought his children to Zion with songs of praise, and joy and rejoicing is heard in the tabernacles of the righteous. O may we ever be kept low at his feet, and give him all the glory, and crown him Lord of all; and may we never be left to say, our own hand has brought us the victory. I was very much unreconciled to the will of the Lord in taking dear Elder Smith, but although dead, he yet speaks, and his works do follow him. I think he was one of the most wonderful experimental preachers I ever heard. It was so comforting to hear him trace the path of the christian, for if any one had an experience, he would find it. I think none of the Lord's people who heard him preach at Osborne Hollow will forget it. That was the last time any of us here saw him, but he lives in our memory, and ever will.

And now, dear brother, I have written more than I intended to, and lest I weary your patience will stop. May the God of Israel bless you and all his dear children, and keep them while in the world unspotted by it, and bring us off conquerors at last through him that loved us and gave himself for us, is the sincere desire of the least of all.

ELIZA A. BUNDY.

Otego, N. Y., July 10, 1873.

MRS. BUNDY:—I have thought for a long time that I would write some of my thoughts and feelings to you, for whenever I try to speak them I can control neither my voice or feelings. It is with much hesitation I begin to write, thinking perhaps it is wrong to write what I cannot speak readily; but I have been so often impressed lately with the thought of writing, and have composed several letters, both in my dreaming and waking moments) that I now make an attempt to write a few of my thoughts and feelings. It is not because I can add a new idea to what I hear, or that I have the least shadow of a doubt that the belief of the Old School Baptists is a sacred truth, not learned of man, but by divine revelation, and that they are the only church of God upon the earth. All the doubts I am troubled with are in regard to myself, for I feel too unworthy to speak to or have a place among the assemblies of God's saints, yet I esteem it a great privilege to hear their spiritual conversation. No earthly pastime or position could induce me to relinquish some of the "sweetly solemn thoughts" which visit me often, and at times I enjoy "songs in the night" as well as any discourse I ever heard, and often find the tears starting at some little word I hear spoken in regard to experimental things. When trouble weighs me down, the words, "Let not your heart be troubled, ye believe in God, believe also in me," have come to me with a feeling of quietness, and have comforted me, stilling the turbulence of the mind. Then how clearly can I see the mercy and goodness of God.

I cannot name the exact time that I first began to dwell upon serious things, but think it must have been in early childhood. I can remember at times incidents that happened which left a lasting impression upon my mind, and the trouble I would have which I could not forget; but it would wear away for the time, only to come back more forcibly when I least expected such a thing. A few months ago while singing a stanza of the hymn commencing, "Amazing grace," and ends with the line, "The hour I first believed," my memory went back vividly to my sixth year, to an evening I never can forget. A teacher was boarding at our house, and I was in her room with her. She usually read a chapter and prayed before retiring. She told me if I would kneel with her she would pray for me. With childlike curiosity I did so, and I now believe that I then wished a confirmation of that prayer. At its close she talked with me much about a future state, and told me if I would always be good and love God, when I died I would go to a beautiful place called heaven, and be an angel. I remember well the intense longing I had to so live that I might be an angel; but I thought I could do

nothing then to make me good, not until I was much older, and could pray as she did. But I did not then think it would be for any good that I could do that God would love me, but thought something would happen to me in after years that would make me better, and then I could ask God to pardon my sins and love me. All this passed through my mind, and I was looking so earnestly back into the past that I found myself standing in the centre of the room, and had been for several minutes. I had to go back to that time for the "hour I first believed," if that time ever was. I had often before wished that I could know when I first began to think upon such things, but since the morning that incident came to my mind I have felt satisfied, and think the wish to know was answered. I do not at present remember any important impression I had that I wish to record here, until I was about twelve years old. Then I had a wonderful dream, and the memory of it was often with me through the following years, almost daily. I dreamed that I was standing by the banks of a creek near our house, where the water flows over stones and rocks, and was startled by a brilliant light shining around me, out of which a person in white garments came and stood beside me, which I knew to be the Savior. He led me down into the water, which seemed clear and quiet, and I awoke before the dream was finished. The next day I could not keep the words from my lips, "Bless the Lord, O my soul, and all that is within me bless his holy name." I have since learned that it is in one of the Psalms. I told an aunt about my dream, but to my surprise she made no reply, but only said, "I hope you will be baptized some time." It was like a dash of cold water on a little fire, to me. I thought she would say it was strange and wonderful, and I must be good and not do any thing wrong, &c. I never saw water look as it did in my dream.

When I was seventeen years old there was a series of meetings at the New School Baptists' meeting house, in town, where I had attended meeting for several years. I belonged to the bible class and Sabbath School, and used to be quite proud of my ability to learn long lessons, and give some explanations, which were not always accepted, and now I know the reason why—they were too orthodox.

I attended the protracted meeting every night, and was quite animated in my mind, and thought considerable about uniting with the church, as I was about old enough. But I was very fond of amusements, especially dancing, and felt much in hopes that I would be able conscientiously to go with the rest. I had no idea of doing such a thing until I felt that I must, and so avoided all those I thought would urge me, or

say any thing to me upon the subject. The minister called to see me, but I did not talk with him any. One night after meeting was out he spoke to me, saying, "Susie, I expect to see you come with the rest and give your heart to God, and be a christian." I told him I did not feel as though I could go on an anxious seat without any more serious feelings than I had, (though the tears were flowing then, for I felt how much I desired to be a christian.) I did not think it would be right, or do any good. He said if I would come forward and begin the work, the Lord would help me. I told him I did not believe that going forward would make any difference with me. Yet I felt that I wanted to be a christian, but did not see how any thing I could do would make me one; for at that time I could do nor say nothing that seemed pure enough to set before God. The next night in passing up the isle to speak to some one back of me, he put his hand on my shoulder with a motion forward. It gave me a sudden start, and that minute I saw clearly that I must not do such a thing, and have never since had the least inclination to do so. I tried to pray many times that winter, and finally resumed the habit I had formerly, of repeating prayers I had learned, yet felt many times it was mockery, as I would often forget before I was done, and have to go back and begin again. I kept up the habit for two or three years, but often felt like David, "Save me, O God, for the waters are come into my soul. I sink in deep mire, where there is no standing. I am come into deep waters, where the floods overwhelm me. I am weary of my crying. My throat is dried, my eyes fail while I wait for my God."—Psa. lxi. For it was a continual crying, waiting and hoping the Lord would look upon me in mercy. After a while the Old School Baptists had a minister here to preach, but I never went to hear him. I thought their doctrine very hard and selfish, and did not like to hear much of their conversation, although at times I would find myself quite interested in some of their little social meetings, and always believed them when they were telling any of their exercises. But I did not like the service, so I did not go to their meetings. In the winter of 1871 I spent a few weeks at Medina, and liked the New School Baptist minister there very much, (Elder Thompson) and felt quite elevated in my mind, and thought if I could stay there, in a little time I should feel like uniting with them. When I came home, Elder Durand had been to Otego once, and soon after came again, when I heard him preach, but did not feel much interested, although I thought it an eloquent discourse, and the style of delivery good; but I had little or no spiritual enjoyment, and did not care to hear him any more, though I remembered some things he said, and

thought about them, and read the bible some to see if I could not find something to substantiate my feeble views; for as to doctrine I knew nothing about it, but had a sort of standard that I judged a christian by, and thought when I could do and see so and so, I should be one. When I read the bible, I did not obtain any satisfaction. In July, 1871, Eld. J. P. Smith came to Otego, and the next night preached at our house, which I thought was very strange, and hoped none of my young friends would hear of it. But when he began to speak, a deep solemnity settled upon me, and I felt very different from what I ever had before. I shed tears most of the time, though I guess my emotion was unseen. He told so many things that I had felt, and so many things that were so good to me, for the first time I saw the beauty and reality of religion, and with different feelings did I view myself. My righteousness was as filthy rags, all my thoughts were evil, and not a past act or thought could I recall that I could see a particle of goodness in. Then I felt that a germ had sprung up in my heart that needed repentant tears to water and nourish it. I never have felt towards the Old School Baptists as before. I felt a drawing towards them, though I did not like to have any of them speak to me in regard to my feelings. Elder Smith preached on Sunday, and Elder Bundy followed him. It was the first time the latter ever spoke from the pulpit. I thought it was pity for him that made me feel so tender hearted, and have so little control over myself. But now I think it was what he said that made me feel as I did. I soon went back to school, and as Elder Smith passed the place where I was teaching on his return home, he called on me a moment, and O how I wanted to tell him that I was glad he came to Otego, but did not. I then thought as Mr. Bundy was coming for me Friday night, I would tell him how I felt; but when he came you was with him, so I had no opportunity. Several times that summer I thought the first time I saw him alone I would tell him, but the time never came. There was a gentleman and his wife in the district that I used to enjoy talking with, and several times we had talked until midnight and later, upon religious subjects. They told me I was an Old School Baptist. I said I was not, for I thought there were christians in all denominations, and if so, I could go to the communion table with any one; if I thought they were christians, whatever name they might bear in the world. But I do not feel or think so now. I think it was profitable for me to visit with them, and in our arguments I would find myself advocating what I never understood before, and some passages in Romans were made very clear to me then. At the annual meeting that autumn I heard many good things, but soon the thought came to

me that if I could go to Medina again and hear Elder Thompson preach, I should be rid of all the strange feeling I had, and be easy in mind; for I began to think about uniting with the church, and felt it would be a great privilege to have a name with the people of God. Soon there was an opportunity for me to go, which was Nov. 1, 1871. I went, and was ready for service early Sunday morning, for I thought Elder Thompson was the one who was going to preach, so I would be satisfied, and probably should unite there before I came home, which I did not expect to do until spring or summer. I was anxious for the services to begin, and my dismay was great when I heard such a sermon. It was written, and seemed such a dry, meaningless formula of words, and I do not think a hungry soul could have gained the least nourishment from any sentence it contained. I hurried home and did not wait for the bible class as I had always done before, and made up my mind that Elder T. could do me no good. Then I went to hear others preach, and decided that "St. John's Church" (Episcopal) was the one I would attend. I did so, and was quite well pleased with the services, as they were solemn and imposing, and some of the service we read accorded with my feelings. The rite of confirmation was to be performed about Christmas, as bishop Cox was to be there. As they required no recital of exercises, I thought it would be easier for me to go to them than to any other place. But I could not feel that the laying-on of hands was a baptism at all, and it did not seem solemn in the least to me that day, so I did not go to the altar, although a general invitation was given. I felt that I must be baptized if I ever united with a church, and did not see how they could receive members without knowing something of their feelings. I was getting tired of trying to slip into some place where I did not belong, and was disgusted with the hypocrisy I saw every time I went any where, and with myself as much as any thing. I felt that "Except the Lord build the house, they labor in vain that build it."—Psalm cxxvii. I went back to the bible class, and thought perhaps I should hear something that would tell me what to do and where to go, for I was at "the ends of the earth," and could not help myself. I attended teachers' meetings, but they did not teach me. Finally came the "week of prayer," but I only heard two pray that I had any kindly feelings for. Soon after, I felt a desire to come home and hear Elder Durand preach, and the feeling was so strong impelling me to come home that I hurried through my visits I wanted to make on my journey home, to get there by Feb. 1st, as I supposed he would be here then. While in Syracuse I went to the First Baptist Church, (a beautiful edifice and

very costly) but earthly beauty had no charms for me then. Instead of enjoying the meeting, I was heartily sick of it all, and left the city Saturday morning, in order to get home to meeting Sunday. My friends thought I was very foolish to leave so late in the week, but I did not tell them the reason I was so eager to get home. We came near being snowed in on the road, but succeeded in reaching home Saturday night after dark, expecting to meet many there, as it is the custom for the members to meet together, as many as can, for conference. I was much disappointed when I was told that Elder Durand was not there, and would not be until March. I soon felt cold, and almost hated myself for caring so much about hearing preaching, and thought I would not go any more; but when the time drew near, I was very glad to attend. I think it was at that time I heard such an excellent sermon from the text in the Song of Solomon, ii. 11—13: "For lo, the winter is past, the rain is over and gone, the flowers appear on the earth, the time of the singing of birds is come, and the voice of the turtle is heard in our land. The fig tree putteth forth her green figs, and the vines with the tender grapes give a good smell. Arise, my love, my fair one, and come away." I did hope the winter was past, and that the spring had really come with me, and that my heart was putting forth green buds that would early blossom for my good and everlasting peace. I thought as soon as meeting was out I would tell some one how good that sermon was, and how great; but my lips were sealed, and I did not say a word. So it has often been with me, when I have felt so light and joyous, I want to tell some one; but whenever the time presents itself, I can say nothing, but often have to say to myself, "Great and marvelous are thy works, Lord God almighty!"

Through the summer of 1872 I attended meeting whenever there was preaching, and had many excellent seasons of feasting, but often many cold and hard feelings, and often thought how deceitful I was at times to try to make myself believe that I cared for the things of the kingdom, and again plunging into the gay amusements of society, seemingly without a thought for the future. I attended the association, and the next week an ordination at Roxbury, and while there I did enjoy the meeting very much, and thought I never should go into gay places again. The next week my sister and myself went away to visit friends, and were gone several weeks; but we often spoke of the meetings at home, and planned our visits so as to meet Mr. Bundy at Osborne Hollow, and be at the meeting there, and I did have a good meeting there. While at Roxbury, one said to me, that if they never had heard me speak of my feelings, they had a good hope for me. Why,

I thought they were wild to think of such a thing, and I don't think I ever had thought I had really experienced any thing spiritually, but was continually looking forward to the time when I should have such fearful mental anguish that I would know it was on account of my sins, and realize that I was as low in despair as David was in the pit. But now I hope I have been where he was experimentally. I feel now that "The Lord is my Shepherd, I shall not want. He maketh me to lie down in green pastures; he leadeth me beside the still waters; he restoreth my soul," for never could think a good thought even.

Before I knew Mr. Bundy was going to preach, I dreamed at two different times of his baptizing me. The water was very dark and swift, but as we went down into the river it became smooth all about us, and no feeling of fear possessed me. And I had this dream even after he began to preach.

At Christmas time there was a two days meeting at Osborne Hollow, which is a green spot in the memory of my life. Elder Smith was there, and O what preaching I heard! I almost lost sight of earth and earthly things, and can surely say that there were few attractions on earth at that time. One sermon in particular, from the text Psalm xxvii. 8, "When thou saidst, Seek ye my face, my heart said, Thy face, Lord, will I seek," came home to me very forcibly. He told so many things I had thought and felt that I did not feel afraid to own to myself that I hoped I had sought the Lord's face at his command, and for several days I was satisfied with every thing, and thought I could never teach again, or confine myself to any thing, and sincerely thought I should always feel so, and have a heart full of love and kindness for every one. But in a little time I was deeply engaged in dissipation and entertainments as ever, which made me tremble. I found I was not able to keep even my thoughts, or my actions, and was a poor, weak, sinful creature, carried by every light puff of vanity that came in my way, often forgetting that God sees all we do. Again I have to say, "Have mercy upon me, O God, according to thy loving kindness; according to the multitude of thy tender mercies blot out my transgressions. Wash me thoroughly from mine iniquity, and cleanse me from my sin." The fear of death used to trouble me, until one night after I had retired I was so terrified for fear I should lie in a trance and be buried alive, that I could not contain myself, and awoke my sister, making her promise me I should not be buried without some extreme measures were used to ascertain if there was life. At that moment I felt it would be a just retribution for my sins, and expected that would be the way I would be

punished. But very soon I had such a feeling of peace come over me, and did not feel that heavy weight as it had seemed, pressing me down, and never have had a fear of death in any form since, but have sometimes felt that if I could be sure of enjoying such peace and rest as I believe all the children of God do when they die, I would be ready to leave the world at any moment. But that is speculation. I believe each one has his appointed time to die, and sorrow and grief will not hasten it. For a long time it has been that whenever I see any one baptized I cannot help envying them the privilege, and feel at times that if I could only tell the church some of my feelings, and how earnestly I desire to be one of them, (when Satan is not tempting me) I would be more at ease. But such feelings are not always with me, and then I think I never will mention it to any one nor think of it. And so I wander along, and feel to say, "Though I walk through the valley of the shadow of death I will fear no evil, for thy rod and thy staff they comfort me." And it is quite as often the rod as the staff.

Now, Mrs. Bundy, I have written much more than I intended, and if you had never asked me how I felt, probably this letter never would have been written; but it being easier for me to put my thoughts on paper than to speak them, I have had recourse to the pen. If you ever have had any of these feelings, you know where I am. I know I feel that "One thing have I desired of the Lord, that will I seek after, that I may dwell in the house of the Lord all the days of my life."

Your friend,  
SUSIE C. FRENCH.

LOCKTOWN, N. J., July 23, 1873.

DEAR BROTHER BEEBE:—The enclosed letter, containing the experience of a young sister whom I had the privilege of baptizing, the first Sunday in June last, I have obtained liberty to send to you for publication in the "Signs." It was a source of pleasure to me, as it expresses the feelings of one who has passed from death unto life. If it does not, I must confess I know nothing about the matter. I also enclose my reply to it, with which you may do as you like. I have been greatly pleased with the matter contained in the "Signs," so many articles seeming to correspond with passages in my own experience, thus giving a great deal of encouragement. I will mention particularly one, that of the experience of Mrs. Mary Churchman, in the number for July 15; furnished from the "Gospel Standard," by sister French. It seemed to be so very opportune on account of certain circumstances that have lately transpired with us.

Please notice our three days meeting, to commence Friday before first Sunday in October, at 2 P. M. and to continue three days or till Sunday

afternoon. We hope to see you, and other ministers and brethren with us at the time.

Your brother in hope,  
A. B. FRANCIS.

ELDER FRANCIS—DEAR FRIEND:—I am already breaking my promise, but you told me not to be afraid of troubling you; still, I fear you will get tired of me, but I thought I would answer the letter you wrote to me so long ago. I have written two, but was so dissatisfied with them I destroyed them.

You asked me to tell you the exercises of my mind; but I fear I have no experience. I often think it only my own imagination. I have already told you that I always thought I was a sinner, but intended when I had enjoyed all I cared to of the world's pleasures to become a Christian; thinking like others, when in a state of nature I had power to save myself. I thought I was no worse than others of my age; in fact, I thought myself better than my associates; I was more careful about my talk than I thought they were. If I happened to use some careless words, I would feel condemned—for a while, but it soon made no difference what I had said. I was careful not to let any one know that I cared; I attended school, and the teacher always opened school with prayer; she always closed her prayer with the Lord's prayer, and told the scholars when she commenced, they must repeat it with her, in concert; but I never repeated it with them. One morning, one of the girls asked me, "why I did not repeat it?" I answered loud enough so the teacher could hear, Let her do her own praying! and a few more words, but don't remember what they were. She never said anything to me for speaking in so rude a manner. But I never felt concerned about myself until one of my schoolmates asked me "if I never prayed?" I told her I did not. She said, "She would be ashamed to acknowledge it, that she did, before retiring; when she did not forget it." I thought she must surely be much better than me—I resolved to repeat the same prayer she did; for she told me what she said. I thought I must get to be as good as she was; and soon thought I was. But I trust it pleased the Lord to take away my self-righteousness, and show me that it was as filthy rags. Then I did not consider myself better than my friends, but saw myself the chief of sinners. I then thought the Lord was angry with me. I would sometimes attempt to pray, but I was too sinful to utter the name of the Lord. I would kneel, but not utter a word. I saw that I was justly condemned—I could then see the justice of God, if I was lost. I could do nothing. I could say with the poet:

"If my soul were sent to hell  
Thy righteous law approves it well."

I felt willing to change places with the meanest thing on earth, so that I

might have no soul. Again, I would think it wrong to wish to change places with anything. I kept my trouble from my associates, and was apparently as cheerful as any of them; it was impossible for me to shake off my trouble for any length of time. I went into company to see if I could get rid of these miserable feelings, I would, perhaps, feel very lively while in company, sometimes I would feel like being by myself, and some would think I felt insulted, because I said nothing. It was impossible for me to keep my feelings from my friends in the church, and would long for an opportunity to talk with them; but when I had, I could say nothing of any amount.

But what has often made me doubt my experience, was that I never had so bright an evidence as I saw and heard others speak of. Still I sometimes hope it pleased the Lord to lead me in this way. My load gradually left me—I could now hope in the Savior—I then knew if I was saved it was of the Lord, nothing I had ever done would have ought to do with it. It was then my desire to tell some one my feelings, but never could. I then desired to be numbered with the Old Baptists—I was made to wonder why I should love them more than others. I thought it was because I had always gone there; so I went to other places, where they were not so despised by the world, but I could find no home. It was all something for me to do, but I hoped I had found a Savior that would save me by his own work; I had nothing to do with my own salvation—he was able to save the chief of sinners—just what I was. So I was constrained to go back to the Old Baptist meeting, where my feelings were told better than I could tell them myself. It was there—

"My best friends my kindred dwell."

Now it makes no difference what the world may say, it is there where I long to be. I have long been impressed with my duty as it appeared to me, of being baptized. I not only look on it as a duty, but as a high privilege. But you are aware that unworthiness has kept me back; I could not feel satisfied with my little experience, if I may call it such. I trust it is what the Lord designed, "he is too wise to err, too good to be unkind."

I think the next opportunity I have, I shall tell what little I can to the church, feeling perfectly willing for them to decide on my case as they think proper, and all will be right. I must now close; I have told you in a very disconnected way some of what I hope have been the Lord's dealings with me.

Your little friend,

IDA.

REPLY.

HOME, Dec., 7, 1872.

MISS IDA SUTTON—MY DEAR LITTLE SISTER:—It was with a great deal of satisfaction that I found a let-

ter awaiting my return home on Wednesday. You certainly have reason to rejoice that God has plucked you as a "brand from the burning," and permitted you to hope in his mercy. There are many points in your experience that coincide with my own. One expression particularly, "But what has made me doubt my experience, was that I never had so bright an evidence as I read and hear others talk of." I have come to the conclusion after careful investigation, that there are many things related as Christian experience, that are the result of a vivid imagination, assisted by a highly strung nervous organization. Such things are not required by the scriptures. There are two main objects prominently in the word of God; and all the teachings of the Spirit are upon these—the Savior, and the sinner—"This is a faithful saying, and worthy of all acceptance—that Christ Jesus came into the world to save sinners, of whom I am chief, with the hope of his mercy applied to us individually. I hope the Lord may enable you to come to the church at our Quarterly Meeting. I can say to you, come and welcome; I would gladly receive and baptize you, because I believe you to be a child of God. And, I exhort you, tarry no longer, you can never have a better evidence than you now have.

Your unworthy brother in hope,  
A. B. FRANCIS.

Industry, McDonough Co., Mo., Aug. 5, 1873

DEAR BROTHER BEEBE:—I, John, the poor old sinner, and my companion, are spared to return thus far from a tour in Missouri, after an absence of four months in Kansas City, Jackson, Cass, Bates, Vernon, Cedar, and Barton Counties; then in Henry, Pettis, and then by Railroad to Hannibal and Macomb, very much exhausted and afflicted. We met many brethren and enjoyed the meetings, and the ministers, especially Elders Coleman, Querry, Teague, and my dear old brother Bowman. They have my best wishes for the kindness.

In July I saw a copy of the "Signs" in which a friend wished me to give through the "Signs," my Post Office address. It will be, after September, Royalton, Fairfield Co., Ohio—where my correspondence will be received. Will the friend let me know who he is? My health is not good, but hope to be better, and to be able to move on in a few days, and to be at Lebanon church, near Lincoln on the fourth Sunday, and at Blue Ridge, on the fifth, and at Conn's Creek Association on the first Sunday in September, the Lord permitting.

Our love to all the children of the Elect Lady. May grace mercy and peace abide with you all.

Yours in hope of eternal life,

JOHN B. MORE.



# EDITORIAL.

MIDDLETOWN, N. Y., SEPTEMBER 1, 1873.

## THE TEN VIRGINS.

Reply to our young friend E. J. Bowman, whose communication will be found on page 197.

Our own, as well as the views of abler brethren on this parable have so frequently appeared in the "Signs," that we have but little hope that we shall be able to interest or edify the readers of the "Signs" generally, but as our young friend has had access to our paper but a short time, and as he expresses a strong desire to understand the parable more perfectly, we will venture a few remarks on the subject, and with more especial reference to the questions suggested by him.

First, Does the parable represent the church of Christ?

Second, If so, are we to understand that half of the church are wise, and half foolish?

Third, Were the lamps of the foolish virgins ever burning?

First. The parable was spoken by our Lord by way of solemn admonition to his disciples, enforcing the charge which he had given them in the preceding chapter. They had asked him to tell them what should be the sign of his coming and of the end of the world. He had informed them that he was going to be delivered up and crucified and to be absent from them for a season, and then to return again. He was going to his Father; he was going to receive a kingdom and to return again. At the time of speaking this parable he was with them under the law; but he was soon to be baptized into death, and then to arise and enter into his glory. At his resurrection from the dead and ascension to glory he was to ascend his Mediatorial throne, set up his kingdom; and preside over it. His kingdom, which is his church, should be partakers of his resurrection life, and go with him into the marriage, and be forever delivered from the legal dispensation. Dead to the law by the body of Christ, and married unto him that is risen from the dead, &c.—Rom. vii. 1—4. It was of his coming in his kingdom, or gospel church, that the disciples had inquired.

In prospect of his coming to set in the throne of his glory, as the King of saints, the disciples had been informed that except they were converted and became as little children they should not enter into the kingdom of heaven. Although they were manifestly his children for whom he was about to suffer. They were now in the flesh and under the law, and were debating the question which should be greatest in the kingdom. From these ambitious aspirations, and from all the demands of the law, they must be converted, redeemed and delivered, in order to enter the gospel state of the church.

During the time which should intervene from the crucifixion to the exaltation and coronation of Christ, all those who were expecting to enter the kingdom were like virgins (in the parable) waiting for the coming of Christ as the Bridegroom. These virgins in the parable represent all who were expecting to inherit the kingdom. Nominal disciples and carnal Jews, who also professed to be looking for the promised Messiah to come as a bridegroom. Now to enforce on his disciples the admonitions which he had given them in the closing part of the twenty-fourth chapter, he said, "Then [that is at that time in which they should wait for his coming in his reigning power] shall the kingdom of heaven be likened unto ten virgins which took their lamps and went forth to meet the bridegroom." Of these virgins, "five of them were wise, and five were foolish." But while the bridegroom tarried they all, both wise and foolish, slumbered and slept. The wise virgins representing those who are received into the kingdom, not for their vigilance, for they like the foolish indulged in slumber, notwithstanding the charge to "Watch, for ye know not what hour your Lord doth come."

If by the lamps a profession of discipleship is intended, and oil in their vessels with their lamps means the grace of God in their hearts, the figure may represent either the Jews who had Abraham to their father, and the law and the prophets, and of advantages, much every way; but now the hand-writing of ordinances were to be blotted out, and he to be no longer a Jew who was one outwardly, their light must at his appearing go out. Or if it had reference to nominal professors of discipleship, profession can avail nothing if we have not the oil of spiritual life in our hearts. All natural light of worldly wisdom or science will surely go out when brought in contact with the presence of the Bridegroom of the church of God.

The church of Christ is not divided into two classes, except so far as relates to their obedience and disobedience to Christ. The Galatian churches were called foolish, so far as they had erred from the truth, and all the saints of God are wise only so far as they are made wise unto salvation. Christ is himself of God made unto them wisdom and righteousness, and sanctification and redemption. His gospel is, unto them that are called, the power and wisdom of God; but unto the Jews a stumbling block, and to the Greeks foolishness. In Christ, who is the head over all things to the church, is hidden all the treasures of wisdom and knowledge. And they having this unction (or oil) from the Holy One, in their vessels, know all things. "But the anointing [or oil in your vessels] which ye have received of him abideth in you, and ye need not

that any man teach you: but as the same anointing [or oil in your vessels] teacheth you of all things, and is truth, and is no lie, and even as it hath taught you, ye shall abide in him."—1 John ii. 20 & 27.

To the third and last question, Were the lamps of the foolish ever burning? We reply, in the sense of the parable they were. But so far as the parable applies to carnal professors, it is to be presumed they were lit up with that kind of oil which men buy and sell. They could borrow none of the genuine from the wise virgins, but went to those who sell, to buy a supply of such as they could find in the market, and for aught we know to the contrary, they are merchandising in the article to this day. The oil which supplies the light of life and immortality to the children of light can never be bought or sold, for like the oil of consecration poured upon the head of Aaron, it is exceedingly precious and invaluable, nor can it be borrowed or lent. Those who possess it in their vessels, or hearts, must be born of it, and so become manifestly the children of the light.

The light of science, tradition and philosophy which supplies the lamps of carnal religionists can never endure the coming and revelation of the Son of God, or stand when he appeareth. Their lamps will invariably go out when the Bridegroom of the church of God appears.

The two parables which follow in the same chapter, present the same characters, the faithful and slothful servants in the use of the talents, and the sheep and the goats, represent the same as the wise and the unwise virgins, and in our understanding of them were used as a solemn admonition to the disciples to whom they were addressed, to watch and pray lest they should enter into temptation.

## REPLY TO M. J. PIERCE,

In regard to the resurrection of the bodies of the saints.

We know not to what remarks of ours our correspondent alludes, nor how, or to what extent we have been misunderstood by dear brethren and sisters. From the charitable opinion of the writer, that we do not deny the resurrection of the identical bodies that go down into the grave, and from the passage on which our views are solicited, we infer that somebody has understood us to deny the resurrection of the same bodies which are buried in their graves.

We know of no elucidation that we can give of the text, 1 Cor. xv. 35—38, that would make the subject more clear than to take the words precisely as the apostle has given them, without note or comment. In the sowing of wheat, or of any other grain, we look for a harvest of wheat, or of such other grain as has been sown. We do not expect the same

grains which have been sown will come up, but they will die in the ground, while from the germ in the grain which is sown will spring forth in due time the legitimate fruit or production of the seed grain, and in its development God giveth it a body as it hath pleased him, and to every seed his own body. If it be wheat that is sown, wheat will be the product; it will not produce rye, nor oats. In the use and application of this figure in this chapter, it is applied both to the resurrection of Christ from the dead, and also to the resurrection of all his members. In verses 20 and 23 Christ is called the first fruits of them that slept, or the first fruits of the resurrection from the dead, and if received as the first fruits, it must perfectly exemplify all the subsequent fruits of the same harvest. When Christ, who in his resurrection was the first begotten from the dead, arose, he did not leave his crucified body in the grave, but arose in the same body in which he had suffered; as he said to John, "I am he that liveth and was dead, and behold, I am alive forevermore, Amen, and have the keys of hell and death."—Rev. i. 18. As the first fruits, he is the perfect pattern of what shall be the resurrection of the saints. He did not arise in the body of Esau or Judas, or of any other than his own body; yet there was a change; for although the identity was preserved, he was put to death in the flesh, but was resurrected or raised up and quickened by the Spirit; and his resurrected body was immortal, death having no power over it. His resurrected body is a spiritual, glorious and glorified body, the type and pattern of what all the saints shall be in their resurrection. For he shall change our vile body, and fashion it like his glorious body. He will be known no more in the flesh, requiring earthly meat, or drink, or rest, but though we have known him in the flesh, henceforth know we him no more. In his resurrection by the glory of the Father, he is recognized not only as risen from the dead, but BEGOTTEN from the dead, and the first born of every creature. So that in his resurrection "The promise which was made unto the fathers, God hath fulfilled the same unto us their children, in that he hath raised up Jesus again; as it is also written in the second psalm, Thou art my Son, this day have I begotten thee."—Acts xiii. 22, 23. In the resurrection of the body of our crucified Savior, he was not merely brought back to a life in the flesh, and under the law, but God has set him at his own right hand in the heavenly places, far above all principality and power, and might, and dominion, and every name that is named, not only in this world, but also in that which is to come; and hath put all things under his feet, and gave him to be the head over all things to the church, which is his

body, the fullness of him that filleth all in all."—Eph. i. 20-23.

Here in the resurrection of our exalted Lord we have the perfect pattern of what shall be the resurrection of all his members. "For whom he did foreknow, he also did predestinate to be conformed to the image of his Son, that he might be the first born among many brethren."—Rom. viii. 29.

"But some will say, How are the dead raised up? and with what body do they come?" We can only say, they are raised up by the same power that raised up Christ from the dead, and that is called the exceeding greatness of God's mighty power which he wrought in Christ when he raised him from the dead.—Eph. i. 19, 20. "And with what body?" "God giveth it a body as it hath pleased him, and to every seed his own body." Christ was begotten from the dead by the Father, of an incorruptible seed, the product of which is his glorious, glorified, spiritual, incorruptible body, and the saints shall also be raised incorruptible and immortal. "So also is the resurrection of the dead." How? "It is sown in corruption." Can any desire that it shall be raised in corruption? We think not. "It is raised in incorruption. It is sown in dishonor, it is raised in glory. It is sown in weakness, it is raised in power. It is sown a natural body, it is raised a spiritual body."

"Beloved, now are we the sons of God; and it doth not yet appear what we shall be; but we know that when he shall appear, we shall be like him."—1 John iii. 2. "When Christ, who is our life, shall appear, then shall we also appear with him in glory."—Col. iii. 4.

Finally, in our understanding of the argument of the apostle in this chapter, the bodies of all the saints shall be raised up from the dead, as Christ's body was raised up. They shall retain their identity, but be changed from natural to spiritual, from mortal to immortal, from corruptible to incorruptible, from earthy to heavenly, from vile to glorious, from bearing the image of the earthy to bear the image of the heavenly. "Now this I say, brethren, that flesh and blood cannot inherit the kingdom of God, neither doth corruption inherit incorruption. Behold I shew you a mystery: we shall not all sleep, but we shall all be changed, in a moment, in the twinkling of an eye, at the last trump; for the trumpet shall sound, and the dead shall be raised incorruptible, and we shall be changed." Two points are here established: first, They that shall be raised are the *dead* prior to their resurrection, except those who shall be living at the sounding of the last trumpet. And the other point here established is the time of this resurrection, which shall be at the sounding of the last trump. The speculations of those who hold or preach

that the resurrection is past already, and of those who would apply it to some part of us that is not dead, to the soul, or to the new man, in distinction from the body, are swept away. "The trumpet shall sound, and the dead shall be raised incorruptible, and we shall be changed. For this corruptible must put on incorruption, and this mortal must put on immortality. So when this corruptible shall have put on incorruption, and this mortal shall have put on immortality, then shall be brought to pass the saying that is written, Death is swallowed up in victory. O death, where is thy sting? O grave, where is thy victory? Thanks be to God which giveth us the victory, through our Lord Jesus Christ."

## MINUTES

Of the session of the annual Conference of Old School, Predestinarian Baptists of Western New York, held at South Dansville, Steuben Co., N. Y., June 15th and 16th, 1873.

Sunday, June 15th.

Met 10 1-2 o'clock a. m.

Introductory sermon by brother W. M. Smoot, of Virginia, from Zech. xiii. 1.

After recess, Eld. J. F. Johnson, of Kentucky, preached from Heb. xii. 28, 29.

Adjourned to 9 o'clock to-morrow morning for business.

Monday, June 16th.

Met pursuant to adjournment, and after singing and prayer chose Eld. A. St. John Moderator, and brother P. West Clerk.

Invited visiting brethren to a seat with us, and to participate in our deliberations.

In answer to a call for correspondence, the following was received:

Kehukee, N. C.—Minutes.

Licking, Ky.—Minutes. Eld. J. F. Johnson.

Corresponding, Va.—Minutes. Eld. A. St. John and W. M. Smoot, licentiate.

Baltimore—Minutes. Eld. A. St. John and W. M. Smoot.

Delaware—The same.

Delaware River—The same.

Warwick—The same.

Chemung—The same.

Eld. J. F. Johnson, in behalf of the Western Corresponding Association of Missouri, whose messenger he is, desired to open correspondence with us.

After deliberation a motion was made to open correspondence with that body, and carried by shew of hands.

On motion, voted that any brother present be authorized to attend the above named associations as our messenger.

On motion, voted that brother Augustus Weld write a Corresponding Letter, to be published in the "Signs of the Times," with these minutes.

On motion, voted that the Confer-

ence be held next year at Riker's Hollow, to commence at 10 o'clock a. m., on Sunday succeeding the close of the Chemung Association, and hold two days.

After a short conversational exercise, Elder Johnson preached from Mal. iv. 2.

After recess, Eld. St. John preached from 2 Peter iii. 9, followed by appropriate remarks by brother Smoot.

Closed by singing and benediction.

A. ST. JOHN, Mod.

P. WEST, Clerk.

## Corresponding Letters.

*The Old School Baptist Conference of Western New York, in session at South Dansville, Steuben Co., N. Y., June 15th and 16th, 1873, to the Associations and Conferences with whom she corresponds, sends christian regard.*

DEAR BRETHREN:—Another year has rolled away, and we are so much nearer the end of the journey of life. And truly when we look around, our eyes affect our hearts. Some who met with us one year ago have laid off their armor and gone home to rest with Jesus, the author and finisher of the faith of the righteous. But while our hearts are made sad to know that we shall see their faces no more, and hear their voices no more in proclaiming the unsearchable riches of Christ, yet we hope to join with them, by and by, and sing around the dazzling throne of God. We have been comforted, and our hearts made to rejoice that we are not forgotten of the Lord. We have been favored with a goodly number of faithful ministers, some who have never visited us before, and some who have not been with us in many years. They have come to us laden with the precious treasure of the gospel, and broken to us the bread of life, for which we desire to thank the Lord, take courage, and go on our way rejoicing. Our meeting has been harmonious, Christ and his salvation has been the theme, which we trust has been received with profit to our waiting souls.

We still desire a continuance of your correspondence, and when it is well with you, remember us at the throne of grace.

Our next meeting is appointed to be held with the church at Riker's Hollow, Steuben Co., N. Y., commencing on Sunday following the Chemung Association.

A. ST. JOHN, Mod.

P. WEST, Clerk.

## ORDINATIONS.

GINGHAMSBURG, Ohio.

ELDER BEEBE:—Please publish in the "Signs the following proceedings of a presbytery called by the Union Church, Montgomery County, Ohio, on Saturday before the fourth Sunday in July, 1873, for the purpose of considering the propriety of set-

ting apart brother Levi Bavis to the work of the gospel ministry, by the imposition of hands of the presbytery.

The presbytery present were as follows:

From White Water Association, Elders Harvey Wright and James Martindale.

From Indian Creek Association, Elders A. D. Hite, Moses Morehouse and W. L. Pence.

Brother A. D. Hite was called to the chair, and brother Wm. L. Pence was appointed Clerk.

The candidate was examined in relation to his christian experience, call to the gospel ministry, and views of bible doctrine.

Whereupon it was resolved that we proceed to the ordination in the following order:

Ordination prayer by brother Martindale.

Right hand of fellowship by brother Hite.

Charge to the candidate by brother Wright.

Benediction by brother Lippencott.

The services were performed according to the order prescribed, and brother Levi Bavis was duly inducted into the office of the ministry.

A. D. HITE, Mod.

W. L. PENCE, Clerk.

## BAPTIST HYMN BOOK.

We have now in Press, and will soon be ready to supply all orders for a Large Edition of our Baptist Hymn Book, printed on large type, for the use of Pulpits, and for the aged whose failing sight requires a large print.

The increased and constantly increasing demand for our former Editions in *minion* type, together with a constant inquiry for the same in large and bold print, has induced us to venture the expense of publishing our Hymns in Long Primer type. The new Book will be nearly three times as large as those which have been published, and will contain the same Hymns and spiritual Songs which are in the former Editions.

We expect to be able to supply the new Book, substantially bound in Sheep, at Two Dollars single, or Twenty-two Dollars per dozen. Those in extra fine binding will cost more: probably from three to five dollars each. We are now ready to receive orders, and as we have invested heavily, we shall require the cash with the orders.

On the last page of No. 13 will be found a sample page of our former editions, and one of the edition now in press, that our readers may see the contrast in the size of the type, and consequently in the size of the books.

We will send the books by mail, and prepay the postage on them, so that the purchasers will receive them at their respective Post Offices, without any additional charge for postage.

The rapid sale of our Third Edition has so far exhausted our present supply, that until we can print another Edition we cannot supply any more of the Blue with plain or Gilt edges. We still have a quantity of the Russet color, and also of the best Morocco, and of the Imitation of Morocco binding. As soon as we can run the large edition through the press, which is now rapidly progressing, we shall immediately run off a fourth edition of the former size and styles.

# Obituary Notices.

## ELDER BURWELL TEMPLE.

DIED—At his late residence at or near Raleigh, N. C., on Thursday night, July 24, 1873, **Eld. Burwell Temple**, publisher of the "Primitive Baptist," aged 81 years. Of the particulars of his last sickness and death we are not informed.

DIED—August 2, 1873, **Frances E. Emory**, infant daughter of Dr. G. A. and Addie S. Emory, aged 8 months.

She came and went.  
This life to her was as a passing dream,  
So short, so fleeting; and yet she gained  
A place within our hearts,  
As most we love those tender flowers  
Which bloom but for a day.

So loved we her, and mourned when she departed;  
But wherefore should we mourn?  
Oh! went she out from a dark world  
Of sorrow, pain and tears,  
To a more blessed home, a place  
Of holiness, of happiness, of peace?  
Middletown, N. Y.

**Jacob Rouse** was born June 14, 1799, moved to Indiana in 1830, and entered land and settled in 1832, where he lived at the time of his decease. He never united with any church, but was a firm believer in the doctrine as held by the Old School Baptists, and from the life he lived and the evidence he left, there is no doubt that he fell asleep in Jesus. He departed this life Feb. 4, 1873, aged 73 years, 7 months and 20 days.

His funeral was preached by Elders J. A. Johnson and J. Martindale, July 2, to a large congregation, by whom he was highly esteemed as a citizen and neighbor. He seldom missed the church meeting. His interest seemed to be with the people of God, and in all their deliberations he was interested.

O that we may live the life of the righteous, and our end be like his.

Yours in hope,  
JAMES MARTINDALE.

DIED—In Washington, D. C., July 19, 1873, **Allice C.**, beloved wife of J. T. Campbell, and youngest daughter of Wm. Griffith, in the 29th year of her age.

Our sister sank calmly and peacefully to sleep, as we trust in the arms of Jesus, after a few days illness, leaving behind a stricken husband and three little ones, the youngest only five days old. She talked calmly of her death, kissed her husband and children adieu, saying she felt ready and willing to depart. She was meek and quiet in her life, and her death was without a cloud.

The Lord has seen fit to sever the dearest tie that bound our brother to earth. May he say, "Thy will be done."

"Fear not, I am with thee; be not cast down;

For I am thy God; why fear then to die?  
Death sets thee free and leads to endless life.

There will the soul find rest, and be released from toil and strife.

MAGGIE.

Departed this life May 9, 1873, **Mrs. Anna Henderson**, consort of Mr. P. W. Henderson, and daughter of Jonathan and Eliza Stout, of Morgan Co., Ill.

Mrs. Henderson was in her 56th year, the prime of her womanhood, and was taken away about ten days after the birth of her second child, which died on the same day of its mother's decease, and they were both placed in the same coffin, and were put to rest in the same bed. She was not a member of the visible church, but gave satisfactory evidence of a good hope through grace before she departed. She was an estimable

woman, and belonged to a family of high respectability. She leaves her husband in deep and bitter grief, one small child, her parents, three brothers and five sisters, and numerous relatives and friends to feel their sad loss.

On the first Sunday in July a meeting was held in the village of Literberry, in the vicinity, and a large concourse of people gave evidence of their respect for her memory, and for her grieving friends, where the writer addressed them from 1 Cor. xv. 55. May the Lord cause that all the bereaved shall be resigned to their sad bereavement, and prepare them for the solemn event of death.

I. N. VANMETER.

Macomb, Ill.

By request of the bereaved parents I send the following obituary notice:

**Esmarelda E. Wheeler**, daughter of brother and sister Ralph and Emily Wheeler, died Feb. 17, 1873, aged nearly 15 years. She was much attached to the church of which her parents are members, the Old School Baptist Church of Canton, and appeared to love the truth and to enjoy hearing it preached. She desired me to be sent for when she knew she was dying, but I was not able to go. She desired that I should preach her funeral sermon from some portion of the first chapter of John, and that the 820th hymn should be sung. On last Sunday (June 20) I tried to preach from John i. 10-13, in the vicinity of her home in Sullivan County, to a large congregation of sympathizing brethren, friends and neighbors. The loss is deeply felt by her parents, grand-parents and numerous relatives, but they mourn not as those who have no hope.

SILAS H. DURAND.

Herrick, Bradford Co., Pa.

DIED—At her residence in Jefferson Township, Wayne Co., Ind., July 1, 1873, sister **Mary Smith**. She was born in Gloucester County, New Jersey, March 9, 1806. She was a faithful member of the Salem Church of Old School Baptists, in Wayne County, Indiana, for thirty-nine years, having joined the church in June, 1834, and was baptized by Elder John Evans. She was the mother of ten children. Her husband, Samuel Smith, and four of her children, went before her. The other six are married, and attended her funeral.

Her funeral was very largely attended, and a discourse was delivered by the writer from the text, "And I heard a voice from heaven saying unto me, Write, Blessed are the dead which die in the Lord from henceforth."—Rev. xiv. 13. These words were selected by herself some time previous to her death.

Sister Mary is gone to be with her Redeemer, whom she so long professed to love. Our loss, we believe, is her eternal gain.

Yours in hope of eternal life,  
JAMES MARTINDALE.

DIED—July 10, 1873, At her residence in Stevensville, Sullivan Co., N. Y., **Elizabeth Soules**, in the 61st year of her age. She had long been a victim to dropsy, which finally terminated her life. Through all her sufferings she ever exhibited a spirit of christian fortitude and reconciliation, thus exemplifying the bright realities of religion. She was a member of the Old School Baptist Church for upwards of thirty years, having joined that brotherhood at Lexington, Greene Co., N. Y., with which she ever after retained her membership. An ardent and zealous advocate of her principles, she ever became an opponent to the new-fangled theories of the day which excite the unstable mind. She was a constant reader of the "Signs," whose sound logic ever created a gladness of heart and a purpose of right within her.

Hers was a remarkable case of vitality.

The death struggle was severe and lasting, but her reason was clear, and with her last breath she expressed her desire to meet her children and friends in her home in heaven.

Our mother and friend has gone far away,

And left us mourning in sorrow;  
But though our hearts are sick to-day,  
A balm may come on the morrow.

'Tis a balm to our hearts to realize  
That our mother's forever at rest,  
That she has made her bed in the skies,  
And her pillow the Savior's breast.

Christ will gladden the sorrowing heart  
With lasting joys and pleasures untold;  
He's promised that we shall never part;  
But live forever in the city of gold.

G. MAFFETT.

**Mollie H. Bond**, daughter of Mary J. and Medley S. Bond, departed this life of sorrow at her home in Anderson County, Kentucky, on the 13th of August, 1872, after a lingering illness, which she bore with patient resignation. She was born Dec. 28, 1856, aged 18 years, 7 months and 18 days. She died in full assurance of a home in heaven, where she often expressed a desire to be. She said this world had no charms for her, and prayed earnestly for the time to come when she would be with the Lord. She said her affliction was the will of the Lord, or it would not have been sent upon her, and that she would not complain at the Lord's doings. Her disease was dropsy of the chest and bowels, from which she suffered beyond description. With all her sufferings she never ceased to pray, "O Lord, take me to heaven, there forever with thee to dwell." When asked by her father if she did not want to get well, and live with her father and mother, she said, "No. I want to die and live with the Lord." She would look up and exclaim, "Come, Lord, come now!" with a smile on her face, as though she saw her Savior, and I am sure she did, by faith. She asked all in the room to pray for her that she might die and go home to Jesus. She belonged to no church, but always contended for the Old School Baptists. She desired to hear Eld. J. F. Johnson preach once more. He preached a discourse at her funeral from Nahum i. 7: "The Lord is good, a strong hold in the time of trouble, and he knoweth them that trust in him."

It gave us great comfort to know that she died trusting in the Lord. She has left an empty place in our home that none else can fill. She has left her parents, eight brothers and three sisters, who sadly miss the well known voice of an affectionate sister; but our loss is her infinite gain, for she has crossed the dark river and joined the angelic choir above.

Dearest sister, thou hast left us,  
And our loss we deeply feel;  
But 'tis God that hath bereft us,  
He can all our sorrows heal.

NANNIE E. BOND.

DIED—At his home in Fairfax County, Virginia, after an illness of twelve days, **Dea. William Eldwell**, in the 73d year of his age. He suffered greatly during his illness, and his mind was somewhat wandering, but in his intervals of ease he was calm, and a few hours before his death he was engaged in humble, earnest prayer, and tried to sing, but his voice failed.

He was a member of the O. S. Baptist Church over fifty years, and adorned the doctrine of God his Savior by a godly walk and conversation. He was deacon of the Mount Pleasant Church soon after its constitution, and filled that office until that church was broken up, after the late war. Since then he joined the church at Frying Pan, where he was a beloved and honored member until death released him from his sufferings, and we feel assured that he has joined the church triumphant. He leaves an afflicted widow, two sons and one daughter, with their families and the church to mourn his departure.

E. J. TROTT.

# Associational Notices.

The Kehukee Association is expected to be held with the church at Cross roads, 8 miles from Tarboro, Edgecomb Co., N. C., on the 4th, 5th & 6th days of October, 1873. Brethren in all directions are cordially invited to attend.

Those coming by railroad should endeavor to be at Tarboro on Friday afternoon Oct. 3d, so as to be met and provided for by friends. A branch of the Wilmington & Weldon road extends from Rocky Mount to Tarboro.

C. B. HASSELL.

The Lexington Association is appointed to be held with the 2d Roxbury Church, Delaware Co., N. Y., commencing on the first Wednesday in September, 1873, and continue three days.

For the information of brethren coming to the Lexington Association, please publish that it will be held at the meeting house of the 2d Church of Roxbury.

Those coming by way of Kingston on the New York, Kingston & Syracuse R. R. will take the 2:40 p. m. train at Roundout, on Tuesday, and stop at Kelley's Corners at 6:30, or at Halcottsville at 6:38. The express train stops at Halcottsville at 10:55 a. m., but those wishing to be at the commencement of the meeting, (10 o'clock a. m.) it will be better for them to come on Tuesday.

My health is somewhat improving, so that I get about among the brethren. We hope to see you at our association.

ISAAC HEWITT.

The New Hope Association will convene with Pine Grove Church, in Drew Co., Ark., 3 miles south from Collins Depot, on Saturday before the second Sunday in October, 1873.

AZARIAH TOMLIN.

The Mad River Association will meet with the Jennings Creek Church, Van Wert Co., Ohio, on Friday before the second Sunday in September, at 10 o'clock a. m.

Those coming by rail will stop at Delphos on the Pittsburg, Fort Wayne & Chicago R. R., where they will be met and conveyed to places of entertainment.

J. G. FORD, Clerk.

The Indian Creek Association will be held with the Mercer Run Church, Greene Co., Ohio, on Friday before the third Sunday in September, 5 miles south of Xenia, near the Xenia & Wilmington Pike.

Those coming from the north-east or west will be met at the Xenia Depot on Thursday evening. Those coming from the south will be met at Spring Valley.

Ministering and other brethren are cordially invited to meet with us.

J. P. PETERSON, Church Clerk.

The Licking Association of Particular Baptists will hold their next session at Drift Run Meeting House, Robertson Co., Ky., commencing on Friday before the second Saturday in September, 1873, 10 o'clock a. m. Drift Run is about 18 miles, I think, from Augusta, Bracken County, about 17 miles from Cynthiana, on the Kentucky Central R. R., and I suppose about 10 or 12 miles from Falmouth, on the Central R. R.

T. P. DUDLEY.

Brother Wallingford writes: Those coming via Cincinnati will take the boat at that place at 12 or at 5 o'clock, for Augusta, on Wednesday preceding the meeting. At Augusta inquire for brother John Bean, where they will be kindly entertained and provided with conveyance to the meeting.

Those coming by private conveyance will come into the neighborhood of Milford and inquire for sister D. Howard, brother Belville Dixon, J. P. Trueax, and in Milford, brother J. E. Wallingford, Mr. Wm. Cooper and many others. We invite our brethren and friends generally to attend.

J. H. WALLINGFORD.



The Salisbury Association is appointed to be held with the Massongoes Church, Accomac County, Virginia, to begin on Wednesday before the fourth Sunday in October, 1873.

The Upatote Association will convene with the church at Philippi, Schley Co., Ga., if the Lord will, at 10 o'clock a. m., Tuesday morning, and continue until the following Thursday evening, before the second Sunday in September, 1873.

Brethren coming by Railroad will be met on Monday at Butler and Oglethorpe.

Those coming from North Carolina, and further north, will come to Macon, Ga., and thence to Oglethorpe.

J. R. RESPESS.

The Maine O. S. Baptist Association will be held with the church at Jay, Franklin Co., Maine, commencing on Friday, September 5, 1873, and continue three days.

Those coming from the west can take the cars at the Eastern Depot in Boston, the day before the meeting, at 8.30 a. m., for the Farmington branch of the Maine Central R. R., and arrive at Jay at 5.30 p. m., where they will be met, and gladly welcomed and cared for by friends.

Elders J. L. Purington, S. H. Durand and F. A. Chick are expected from out the state, if no more. All the friends of truth who may visit us will receive a hearty welcome.

By order of the church,

H. CAMPBELL.

The O. S. Baptist Conference of Maine will convene with the church at North Berwick, Maine, on the 12th day of September, 1873, at 10 1-2 o'clock a. m.

WM. QUINT.

The Spoon River Association will be held with the Henderson Church, in Knox Co., Ill., commencing on Saturday before the first Sunday in September, 1873, at ten o'clock a. m., 12 miles north of Galesburg, on the C. B. & Q. R. R., and 2 miles south of Rio, on the R. R. & St. Louis R. R., at which stations teams will be in waiting on Friday, and on Saturday morning of the session, to convey friends to the meeting.

R. M. SIMMONS, Clerk.

## YEARLY MEETINGS.

The yearly meeting appointed to be held with the church at Rock Springs, Lancaster Co., Pa., will commence on Saturday preceding the third Sunday in September, 1873, at 10 o'clock a. m., and continue two days.

Those coming by public conveyance will take the morning trains from Baltimore and Philadelphia, (from Philadelphia on the Baltimore & Philadelphia Central Rail Road) for Rowlandsville, on Friday before the meeting, where they will be met and taken to places of entertainment.

Those coming from Delaware and the vicinity of Elkton will be met at the evening train.

We cordially invite the brethren and friends of our faith and order to meet with us, and we hope our brethren in the ministry will remember and visit us at that time.

GEORGE JENKINS.

The Old School Baptist Church of Gilboa will hold a two days yearly meeting, if the Lord will on the second Saturday and Sunday (11th & 12th) of October, at our meeting house, to commence and 10 o'clock a. m. each day. A full attendance of ministering and other brethren and sisters of our faith and order are invited.

Those coming by Roundout & Oswego R. R. will be met with teams at Moresville Depot, on Friday previous to the meeting, and conveyed to places of entertainment and to the meeting.

By order of the church,

B. COLE, Clerk.

There will be a yearly meeting of the Old

School or Primitive Baptists held at their meeting house in Fairfield, Lenawee Co., Mich., to commence on Friday before the first Sunday in October, 1873, and continue three days.

Brethren and sisters who feel as though they would like to see us are cordially invited to attend, especially the ministering brethren.

CHARLES LIVESAY, Clerk.

The Old School Baptist Church of Columbia, Jackson Co., Mich., will hold a yearly meeting at their meeting house on the county line, between Lenawee and Jackson Counties, commencing on Saturday before the first Sunday in October, 1873.

We expect Eld. Lewis Seitz to attend, and invite all Old School Baptists to come and see if we are Means Baptists or not.

Those from the east can come from Detroit to Woodstock, a half mile south of the meeting house. Those from the south and west can come on the Eel River and Southern Road to Hillsdale, and then take the Hillsdale and Detroit Road to Woodstock, near the meeting house.

W. S. CARPENTER, Clerk.

## Three Days Meetings.

The Lord willing, there will be a three days meeting of the Old School, Predestinarian Baptists of Deerfield, commencing on Friday before the second Sunday in October, 1873, at the school house 1 1-2 miles north of the Village of Deerfield, Lenawee Co., Mich. Meeting to begin at 11 o'clock a. m.

Those coming by Railway will come to Deerfield Station on the Monroe Branch of the Lake Shore, Michigan Southern R. R. We invite all brethren of our faith and order to attend with us. As we are not very numerous we would like a greater attendance of our brethren and sisters in the Lord. They will be met at the station with conveyances.

We expect brother Wm. Pollard, of Ontario, and brother J. A. Johnson, of Indiana, to attend with us.

By order of the church,

SAMUEL CARPENTER, Clerk.

The Old School Baptist Church of Kingwood have appointed a three days meeting to be held at their place of worship at Locktown, to commence on Friday, Oct. 3, at 10 o'clock a. m., at which time and place ministering brethren and others are invited to meet with us.

Those coming from the east will be met at Flemington, on Thursday, Oct. 2, on the arrival of the 3:30 train from New York. Those coming from the south on the same day, at Lambertville, on the arrival of the 5:30 p. m. train from Philadelphia.

By order of the church,

C. RISLER, Clerk.

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OUR LARGE HYMN BOOK, which is now in press, will be ready to mail to those who desire it soon. We are now ready to receive orders for it, that we may know how large an edition will be required. As the expense in publishing is great, we shall require the money to accompany the orders. The plain bound copies will cost two dollars each, which will include the postage to any part of the United States or Canadas.

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# Signs of the Times.

DEVOTED TO THE OLD SCHOOL BAPTIST CAUSE.

"THE SWORD OF THE LORD AND OF GIDEON."

VOL. 41. MIDDLETOWN, N. Y., SEPTEMBER 15, 1873. NO. 18.

## POETRY.

### FATHER, TAKE MY HAND.

The way is dark, my Father! Cloud on cloud  
Is gathering thick o'er my head, and loud  
The thunders roll above me. See! I stand  
Like one bewildered. Father, take my hand,  
And through the gloom lead safely home  
Thy child.

The day goes fast, my Father! And my soul  
Is drawing darkly down. My faithless sight  
Sees ghostly visions. Fears, a spectral band,  
Encompass me. O Father, take my hand,  
And from the night lead up to light  
Thy child.

The way is dark, my Father! And my soul  
Longs for the rest and quiet of the goal;  
While yet I journey through this weary land,  
Keep me from wandering—Father, take my hand,  
Quickly and straight lead to heaven's gate  
Thy child.

The path is rough, my Father! Many a thorn  
Has pierced me, and my weary feet, all torn  
And bleeding, mark the way. Yet thy command  
Bids me press forward. Father, take my hand,  
Then, safe and blest, lead up to rest  
Thy child.

The throng is great, my Father! Many a doubt  
And fear and danger compass me about,  
And foes oppress me so I cannot stand  
Or go alone. O Father, take my hand!  
And through the throng lead safe along  
Thy child.

The cross is heavy, Father! I have borne  
It long, and still do bear it. Let my worn  
And fainting spirit rise to that blest land  
Where crowns are given. Father, take my hand,  
And reaching down, lead to the crown  
Thy child.

### THE ANSWER.

The way is dark, my child, but leads to light;  
I would not have thee always walk by sight;  
My dealings now thou canst not understand—  
I mean it so, but I will take thy hand,  
And through the gloom lead safely home  
My child.

The day goes fast, my child! But is the night  
Darker to me than day? In me is light!  
Keep close to me, and every spectral hand  
Of fears shall vanish, I will take thy hand,  
And through the night lead up to light  
My child.

The way is long, my child, but it shall be  
Not one step longer than is best for thee;  
And thou shalt know at last, when thou shalt stand  
Safe at the goal, how I did take thy hand,

Lead quick and straight to heaven's gate  
My child.

The path is rough, my child! But O how sweet  
Will be the rest for weary pilgrims meet,  
When thou shalt reach the borders of that land  
To which I lead thee, as I take thy hand,  
And safe and blest, with me shall rest  
My child.

The throng is great, my child! But at thy side  
Thy Father walks—then be not terrified,  
For I am with thee, will thy foes command,  
To let thee freely pass—will take thy hand,  
And through the throng lead safe along  
My child.

The cross is heavy child! Yet there is one  
Who bore a heavier cross for thee—my Son,  
My well-beloved, for him bear thine, and stand  
With him at last, and, from the Father's hand,  
Thy cross laid down, receive a crown,  
My child.

Written by Eld. James B. Taylor, a Baptist minister, about 140 years ago.

Come, all my friends and kindred dear,  
Listen awhile, and you may hear  
The way that I was brought to see  
Sin leading to death and misery.

One evening in the garden fair,  
When roses sweet perfumed the air,  
And birds their warbling notes did sing,  
To welcome in the cheerful spring,  
I stood and viewed all nature round,  
My parents sleeping under ground,  
An inward voice to me did say,  
"You often heard them for you pray.  
"The flower which you view to-day,  
Like them you soon must pass away;  
So you would better learn your end,  
And where your hopes of life depend.

"For death is not alone your doom,  
But unto judgment you must come!  
When God doth raise the sleeping dead,  
Where will you hide your guilty head?"  
Thus while these thoughts did through me roll,

Dark horror seized my guilty soul;  
I started for some secret place,  
And fell prostrate upon my face.

The little birds upon the trees,  
The Lord appeared with them well pleas'd;  
But upon me he seemed to frown,  
While I lay trembling on the ground.

Then for the space of near ten years  
I lived in doubt and awful fears:  
Though Jesus died upon the tree,  
I feared he never thought on me.

But ere the Lord revealed to me,  
Nothing but grace could make me free,  
Mount Sinai's thunder o'er me roll'd,  
And guilt increased upon my soul;  
Till once at meeting, just at night,  
I thought I'd go from mortal sight;  
But still I feared to venture far,  
For fear I'd sink in great despair.

I fell prostrate upon the ground;  
Some of my friends soon gathered round;  
Thus in my sins condemned I lay,  
Almost afraid to try to pray.

But still I could not help to cry,  
Lord, save a wretch condemned to die;  
If thy salvation is for me,  
Lord, save my soul from misery.

While in my sins condemned I lay,  
An inward voice seemed thus to say:  
Jesus, thy Savior, died for thee,  
To save thy soul from misery.

## CORRESPONDENCE.

BATAVA, N. Y., Aug. 24, 1873.

DEAR BROTHER BEEBE:—Some time previous to my leaving the N. S. Baptists, I had the following dream:

In my dream I thought I stood in a large field, where I saw a number of persons engaged in trying to raise a pole. They had dug a hole in the ground, and what was very singular to me, they were trying to raise the pole with the little end down. The butt end of the pole was very large and heavy, while the top was small and very brittle. With all their efforts they could not raise the small end, as the pole bent in the middle, while the large end rested on the ground. Thus they continued their exertions, without seeming to know their mistake.

I thought but little of this dream at the time, but after the Lord opened my eyes to see and understand the truth, it was to my mind an apt illustration of the unsuccessful efforts of those who think they can do the work of God. They seem to think and act as though they were the foundation, and that nothing can be completed without their wisdom and efforts. While they think they are doing wonders for God, these who are taught of God do assuredly know that "Other foundation can no man lay than that is laid, which is Jesus Christ." They also know that he has completed the work of salvation for all the elect children of God, "Having predestinated us unto the adoption of children by Jesus Christ to himself, according to the good pleasure of his will."

I thought as I looked upon the efforts of those men trying to raise the pole with the brittle end for the foundation, that they must surely see their mistake. But no effort of mine could persuade them to the contrary. So I found it when the glorious truths of God's word were revealed to me. I tried to tell what the Lord had done for me, and the work he had done for all his people. But to my surprise they still continued their efforts to obtain salvation by their own works. I understand this better now. "But the natural man receiveth not the things of the Spirit of God; for they are foolishness unto him; neither can he know them, because they are spiritually discerned."—1 Cor. ii. 14. Thus the work, which I vainly supposed must soon be given up as useless, was continued, to my

great wonder and sorrow. But since I found that these things are hid from the wise and prudent, I do not wonder that in their delusion they have sought out many inventions. All their ingenuity seems to have been brought to bear to invent some new and strange means to further their purposes. A person must be with them, to keep pace with their constant changing devices for securing influence, money and proselytes. Such workers of unrighteousness have not seen the sinfulness and depravity of the human heart, neither have they known the insignificance of worthless "worms of the dust." They have not seen God as a Sovereign, "Who worketh all things after the counsel of his own will." To them he is only a God in a kind of general sense; but to the enlightened people of God he is an absolute Sovereign. The man who is called a sovereign over a people or nation, is so only in a few particulars. He may control his subjects in a general way, but he has no power or control over their thoughts. But the true and only Sovereign is he who not only made and guides the universe, but controls even the thoughts and will of all his creatures. It cannot be reasonably supposed that God should create this world and people it without a wise design. Neither can we suppose that these were created for a wise purpose, and then left to chance. But we are not left in the dark concerning these things, for the scriptures plainly teach us that God's purposes are commenced in wisdom and continued in righteousness. If he has purposed that sin should enter the world, he has also purposed that Christ should "save his people from their sins." And this he has accomplished, in such a way as to exclude all boasting from his people. "For by grace are ye saved, through faith, and that not of yourselves; it is the gift of God."

It was a source of much joy and surprise, when I began to read the "Signs," to find that there were so many preaching the peculiar truths of God's word. It has been a joy and comfort since then to listen to some of God's called servants, on three different occasions, and there to find so many rejoicing in the same hope of salvation through grace alone; so that instead of being nearly alone, as I supposed, I found many professing the same faith, and in comparison with whom I was but a "babe in Christ."

As I commenced this letter with a

dream, I will conclude it with another.

Some time ago my wife dreamed that she heard some music which surpassed every thing for sweetness and melody that she had ever heard or thought of. So great were its effects upon her that she seemed incapable of listening to its heavenly strains. Just then a young man came forward and presented some leaves, remarking, "Eat these, and you will be more like the musicians, and you can bear their music better." She awoke with this passage of scripture fixed upon her mind: "In the midst of the street of it, and on either side of the river, was there the tree of life, which bear twelve manner of fruits, and yielded her fruit every month; and the leaves of the tree were for the healing of the nations."—Rev. xxii. 2. While she was attending the Warwick Association, she thought she was permitted to taste some of these leaves. The preaching and the kindness of christian friends made it a very enjoyable and profitable occasion.

Yours unworthily,

B. F. HAMILTON.

ROCK SPRINGS, Md., July 23, 1873.

ELDER G. BEEBE—DEAR FATHER IN ISRAEL:—After copying the inclosed notice of our yearly meeting, I feel like saying a few words to you. The time since I parted with you at Southampton seems long indeed, although I remember with emotions of pleasure your visit to us in May, and the happy privilege I enjoyed of being with you and so many other dear brethren the two succeeding weeks, at the Delaware and Delaware River Associations. Those two weeks were among the happiest of my life. I had not been able to attend any association for two years before, and felt like a child who had returned home after a long absence. It seemed I could scarcely return to earth after such a season of spiritual enjoyment, and for several weeks after my return home I seemed to live above the things of time and sense, and I don't think I ever experienced before such a realizing sense of the goodness of the Lord toward me, the least of all his creatures. This sweet sense of peace and quiet rest in believing was doubly welcome, inasmuch as I had been groping in darkness for a long time previous to your coming, and I hoped it might prove a long abiding guest; but alas! for several days past I have been "tossed with tempests and not comforted," have been tormented with doubts, and led to fear that mine is no real experience of grace. But I must not trouble you with my gloomy feelings. It seems to me if I could only feel that all the sufferings I am called upon to endure here were for his sake who knew no sin, but gave his pure soul a ransom for us, and not for my own evil doings, I could endure the suffering unmurmuringly. I earnestly desire the ornament of a meek and

quiet spirit, and to hold all earthly things with a loose hand. Pray for me, dear father, that I may be kept by God's power through faith unto salvation, and that I, all sinful as I am, may adorn the profession I have made, by a well ordered life and godly conversation.

Papa and mama, with all our house, send christian love to you. May you long be spared a loved and constant counsellor to all, especially to us little children, and may you realize continually that

"Even down to old age all his people shall prove  
His sovereign, eternal unchangable love;  
And when hoary hairs shall their temples adorn,  
Like lambs they shall still in his bosom be borne."

In much love and esteem, your little sister,

MARY JENKINS.

DEAR ELDER BARTLEY:—Two years have passed away since you first asked me to write you a reason why I entertained a dim hope that God in infinite mercy had pardoned my sins; to-day I feel as unwilling to comply with your request as when I refused then. And yet your parting words at that time will long be remembered as full of sweet cheer to a weary soul. Perhaps you have forgotten them, but I have not. "Good by my sister, I hope we will meet in heaven." That far away much desired home seems farther if possible to-day than then. Oh can it be that any poor mortal here on earth shall ever know a home of bliss? I feel weary so often of the empty joys of this poor world, when everything is so transient and delusive. My poor soul is ever reaching out after and longing for a higher holier life. They tell me that I would not feel thus, if I had no interest in the precious promises of the bible, but I feel so weak and sinful and unworthy, that it seems almost impossible that it can be true. The God of such a boundless universe of created beings, millions of whom have passed away, and millions here upon earth—O amongst all this countless throng, can he remember poor little insignificant me? Will he not leave me to perish? The thought that I may be forgotten, may be left out when he comes to make up his jewels, always fills me with ineffable sorrow, still I know that this would be well if it was his will. He has a sovereign right to dispose of his own as he thinks best. And yet I humbly beg and hope sometimes, despite of every discouragement, that I may be numbered among the inhabitants of that beautiful city whose inhabitants no more say, "I am sick, I feel that I have no abiding city here." In my most joyous moments, an inward monitor beseeches me to "lay not up for myself treasures here on earth, where moth and rust doth corrupt and thieves break through and steal." I feel that I want to do my duty, if

it is my duty—to follow the Savior in baptism; but O it is so hard to know what is right in this matter, I am so timid and fearful, and unbelieving perhaps, that I feed on husks, and am lonely in the world, because I cannot know that the abundance that awaits the children of God in their father's house is rightfully mine. I have begged with tearful eyes that he would show me the right way, that he would send out his light and his truth and let them lead me. Perhaps some earthly consideration has darkened my way; but I don't fear the scorns and reproach of the world, if I could be satisfied in my own mind in regard to my duty. If the Lord intends for me to wander in darkness, (Do you not think that he leaves some of his children in darkness and doubt as long as they are on earth?) to the end of my pilgrimage I want to be able to say, Thy will be done. You told me that I was choosing the rugged way when I might walk in the smooth one. I thank you for your many kind attempts while you were with us to make my duty plain: and the dear kind old pastor of the church in our neighborhood has so often besought those "who labor and are heavy laden" to do themselves no harm—to keep the Savior's commandments if they love him, and enter in through the gates into the city. And I have listened and forced back the tears that would sometimes unbidden rise, and said, You are not worthy to go. May God in his infinite mercy pity me if I am cold and hardened, for I am not ashamed to own him, but am afraid of doing wrong—afraid that my after life may contradict my profession. In my early childish days I think my desire for a life of purity and holiness begun. I have no bright convincing evidence of a Savior's pardoning love—no certain date to refer to, as the beginning of a christian experience as nearly all seem to have. This has tempted me sometimes to think that it is all an illusion of an over sensitive mind. Some can refer to the day and even hour when they were changed from love of sin, to love of holiness. When only eight years old, I remember hearing my aunt and mother, who were talking on the subject of religion, say that they thought any one who could with feeling and sincerity repeat the hymn beginning: "Beside the gospel pool," was a christian. They conveyed the impression to my childish mind, that any one who could repeat it from memory was a christian. I never rested satisfied any more until I had committed it to memory. There seems to have been in those early years a longing for that better life—each night before I slept I repeated the Lord's prayer; this I did for years, when I began to conclude that words memorized without any adequate comprehension of their meaning, was not prayer—and sometimes I think I am a great deal wiser

than when a little child. I repeated ere I went to sleep, some words that I considered prayer, or stole off to read some in the bible; now the bible is most of the time neglected—while I, often feel too unworthy even to ask the Lord to have mercy on me. Since early childhood I have been to hear the various orders of preachers—have listened to their eloquence, their prayers, their entreaties, their death-bed scenes—have heard them beg the poor sinner to come to Christ, "while yet there is time," have been called by my school-mates cold and hard hearted, and told that the evil one would get me if I did not join the church—But how powerless is all to scare a poor creature into true repentance. Sometimes I feel ashamed when the members of the church cannot get me to say any thing, when they try to induce me to speak of my hope—that little hope, which though so dim, is sometimes a glorious anchor to my soul: but I do not want them to have any reason to expect anything from me—I fear they would be disappointed. Sometimes I look at those who seem to have a bright evidence of a Savior's pardoning love and think they will be joint heirs with Christ, while I may be left in outer darkness. I cannot keep back the tears; again, I feel almost indifferent to every thing, take no interest in their meetings, and often find fault with them for laying burdens on one another, when it seems to me that "glorious hope" ought to prevent those who are so blessed from complaining, or acting wrong for little provocations—but I do not want to complain; I want to have charity towards all, for I have great need that every one should have charity towards me—surely any of them walk more as they should than I. Every day I think of and long for that peaceful home of which he tells his children, and so great has my anxiety been at times, that I feel as though I should almost go wild. I remember once telling a friend that I believed I should go crazy. He replied, "the Lord is at the helm, he won't suffer anything to go wrong"—And what a cheering thought that has been, and is. The God of infinite love and mercy, cannot err or be unkind; and, though I desire complete resignation to his will, the yearning cry of—"O heaven! O for a closer walk with God!" These words come again and again to my lips. I feel like a poor lone wanderer in this world; timid, reclusive and retiring. I have few friends and many moments of sadness, and yet there are times when I scarcely dare beg for that "peace that passeth understanding." There is so much I could say when I get to writing, and so little that is worth the reading when it comes from me, that I will close this already too long scribble, with the hope which you expressed when you bade me good bye—that we may meet in heaven. L.



SUBLIMITY, Oregon, Aug. 10, 1873.

DEAR BROTHER BEEBE:—It has been impressed upon my mind for several months past to try and tell you, together with all the readers of our much loved paper, the "Signs of the Times," the way I humbly hope and trust my Savior brought me from nature's darkness into his marvelous light; but it is not without sensibly feeling my own weakness and inability to do so. I have often attempted to write to you, but as often have laid my pen aside, through fear of bringing reproach upon Zion. But, dear brother, I have confidence to believe that you will lay this aside if you think best.

My first serious impressions were, I think, when I was about nine years old. I felt that I was a great sinner, which caused me to reflect a great deal upon death, and what my condition would be if I died without forgiveness. I often tried in my childish way to ask God to forgive me, and often resolved if my life was spared to do better. My mind was exercised in this manner until the spring of 1861, when we emigrated to Oregon, and in the excitement of moving, such feelings entirely wore off, until the summer of 1862, when one evening I was reflecting upon my past life, and the many dangers of our perilous journey through which we had been led, and our lives still spared, and then a feeling of guilt and condemnation again oppressed me. I asked mother if she ever prayed when she was young. She said she did, and that a great many children prayed then. I felt justly condemned before God, and no tongue can describe my heartache. I was at that time fourteen years of age. I saw plainly that all my past life had been spent in sinning against a just and holy God. I would resort to the lonely groves, and there try to pray to the Savior of sinners to have mercy upon me, the least of all his creation. I would search the scriptures to see if I could find any thing that would give me any comfort. I read, "Blessed are they that mourn, for they shall be comforted;" but I feared I did not mourn in the right way. My father and mother being Baptists, took the "Signs of the Times," and I would read with earnestness the many experiences of the dear little ones of Christ, and they were often a source of comfort to me. But O, I thought, they are all delivered from sin, while I am doomed to darkness forever. Is there no mercy for such a poor sinner? was my prayer, my constant inquiry of God. I often felt too sinful to take his holy name on my polluted lips, and my best prayers, which seemed worse than nothing, seemed to fall to the ground while trying to repeat them. Yet I could not refrain from trying to call upon his name, and in the language of the leper, "Lord, if thou wilt, thou canst make me clean." Thus time passed on until the sum-

mer of 1870, when one evening I was imploring God to have mercy upon me, and all of a sudden my great burden rolled off, and left me free and praising my blessed Redeemer. This song of deliverance I sang as I had never expected to: "Bless the Lord, O my soul, and all that is within me bless his holy name. For he has taken my feet out of the horrible pit and miry clay, and established my goings, and put a new song into my mouth, even praise unto his name." O what a glorious evening I spent with my God, and when the morning sun arose it seemed smiling upon a new world. Every green tree, every warbling bird, and every thing seemed to be praising my blessed Lord. For one short week I traveled on in perfect peace, glorifying God and feasting upon his word. Then came a host of doubts and fears, but never my old burden of guilt. I now became greatly exercised concerning baptism, but how could I go to the church feeling so unworthy as I did, and offer myself as a candidate for baptism? Still I loved them, and would assemble with them time after time, and hear the glorious plan of salvation by grace proclaimed, and longed to be with them. Time rolled on until February, 1871, when one of my young companions went forward to the church, and I felt as though I could not stay away any longer. My parents perceiving this, said they would go with me to the next meeting, which was in March. O how rejoiced I was, and could hardly wait for the time to come. At the next meeting I went forward and tried to relate the dealings of my Lord with me, was received, and baptized by Eld. John Stipp, in full fellowship with the Siloam Church. Since then my paths have been crooked, and dark clouds have often overshadowed me; but I can always see God's goodness in thus dealing with me. I am yet young, and know not what may lie in wait for my erring feet, yet I feel to trust him who has said, "I will never leave thee nor forsake thee." I know our years here below are short and fleeting, and soon we shall rest from all our trials and troubles. The mansions our Redeemer has prepared are in waiting for his children in that upper and better world where nothing can mar their perfect peace, and all tears are wiped away by the kind and loving hand of their Savior, who loved them and gave himself for them. May he bless you, dear brother, while you sojourn here, and at last gather you to himself as a good and faithful servant, is the prayer of a little sister,

MINNIE BEEBE.

SUBLIMITY, Oregon, August 3, 1873.

DEAR BROTHER BEEBE:—Once more in my poor way I attempt to address you, together with all the dear household of faith, by way of letter. I am but a very little child, the least among the saints, if indeed

I am one at all, and am daily made to groan, being burdened with sin; but one thing I do know, and it is often a source of great comfort to me, that I love the people of God, and I delight in the ordinances of his house, although by reason of my unworthiness I am made to feel that I ought not to be with them, nor join in their heavenly songs and sit with them at my Master's table; yet the sweet manna is more precious to me than gold. O why, I ask, am I so often made to sit under the droppings of his sanctuary, with an understanding heart, which is such a blessing, and which I never merit in the least? Why am I, when faint, tired, and nearly overcome by constant temptation, brought into his banqueting house, and refreshed with fruit and wine, and my bruised heart bound up with his own words, "I will never leave thee nor forsake thee?" Dear little ones of my Father's house, if I could say any thing to cheer or encourage the least of you, then would I feel that my poor efforts to write were not in vain. I am often raised, as it were, from the Slough of Despond, by reading the journey of some one of the household that seems to have experienced some of my own wanderings, and am made to rejoice with them in their deliverance from the stronghold of Satan. We are told to speak often one to another, giving us to understand that by so doing we shall be comforted by the way, and our hope strengthened. This glorious hope, which is as an anchor of the soul, both sure and steadfast, how often it doth gleam before us, lighting all the dark future, showing us all the snares and temptations which lie in wait for us. How it points us over the dark river of death with all its terrors, to the city whose maker and builder is God. How, by the eye of faith, through and by this blessed hope, we are enabled to view its goodly proportions. "In my Father's house are many mansions," says Jesus. And do we not, while journeying on, resting here and there, obtain a dim sight of those mansions gleaming in the distance, and our hearts are made to sing with the poet,

"This glorious hope revives  
Our courage by the way,  
While each in expectation lives,  
And longs to see the day."

The all-glorious day of our Savior, when he shall come the second time, to reap his harvest and take his laborers home. Then shall his bride be freed from all those earth clinging garments, and her corruptible body, by reason of which she has mourned all her days, while traveling here below, shall be changed and fashioned like unto his glorious body. This robe of righteousness, this spotless wedding garment, was wrought out in the eternal mind of Jehovah ere time began, before the morning stars sang together, or the sons of God shouted for joy. "According as he hath chosen us in him before

the foundation of the world, that we should be holy and without blame before him in love." Jesus says, addressing his Father, "Thine they were, and thou gavest them me. For all thine are mine, and mine are thine." And now, while we are sojourners here, he has given us a new commandment, that we love one another, even as he loved us and gave himself for us, and even as he forgave us our many transgressions, so we should forgive one another. Forgiveness is a glorious flower, transplanted from above, and is enriched by the Christian's humble prayer, and watered from love's own goblet. O then how it blooms and sheds its delightful perfume throughout the church. We often hear the remark from those of our brethren and sisters in whom we have much confidence, that they cannot forgive unless asked to, or until a spirit of repentance is manifested in those by whom they feel themselves aggrieved. Dearly beloved, let us examine ourselves, our own hearts, carefully, and pray God that there be not a beam in our own eye, or a root of bitterness rankling in our own breast. In all things pertaining to godliness, our Lord is our pattern and guide. We see him bearing our sins in his own body on the Roman cross, being made a curse for us; for "Cursed is every one that hangeth on a tree." And as he bowed his head in the agony of death, we hear his forgiving prayer for his enemies, "Father, forgive them, for they know not what they do." If we dare to hope that he there sealed our forgiveness, and signed with his blood our heavenly passport, let us then forgive even those who have trespassed against us. What acknowledgment had we made to him, our forgiving Savior, when he found us in the black mountains of sin, led us about and instructed us? 'Twas on destruction's brink he found us, poor, and wounded by the fall. 'Twas then he poured oil into our wounds, and comforted us with his soul-cheering presence, saying, "Son, or daughter, be of good cheer; thy sins, which are many, are all forgiven thee." How did these words bind up our hearts which were almost broken on account of sin, when we were sinking in deep mire, where there was no standing. We feel that we can now say with one of old, "He took me up out of a horrible pit and miry clay, and established my goings, and put a new song into my mouth, even praise to his name." How often we grow cold and barren, almost forgetting to thank him for his watchcare over us, and even his greatest mercies we almost lose sight of. Yet he does not forsake us, nor suffer his faithfulness to fail, but brings us again into the highway with many stripes; for whom he loveth he chasteneth, and scourgeth every son whom he receives. It is thus he has watched over us, loved us, and pro-

tected us since the earliest period of our existence. Then, in view of all this, how can we say, Unless my brother does so and so, and makes acknowledgment, I cannot forgive him? Every spirit begets its own likeness, and while we still possess a malicious spirit toward one of the household, we are violating the new commandment to love one another. I myself have done many wrongs, have spoken harsh words which I would seemingly have given worlds to have recalled. O how like cool waters it seemed to my poor heart, and what sweet peace it brought, to go and ask forgiveness. "Blessed are the poor in spirit, for they shall see God. Blessed are the peacemakers, for they shall be called the children of God." Dear children, brethren and sisters in tribulation, let us consider one another, and strive more earnestly, daily and hourly, to fulfill this new command, looking unto Jesus, the author and finisher of our faith. Let us not absent ourselves from the house of God, on account of this or that one's wrongs. We all have enough to do to watch and pray that we enter not into temptation. We remember one of old, even Peter, who was sure he could stand firm in the hour of temptation; yet when tempted, he fell.

I have written more lengthily than I intended. May the Lord of hosts be with you, brother Beebe, and long enable you to stand upon the watch-tower of Zion, to speak comfortably to Jerusalem, to sound the gospel trumpet to the flock over which the Holy Ghost has made you overseer. Your paper comes to us in this far off land, bringing words of cheer and wholesome doctrine, for which we thank God."

LUCY C. HECKARD.

NEAR OATLAND MILLS, Loudoun Co., Va.,  
July 6, 1873

DEAR BROTHER BEEBE:—I was born in Prince William County, Virginia, in 1852. My father died in 1855, leaving my mother and five children. From my first recollection I was a sinner, but thought that when I got old, or at any time when I wished to leave off sinning, I could do so. In 1869 I was troubled on account of my sins, which so easily beset me. When I was in the company of others, I seemed to forget my troubles, and for a time felt happy. In August, 1870, after I had retired to my bed, these words came to me: What have you been doing through this day, and through all your life? I could answer that I had been sinning against God. I thought surely I would do better in the future; but alas! I found myself growing worse. But still I thought I could do better by trying. I went so far as to promise myself to do better; but my sins became as mountains before me. I tried to pray, but was so wicked that I could not. I often went to hear the Old Baptists preach, and loved to hear them tell of the glorious king-

dom, and giving praise and honor to God, and not to vain man. In the spring of 1871 my burden seemed to be crushing me. I felt alone on this earth, that there were none so vile and sinful, and if I turned this way or that way, sin was mixed with all I did, and I had not a good thought. One day while at work I felt like I could not stand it any longer. Every thing appeared dark and gloomy. I felt that if God were to cast me off forever, he would be just, and

"If my soul were sent to hell  
Thy righteous law approves it well."

I thought I would pray for relief, but these words came to me: How can a wretch like you pray before God? All I could say was, Lord, have mercy on a poor sinner; save me from destruction; raise me out of this horrible state of mind; "nevertheless, not my will, but thine be done, O Lord. It was then and there, I trust, the Lord did have mercy on me. Every thing seemed to look cheerful, and I felt to praise his name. But in a little while doubts came into my mind as to whether my sins had been forgiven. I wanted my burden back, so that I could be sure when it went off. But it left me with many doubts and fears.

I went before the church the following year, and was received, and baptized by our much beloved pastor, Eld. Joseph L. Purington. But I often fear that I have deceived the church, and my prayer is, if I am deceived, that the Lord will undeceive me. This gives me comfort: If you love the brethren, you have passed from death unto life. Unworthy as I feel myself to be, I find more comfort with the brethren and sisters than any where else. I know that if I am one of the Lord's chosen ones, I need not fear, though I may have to pass through many trials and temptations, and walk through darkness. I know that God is able to remove all my troubles, doubts and fears. O that I could always be reconciled to the Lord's will, and keep all his commandments. Brethren and sisters, I find no good thing in me. I am full of sin from my head to the soles of my feet. O what truthful words, None but Jesus can do helpless sinners good.

Your unworthy brother, if one at all, and least of all,

EPPA NORMAN.

MONTPELIER, Ind., Aug. 28, 1873.

ELDER BEEBE—DEAR FRIEND:—I love to read the communication in "Signs," have been a subscriber for them sixteen years, and have had the privilege of reading them almost from the time they were first published, and I believe they advocate the same doctrine now that they did at the first, which doctrine I believe to be the same that Christ and his apostles taught when they were here in the flesh. But as it was in that day, so it is in this, those that preach that doctrine are everywhere spoken against. And we read that evil men

and seducers shall wax worse and worse, deceiving and being deceived. And it seems to me that I am one of those deceivers myself. But the Lord only knows, for he knoweth all things. But there is one thing I do know, and that is that I love to get in some corner and hear those whom I believe to be the children of God talk of the goodness of God, and speak of his power, and of his great love wherewith he loved them even when they were dead in sins. Sometimes I feel to rejoice and sing praise to his great and holy name; but my joy is of short duration, for these words of the poet come into my mind and drive my joy away:

"Let those refuse to sing  
Who never knew our God,  
But children of the heavenly King  
Should spread their joys abroad."

How often the first line comes into my mind when I am among the Old Baptists and hear them singing, and I would like to take part with them. It seems that my desire is to be with the children of God, and I believe that people are the Predestinarian Baptists. But when I come to look at myself, I see so much to condemn me that I do not feel fit to be in their company, though I would like always to be in their company, to live and to die with them, and for their God to be my God. For there is but one true and living God, who created all things, and rules all things after the counsel of his own will. In ancient times they that feared the Lord spake one to another. Now if I could only have the privilege of getting down on some low seat, and hearing them speak one to another, I should be satisfied; but if the Lord willeth otherwise, I shall have to be content, and we should try to be satisfied with our lot, whatever it may be. But O how often do I murmur and complain. I know I do wrong in this, but still I go on and do the same thing again.

Elder Beebe, is there any hope for such a poor sinful being? It seems that I am without hope and without God in the world. An arminian once told me there was not much hope for a person if he lived to be forty years old and did not belong to a church. As I am past that age, I sometimes think he was correct; but when I come to examine the scriptures, and the arminian doctrine, if his doctrine were true there could be no hope for any body. "I am God, and beside me there is no Savior." But according to the arminian's theory, he is instrumental in saving himself and others, and needs no Savior. But there is no help for them unless the grace of God that bringeth salvation appears unto them.

Yours in love, I hope,

J. S. GOODIN.

VALLEY OF DRY BONES.

ELDER G. BEEBE—DEAR BROTHER IN CHRIST:—Brother James Colman, of Iowa, requested my views some time since, to be given through

the "Signs of the Times," on the vision of Dry Bones, found in Ezek., Chapter xxxvii. And I propose to comply with his request if you shall see proper to insert the following thoughts. I am free to confess to the strange brother, and to all others, that this remarkable vision of the prophet is not as clear to my understanding, in some of its parts, as I desire it should be before attempting to write anything for the consideration of the children of God; but such views as the Lord may deign to give me I shall present, remarking that I do not know the views of any of my brethren on the entire connection.

Ezekiel, the son of Buzi, who saw this vision, was among the captives who had been carried away from the land of Judah to the land of Chaldea by the armies of Nebuchadnezzar, king of Babylon, and he (the prophet) appears to have been located among the captives of the house of Judah on the river Chebar.—Ch. i. 1. The time of this vision appears to have been the second year of Judah's captivity of seventy years in the empire of Babylon, and hence the fulfillment of the vision did not occur short of sixty-eight or sixty-nine years afterwards; but length of years or of ages, is no hindrance to the fulfillment of the word of Him who sees the end from the beginning, and with whom a thousand years are as one day. The seventy years captivity of Judah spoken of by Jeremiah (Ch. xxv. 11, 12), was brought upon them for their sins and abominations before the Lord.—2 Chron. xxvi. 11–23.

I might cite many places in holy writ setting forth the transgressions, disobedience and shameful ingratitude of the house of Judah, for which God sent the king of Babylon to overcome them, lead them away captives, and to destroy their city and temple; but the reader can find enough in the above citation and elsewhere to show the justice of the King of heaven in their sore calamities. Their captivity as a people was but a just recompense for their sins, and after they were brought to see many of their sons put to the sword, their country desolated, their capitol in ashes, their temple demolished and themselves removed from off their own land to a distant country, and held as the unwilling subjects of a foreign power, then they were led to feel and see the effects of their own folly, and to realize the truth of the solemn and awful predictions and denunciations of the prophets who had been sent unto them to warn them in the name of the Lord. Their doom as a people was fixed for seventy years, as exiles from their native land, and as servants to the king of a foreign and mighty nation. In a strange land, among a strange people, and believing, as doubtless the most of them did, that their captivity would be perpetual, they sat down by the riv-

ers of Babylon and wept when they remembered Zion. There their captors mocked them, and required them to sing one of the songs of Zion; but they had no spirit to sing of their once magnificent Zion, for now she was as a plowed field, and Jerusalem was in ruins.—Psa. 137. Ezekiel, the prophet and priest to the people of Judah, was among them, and sharing their exile and their trials, but perhaps not their guilt as a nation.

After the Lord had shown the prophet many other wonderful visions respecting the destiny of his own, and of several of the surrounding nations, He, by his Spirit, carried him and set him down in the midst of a valley full of bones, and caused him to pass by them round about; and after he had surveyed the strange and uninviting scene, he said, 'Behold there were very many in the open valley; and lo, they were very dry.' That the valley of dry bones was designed to represent the "whole house of Israel" is asserted by Jehovah himself in the 11th verse of this chapter. Their present dry, dead and scattered condition, when the prophet was called upon to survey and inspect them, represented their present state of captivity, away from their native land, scattered among the heathen, without hope of deliverance; and their shaking, coming together, being clothed upon with sinews, flesh and skin, and standing up together as an army represented their deliverance from captivity and return to their own land, and their future prosperity in Canaan. Both these propositions are fully and clearly explained to the prophet by the Lord himself in the succeeding part of this chapter, and was finally, at the end of the seventy years, literally fulfilled in their deliverance and restoration. But as the seventy years captivity, and many of the predictions of Ezekiel, Jeremiah and others respecting the same, had reference to the house of Judah only, and did not apply to the house of Israel, some difficulties must be met and explained before we can have a proper and intelligent view of even the literal fulfillment of some of these predictions, and an understanding of the history of these times as embracing the descendants of Abraham.

My knowledge of sacred and profane history is too limited, and the length I purpose to make this article too short to do the subject justice; but I shall venture to notice a few things in the history of this people, which I deem necessary to a correct understanding of the 37th of Ezekiel, and many other parts of holy writ. From the time of the revolt of the ten tribes, under Jeroboam, they were called the kingdom and house of Israel, and the two tribes who remained true to the house of David, to wit, Judah and Benjamin, who acknowledged the right of Rehoboam, the son of Solomon, to the crown, were called the kingdom or house of Judah; and

from the time of this division of the nation of Israel, the two kingdoms remained, for the most part, in a state of separation from, and non-intercourse with each other—See 1 Kings xii. 16-21. Jeroboam was an idolatrous king, and caused Israel to sin greatly, and to worship idols and gods of their own make, (see 1 Kings 12-28.) just like many of the present day who have gone out from the true house of God, and set up institutions and practices unknown to the gospel of Christ. The kingdom of Israel continued for about two hundred and fifty-five years, governed by about nineteen kings, the most of whom "did evil in the sight of the Lord;" and after they had been reprov'd and instructed by many inspired prophets, they were finally invaded by the Assyrians, under Shalmaneser, Samaria, their capital, was taken, and Hoshea, their king, and the principal part of Israel were carried captives into Assyria in the year before Christ, according to Usher, 721, and according to others, 716. The kingdom of Judah was ruled also by nineteen kings, but they continued as a commonwealth about one hundred and thirty-three years longer than the kingdom of Israel, counting the captivity of Judah to begin at the time that Nebuzar-adan took Jerusalem, and burnt the house of the Lord, about B. C. 583. With these facts before me, together with the language of the prophets respecting the seventy years captivity, I am led to the conclusion that the kingdom of Judah alone was included in the captivity in Chaldea, or Babylon, from which they were delivered after the lapse of 70 years; while the kingdom of Israel, which lost its nationality one hundred and thirty-three years earlier, never was re-established. These facts are important to be noticed on more than one account.

The resurrected bones when all standing up, and living, and presenting the appearance of an "exceeding great army," are said to be "the whole house of Israel; and the two sticks" in the hand of the prophet were to become one, (verse 17) and at the 21st and 22d verses the explanation is given, that all the scattered tribes were to be gathered together into their own land, and be made one nation, and "one king shall be king to them all." I must not speak of all the wonderful things the Lord did for his people, even in their captivity, or it would extend this article to too great a length. I would only remind the reader of the education of Daniel and his fellow captives in all the wisdom of the Chaldees at the expense of the king; how they were advanced to high honors at court; their wonderful preservation in the furnace, and in the lion's den, and how the haughty kings of earth were made to acknowledge publicly the God of Israel, &c. After the prophet had taken a survey of the dry and

scattered bones of the valley, and had pronounced them very many and very dry," the Lord propounded to him a hard question, or one that human reason and philosophy could not answer, unless it should be in the negative: "Son of man, can these bones live?" It must have looked to the prophet like a bad chance, even impossible, for such dry, lifeless, scattered bones, to ever possess life, form and beauty, and to stand up and travel out of that valley! Struck with the ghastly spectacle, and sensible of the impotency of human power and wisdom in such a case, he makes an humble confession: "O Lord God, thou knowest." He was commanded to prophesy to, or upon, those dry bones, and to say, "O ye dry bones, hear the word of the Lord." He was told on other occasions to prophesy to the captives of his people "whether they would hear, or whether they would forbear" (Ch. iii. 11, &c.) and was repeatedly reminded that they were a stiffnecked and rebellious people; yet he was to proclaim the word of the Lord to them, and warn them, so as to clear his own skirts and leave them without excuse. "If thou warn the wicked, and he turn not," &c., "he shall die in his iniquity," is the language of God to his watchmen under that covenant of works, and a temporal death resulted upon the disobedience of certain statutes. They had not obeyed the voice of Jeremiah and other servants of God sent unto them to warn them of their wickedness and their danger, and hence were now cut off from their own land, and were as dead men, in their own estimation. "Our bones are dried, and our hope is lost: we are cut off for our parts." They had no hope of returning to their native country, and expected to be buried in a strange land, and hence the force of the vision, and the suitableness of its figures.

God told the prophet for his encouragement and instruction that he would cause breath to enter into these bones, and they should live; that he would first lay sinews and flesh upon them, and cover them with skin, and then give them breath, and they should live. "So I prophesied as I was commanded; and as I prophesied there was a noise, and behold a shaking, and the bones came together, bone to his bone. And when I beheld, lo, the sinews and flesh came upon them, and the skin covered them above; but there was no breath in them." As the captives of Judah, as a body, are represented here as dead men, and their bones dried, their hope of deliverance cut off, and they in their graves, the figures are very striking, and well calculated as an allegory to set forth to the mind of the prophet, and to his captivated countrymen, the stern realities of their condition as captive exiles without life or hope; but their reviving, living and standing up an exceeding great army, represented

their future deliverance at the end of the seventy years. That the bones (captives) were not literally dead is evident from their hearing, shaking, and coming together as the prophet proclaimed the word of the Lord. After the shaking and coming together, and being clothed with sinews, &c., presenting them in the form of men, the Lord had yet to give them life and cause them to stand up; showing most clearly and vividly the effects of the word of the Lord proclaimed to them by the prophet when it should be literally fulfilled in the proclamation of Cyrus, king of Persia, announcing throughout all his realms the stirring and animating tones of deliverance. The prophet was commanded, after the bones had come together and were clothed with flesh, to prophesy to the wind, (not in his own name,) and say, "Thus saith the Lord God, Come from the four winds, O breath, and breathe upon these slain, that they may live." He prophesied accordingly, and "the breath came into them, and they lived and stood up upon their feet, an exceeding great army. Then He said unto me, "Son of man, these bones are the whole house of Israel." The Lord then explained to the prophet in the succeeding verses of the chapter the meaning of the whole vision: how that the captive Jews, who now felt as dead men, their hope cut off, and they in their graves, buried beyond expectation of deliverance, should, by and by, be roused from their graves and their slumbers by the proclamation of Cyrus, whose spirit the Lord stirred up to release the captives and send them back into their own land Ezra i.

I have stated that the house of Judah, or the two tribes of Judah and Benjamin only, were included in this seventy years' captivity, and that the vision was designed to represent them, mainly, so we read in Ezra i. 5. "Then rose up the chief of the fathers of Judah and Benjamin," &c., and prepared to rendezvous under Zerubbabel and Joshua, and return to their own land; but as the bones when standing up an exceeding great army are declared to be the "whole house of Israel," and the two sticks that were to become one in the prophet's hand, together with the explanation given of the sticks from verse nineteen forward, a remark or two are necessary to reconcile some seeming differences. I understand, or hope I do, that the language respecting the restoration of Israel, and the re-establishing of their temple worship contemplated the return of some of all the tribes of Israel, or of both kingdoms, or houses, into which they had been divided after the death of Solomon; and that this was literally fulfilled at the time of the restoration, and during the succeeding years of the growth of Jerusalem, and the growing prosperity of the land of Judah. While Ezra informs us that there were forty and two thousand three hundred and three-score of the house of Judah who returned, besides over seven thousand servants, (Ezra ii. 64, 65), yet from the language of Cyrus, whose dominions included the cities of the Medes, where the ten tribes had been settled in their captivity, and from many other places in holy writ, I understand that some, a remnant, of all the tribes, or of both houses of Israel, returned, and became one people—See 2 Kings xvii. 6. Ezra i. 3, 4.

Brother Beebe, this subject is too wide for one article, and as I am not done with even its literal bearings, I propose to continue at another time.

I. N. VANMETER.



ATHENS, Pa., Aug. 24, 1873.

To the correspondents of the "Signs of the Times."

DEAR KINDRED IN CHRIST:—Your messages of love gladden my heart, and I feel this evening a desire to mingle with you a note of praise to him from whom all blessings flow—blessings which we cannot appreciate till they are withdrawn, so unmindful are we at times of our entire dependence upon our God for every blessing, both temporal and spiritual. For some time past I have been halting under a cloud, thick clouds and darkness have surrounded me, while a spirit of unreconciliation has been striving to gain the mastery over a living faith in our Father, who is at the helm, accompanied with a trembling sense of what a solemn responsibility rests upon one who professes to walk as a stranger and pilgrim upon the earth.

Perhaps I have never before felt so keenly the reality of this, nor seen so fully my own short-comings, as a follower of the meek and lowly Jesus. During all these dark hours, in my helpless wrestling, the prayer seemed to abide with me, "Lord, undertake for me." And the Comforter, he who gives the spirit of prayer, I trust, did answer, by applying a sweet portion of his word, and when he sends his word to his prisoners, it looses their bands. It is glad tidings of great joy. The word came with such tender reproof, such overwhelming fullness, "Who is this that cometh up out of the wilderness, leaning upon her Beloved?" The clouds all vanished, and unreconciliation with them, and in their stead a quiet resting on the strong arm of the Lord to guide me in the strait and narrow path, and not only myself, but all who yearn for the favor the Lord beareth unto his people. How wonderful is the Spirit's teaching, crushing all creature strength and creature attainment, and revealing the all-sufficiency of Christ as Mediator and Redeemer, in unfolding the wisdom of God, the I Am That I Am, in the glorious plan of salvation.

"Blessed be the God and Father of our Lord Jesus Christ, who hath blessed us with all spiritual blessings in heavenly places in Christ, according as he hath chosen us in him before the foundation of the world, that we should be holy and without blame before him in love: having predestinated us unto the adoption of children by Jesus Christ to himself, according to the good pleasure of his will, to the praise of the glory of his grace, wherein he hath made us accepted in the Beloved; in whom we have redemption through his blood, the forgiveness of sins, according to the riches of his grace."—Eph. i. What blessed, comforting doctrine! Accepted in the Beloved! In whom we have redemption through his blood, the forgiveness of sins, not on account of any worthiness of

our own, or any substance which we would, like the prodigal son, very soon spend, but according to the riches of his grace. Our carnal nature is never willing to return a naked prodigal to our Father's home, but the Holy Spirit strips off the filthy rags of self-righteousness, all along the pilgrim's journey, for as soon as he accumulates any substance of his own, he halts, and cannot tread the strait and narrow path; he wanders from his place, and, as we read in the Proverbs, he is like "a bird that wandereth from her nest." He finds himself in a wilderness where no manna falls, his feet lacerated with thorns and briars, heart-sick of sin, faint with hunger, and disturbed like the troubled sea. He cries out, "I perish with hunger. I will arise and go to my Father, and will say unto him, Father, I have sinned against heaven and before thee, and am no more worthy to be called thy son; make me as one of thy hired servants." He realizes that this world is a wilderness of sin to the heaven-born soul, its purest joys are all unsatisfying, its pleasures are a fleeting bauble; for that which feeds and sustains the spirit born of God, emanates from the fullness of the riches of grace. As a suppliant of mercy he returns to his Father's house, perishing with hunger. And while yet a great way off, the Father sees him, has compassion, and falls upon his neck, orders the best robe to be put upon him, a ring upon his hand, shoes upon his feet, and the fatted calf is killed. What sacred nearness is then felt; what a desire to be led in the right way. Show me thy way, O Lord; teach me thy paths; for thou art the God of my salvation. Teach me to do thy will; lead me into the land of uprightness. And what a sweet answer of peace follows this prayer: I will instruct thee, and teach thee in the way thou shalt go. I will guide thee with mine eye. What a wonderful deliverance from the devices of an evil heart of discontent and unbelief. What a disentangling from the filthy rags of self-righteousness. How sweet the name of Jesus sounds. What a dying unto sin. What a coming up out of the wilderness. What a leaning upon the strong arm of the Lord. What a glorious rest. For the glory of the Lord endureth forever. "O that men would praise the Lord for his goodness, for his wonderful works to the children of men." "O give thanks unto the Lord, for he is good, for his mercy endureth forever. Let the redeemed of the Lord say so, whom he hath redeemed from the hand of the enemy, and gathered them out of the lands, from the east and from the west, from the north and from the south. They wandered in the wilderness, in a solitary way; they found no city to dwell in. Hungry and thirsty, their soul fainted in them. Then they cried unto the Lord in their trouble, and he delivered them out of their

distresses. And he led them forth by the right way, that they might go to a city of habitation. He setteth the poor on high from affliction, and maketh him families like a flock. The righteous shall see it and rejoice, and all iniquity shall stop her mouth. Whoso is wise, and will observe these things, even they shall understand the loving kindness of the Lord."—Psa. cvii. This was the psalmist's song, the outgushing of a deep experience of poverty of soul, of infirmity, of weaning from self, of repeated persecution, and a triumphant faith in the Lord of life and glory. It was the experience of the Spirit's teaching that caused him to sing songs in the night, praising God for his glorious and gracious works. The works of the Lord are great, sought out of all them that have pleasure in them. His work is honorable and glorious, and his righteousness endureth forever. He sent redemption unto his people; he hath commended his covenant forever: holy and reverend is his name." In this holy transport of soul how would the psalmist have shuddered at the thought of attaching the title of Reverend to mortal man, a custom which had its origin in the Roman Catholic Church, and which has become very popular in this day. May the Lord's servants whom he has set as watchmen upon the walls of Zion, to minister to the little flock which is not numbered with the nations of the earth, tremble to assume the title which alone belongs to God. May they be found in their holy calling, humbly walking and confidently trusting in the all-sufficiency of the Lord to guide and strengthen them amidst all the difficulties they may meet on the way, going forth, bearing the frowns and derisions of anti-christ, leaning on the Beloved. The little flock purchased with the blood of Christ can take no onward step without leaning on the Beloved. There is no dying unto sin, no living unto God, no cleaving unto holiness, without leaning, yes, heavily leaning upon the strong arm of the Lord, which alone is able to support us through adversity, through tribulation, through desertion of even our kindred in Christ, through persecution and scandal, and if needs be, the laying down of our life for the truth's sake; having fellowship with the sufferings of Christ, who endured all these things.

It is only when leaning upon the Beloved that a gospel church receives strength to walk in the order and ordinances of the Lord's house blameless, adhering to the laws of Christ, tying that law upon her fingers, and writing it upon the tablet of her heart.—Prov. vii. 3. In time of tribulation she will rise, if leaning on her Beloved.

Though diminished low, though deceivers may have crept in unawares, and like Achan caused confusion in the camp, causing the Philistines to triumph, yet the glorious

Leader reigns supreme, and will overthrow, overturn, and overrule all the devices of the enemies of Zion, to the redounding of his own glory. As a glorious Leader, he goes forth conquering and to conquer. "For the Lord shall comfort Zion; he will comfort all her waste places; and he will make her wilderness like Eden, and her desert like the garden of the Lord: joy and gladness shall be found therein, and the voice of melody. Harken unto me, my people, and give ear unto me, O my nation; for a law shall proceed from me, and I will make my judgment to rest for a light of the people. My righteousness is near; my salvation is gone forth, and mine arm shall judge the people; the isles shall wait upon me, and on mine arm shall they trust."—Isa. li. This is a portion of the comfort given to a dependent receiver while meditating upon the riches of grace treasured up in our glorious Redeemer.

Affectionately,

MARIANNE MURRAY.

FAYETTE Co., Ten., July 27, 1873.

ELDER BEEBE—DEAR BROTHER—and brethren and sisters, one and all, in much weakness I will express to you my present feelings, and ask you if I am one alone in the dark. Of late I can scarcely ever enjoy a ray from the Day Star to enlighten my mind and soften my heart in thankfulness, or melt my eyes in tears. My conflicts are great. I am so wayward in my walk, so perverse and rebellious, and so indifferent to every thing that is truly good and profitable, and view such swarms of evil thoughts, and so much murmuring in my heart, such awful swellings of pride, and disputings within me, and such strong propensities of my nature to evil, such shameful desires for vain glory, as fills me with darkness and gloom. When the Lord gives me a view of these corruptions, I loathe myself, and am condemned by my own conscience. Is there any one of you, who profess to be Baptists, who are so wicked, so vile, so prone to sin, or yield to the sin which doth so easily beset me? O pray for one who loves you all, that these dark clouds may be removed, if in accordance with my Master's will, and that I may see the light of the Star in the East to guide me to the holy child Jesus, to the babe of Bethlehem. O for grace to qualify me to offer to him myrrh, sweet spices and frankincense, in spiritual praise, as in days that are gone by, when I was enabled to see and walk in that light. But now my way seems filled with difficulties, and I am in thick darkness. I am tempted to think that no one's path is so dark and rough as mine, that no one meets with so many checks as I do, and that none are reduced to so much uncertainty in regard to their welfare. Satan is certainly seeking whom he may devour. I fear I shall surely fall by the hand of the enemy into

the deep waters. My soul of late has seemed to be forsaken, and great has been my grief. My corrupt nature is base enough to join in with Satan, when left to myself. O may the Lord once more deliver me from the "Giant Despair," for he has delivered me from so great a death, and doth still deliver. I am led to believe that nothing short of the grace of God can keep me from falling. I am assured by the scriptures and by my own experience that I am, and shall forever be a debtor to free and sovereign grace.

"O wondrous grace! to bleed and die,  
To bear the cross and shame,  
That guilty sinners, such as I,  
Might plead thy glorious name."

Yet, notwithstanding I have been so wayward and rebellious, the Lord is, and has been good and gracious to me. He has given me many pledges of his love, and many sweet foretastes of the inheritance of the saints in light. He has been better to me than I deserve. He has often delivered me from such scenes of darkness, and from afflictions both of body and mind. Surely I ought to trust in him. I can say, "Lord, I believe; help thou my unbelief." Precious Jesus! I wish I could love him more and serve him better. How humble, prayerful and thankful I ought to be. But I know my nature is a sink of sin, a mass of corruption.

"I am so vile, so prone to sin,  
I fear that I'm not bore again."

O for one ray of light from the Sun of Righteousness; "A light to shine upon the road that leads me to the Lamb." Where is the blessedness I knew when first I saw the Lord? O for the peaceful hours I then enjoyed. I seek him on the left hand where he worketh, among the wicked, and on the right hand, but I find him not among his favored flock. But what shall I do? Must I lie down in despair? Will he forever wear a frown, and refuse to hear my prayer? No, no; he will put strength in me; for he knoweth the way I take, and when I am sufficiently tried I shall come forth as gold.

Now, dear brethren and sisters, while my companion is absent, feeding, as I trust, the children of God, I am lonely, and trying to take care of things at home, and I have suffered my pen to describe my feelings.

Brother Beebe, I submit what I have written to your judgment; but do not let it crowd out better matter. My love to yourself and family, and to all who are of the household of faith.

LOVICY C. CULP.

LOUDOUN Co., Va., August 17, 1873.

ELD. G. BEEBE—DEAR BROTHER:

My wife went yesterday to Maryland after our children, where we sent them to remain during the time of our Association. I am alone and feeling lonely, so I will spend a few moments in writing to you, and through your dearly be-

loved paper, extend to the brothers and sisters whose hearts the Lord inclined to visit us, our most sincere and heartfelt thanks.

For some length of time before our Association, we had been in thick darkness—not darkness, but in darkness. O how unsearchable are the ways of the Lord, and his judgments past finding out! From the moment we heard the first note sounded at our Association, our hearts commenced to swell within us, and incense to arise, and an answer going out in sweet response to the word that was being spoken; and so it continued throughout the entire meetings. It was a season of great rejoicing to us, a season long to be remembered. God be praised! We thought as we looked over the congregation and noticed the happy smiles that illuminated the faces of the dear saints, a goodly number of whom were present, and saw the would be hidden tear, as it traced its course down the cheeks of convicted sinners, we thought that God had verified his promise at this time, that he would make one among us. O how well I knew the swellings and heavings of convicted souls as mountains on mountains of guilt and sin arose to their view. They could not see how God could be just and the justifier of sinners so vile as they. Ah! how they were compassed about and hedged in on every side. There seemed to be no escape for them.

Dear troubled ones, don't you remember your house was in perfect peace, when there was nothing disturbed you? You were well satisfied with your condition. Then why is this change? God, we trust, has sent the arrow of conviction deeply into your hearts; and the deeper the probe the more thorough and quickly will be the cure. Yes, it is God's work, and he is able to finish, and he has promised to perform the work which he has begun, until the day of Jesus Christ. All his promises stand fast. Remember, dear one, you have an Advocate to plead your cause, even Jesus Christ, who ever liveth to make intercession for his people. He loved you so much, even while you were dead in sins; yes, long before you began to be sorry for your sins, that he suffered for you the death of the cross, and having washed away your sins, presents you before the great white throne of God, freely justified. In the agony of his death he cried, "It is finished." My dear ones, if your salvation is, or ever will be finished, it was finished then; for in the hands of Christ, as the Mediator of his people, God has given all power in heaven and in earth, power over all flesh, that he might give eternal life to as many as the Father has given him. May he build up in your hearts a temple for the living God to dwell in, and may his Spirit, the Holy Ghost, reign therein, and in the hearts of all his dear children, is the prayer of your humble writer,

E. V. WHITE.

OCCOQUAN, Va. Aug. 25, 1873.

"Come unto me, all ye that labor and are heavy laden, and I will give you rest. Take my yoke upon you and learn of me; for I am meek and lowly in heart: and ye shall find rest unto your souls."—Matt. xi. 28, 29. This is not an invitation—It is a command—The speaker is Christ the Son of the living God. His words are words of power, for he has all power in heaven and in earth. There is no doubt in regard to the class of persons addressed. It stands in plain and positive language, "all that labor and are heavy laden." For what are they laboring? and with what are they heavy laden? They have been laboring perhaps for a long time to cleanse themselves from sin; and they are heavy laden beneath the crushing weight of their sins and their iniquities. Again and again have they applied themselves to this work, the work of cleansing themselves from sin. But they have grown weaker and weaker, their strength to work has left them day by day. And like the pile of unfinished brick around the camp of Israel, the burden of their sins has increased daily, until they have become heavy laden. Apparently this burden has become insupportable. They can bear it no longer. They have traveled from place to place in a desert land, and in a waste howling wilderness, seeking deliverance, but no deliverance have they found. Many months or years however roll around in the experience of some before they reach this point. During all these months or years they are laboring. Speak about works! Why there are no people that work like this people. In fact they are the only people that do work in the sense in which we here trace the subject. Some appear to work or labor more than others; but in either case, and in the experience of all, they find that their labor accomplishes nothing. The laborer finds that he cannot do the work of to-day, and the days, weeks and months of the past is also undone. Besides this there is the heart "deceitful above all things and desperately wicked." The great fountain of wickedness remains beyond his reach. Thus in his experience is he bound up in the bundle of the laboring and heavy laden ones.—He sinks down to die beneath the burden of his sins; and, in his experience there is a death, for he dies to all hope of salvation by his own works. But the voice of deliverance is heard now—"Come unto me." This voice is heard in his experience not a moment sooner or later than the proper and appointed time of God. It penetrates the dark prison in which he is confined, throws back the prison doors, and sets the prisoner free. In his heart and upon his lips he finds the sweet song of deliverance from sin, death, and hell; while in the experience of some, all nature appears to join in an anthem of praise

unto our God. "The mountains and the hills shall break forth before you into singing, and all the trees of the field shall clap their hands." And now he enters into rest; he who before was a laborer and heavy laden. "I will give you rest." He rests in the finished work of Christ, realizing that he was delivered for his offences and was raised again for his justification. We have traced the believer to this point, through perhaps the many months or years during which he has mourned as a quickened sinner alone can mourn, down to the time in which he rests in Christ. Thus far the first verse of the text reaches, he realizes its fulfillment in his own experience, and now the second verse applies to him. The first clause of the verse reads as follows: "Take my yoke upon you and learn of me; for I am meek and lowly in heart." The yoke that is here presented I understand to be the commandments of Christ, which are given unto his people. Says our God: "I will put my laws into their minds, and write them in their hearts." It is in this way that his people are taught the things that are required of them: he writes them in their hearts. As soon as one enters into rest, in the sense in which I have endeavored to trace it, the ordinance of baptism rests upon his mind. It is there by night and by day. He cannot throw it from his mind for God has written it there. This may be the condition of some who read this communication. If so, may I ask the question: Why are you living in neglect of duty? Why not walk in obedience to this ordinance? Why tarriest thou? Perhaps you are waiting in the delusive hope that you will grow better. Peter baptized in the name of Jesus Christ. Then it was not in the name of any works of righteousness possessed by those who were baptized. On the contrary, we are told that they were baptized of John in Jordan, "confessing their sins." Perchance you are waiting for a brighter evidence; if so, has your evidence grown brighter through the time that you have been waiting? Let each one in this waiting condition, ask himself or herself the question: For what am I waiting? what am I doing without the city when I have a birthright privilege or a name and a place within? But let us turn directly to the text. "Take my yoke upon you." The ordinance of baptism is not the only commandment enjoined upon the believer. There are others—God teaches them unto him, he writes them in his heart. Some however have to undergo severe chastising—the pride of their old nature must be broken down—they are called to pass through troubles on this and on that hand before they are made willing to bow and receive the yoke. But when they are thus made willing, they in company with all who

bear the yoke realize that "his yoke is easy, and his burden is light." There may be times however, in our after experience, in which we find it hard to bear the yoke and learn of him who is meek and lowly in heart. The old man of our nature arises and shakes himself in battle array, worldly mindedness creeps in, in all of its hideous forms, stealing our hearts away from the things of the kingdom. But God is faithful; as faithful in visiting our transgressions with the rod, as in granting unto us rest in the path of obedience. Consequently we pass under the rod and through the fires, undergoing perhaps some severe trial or trials, and are driven again to the foot of the cross having been made willing to bear the yoke and walk in obedience to Zion's King. And in bearing the yoke there is a learning of him who is meek and lowly in heart. The idea is: set him before your face, keep him in your view in all of your ways by doing those things that are enjoined upon you as an obedient follower.

"And ye shall find rest unto your souls." This is that which is experienced by those of his people who obey him in his holy commandments. They find rest—more especially my brethren do those of you who have been tossed hither and thither in deep anguish of soul under the ban of disobedience know the way in which this rest is experienced. It is found in the path of obedience. The path of disobedience is a path of trouble, beset with snares and pricking thorns. And in this path apparently our God often withdraws his presence from us, and we lose for the time the sweet comforts of the rest into which we have entered. But when walking in the pathway of obedience it appears to be the good pleasure of our God to lift up his countenance upon us, and make his face shine upon us, and manifest unto us more brightly the rest into which we have entered; and, as we move onward in this shining pathway to confirm unto us continually the fact of our interest in the atoning blood of the Lamb. May we ever be led of him, and thus be found in wisdom's way walking acceptably before him, and finally have an abundant entrance into the realms of everlasting bliss beyond the shores of time—And unto his great name be dominion, honor and glory, now and ever.

Yours in gospel fellowship,

WM. M. SMOOT.

ELLAVILLE, Ga., August 16, 1873.

Brother Lorenzo Waite, of the state of New York, requested me, several month ago, to write in the "Signs," from Eph. vi. 12:

"For we wrestle not against flesh and blood, but against principalities, against powers, against the rulers of the darkness of this world, against spiritual wickedness in high places."

To say that I have no exercise of

mind on this scripture, would be untrue; but I cannot say that I have had any special light upon it. I had a comforting thought from it, and that was in the truth taught by it, that Christians then had a warfare. Knowing that I had a daily struggle, it was a comfort for me to know that this warfare was incident to our present mode of existence. Besides, I was comforted in being able by my own experience to bear witness to the truth of the text, that it is divine,—that there were at that day some such people as the Primitive Baptists now are, (called then Christians) who believed experimentally the apostle's teaching, and who were held in about the same esteem by the world as we are now. It has been a comfort to me even the contempt the world honors us with. It is true it is a crown of thorns to the flesh, but let the flesh be abased, that Christ may be honored, and we saved.

In the preceding verse, the apostle exhorts the brethren to put on the whole armor of God, that they may be able to stand against the wiles of the devil. To say that we have a warfare, is to say that we are soldiers, and soldiers must be equipt and armed before they can fight. If we have no enemies, we would have no warfare—would not need armor. But in the world we must have tribulation. The time will come when the armor will be put off, for then our warfare will be over, we will have received our discharge, and will be going to receive our crown in heaven, where we will have no enemies. All soldiers must be armed, but the young soldier must not only be armed, equipt and rationed, but he must be trained. We have our military tactics as well as our armory; Christ's army is enlisted out of all nations, kindreds and tongues. They are mostly the poor of this world—all poor in spirit. Their training begins as soon as they are born. They are put at once in the military school—I mean born of the Spirit. After a sufficient time they are sent forth, as Isaac was when he was weaned, and Ishmael mocked. Then the struggle begins that must continue until the mortal succumbs to death and ends the war. God alone can arm, equip and drill his soldiers. The church has no armory; she can't manufacture the arms of Christ's soldiers; she has no cunning workmen who know how to manufacture the faith which Christ's soldiers must have; she has none who can make the breastplate of righteousness, the helmet of salvation, or the sword of the Spirit. This is the spiritual armor, and comes from the armory of the Spirit. The church knows the genuine armor from the false; she can discern, but not create. There are many things she can do; she can do wonders, but she must first be armed and equipt. Without her arms she is like Sampson with his hair short, like and weak as any other man. To

say that a man can exercise faith, or produce it, is to say that faith is forged in a fleshly armory, and therefore is a fleshly weapon, and of no worth against the enemies the Christian has to wrestle with." Such a weapon would do to fight against flesh and blood, because it is a carnal weapon. But the weapons of our warfare are not carnal, neither do we wrestle with flesh and blood. The soldiers in the late war in this country wrestled with flesh and blood, because it was a flesh and blood war. But our warfare is not that kind of a warfare. At night sometimes I am in a fierce battle upon my bed, and my wife, lying at my side, perfectly ignorant of it. If my room had fifty swords and pistols in it, I could not scare off, hit or wound the host assailing me at such times. He would laugh as such harmless missiles. Or if I had a hundred bibles in the room, and should proclaim the letter, and hurl it against them, it would be no more than a carnal weapon. But let me have one blessed word of the book by the Spirit, and the host of enemies would melt away as the Assyrian host did when they heard the noise of horses and chariots in the air, and they fled for their life, leaving the horses tied, &c. We know then that the battle is God, and not ours.

Brother Beebe, as my health is bad, I will stop for the present, submitting the foregoing to your judgment. And if the Lord will, I will continue it in several short pieces.

In brotherly love,

J. R. RESPESS.

June 24, 1873.

DEAR BROTHER BEEBE:—Although a stranger in the flesh, I hope through Christ we are related in spirit. Although my hope seems small and weak, yet I would not exchange it for ten thousand worlds, for if that were taken from me my all would be gone. It is a blessed hope of immortality beyond the grave, an inheritance incorruptible, undefiled, and that fadeth not away.

Brother Beebe, will you give your views through the "Signs of the Times" on the subject of the Ordination of Deacons? Has it always been a form, or is it according to gospel order? I believe it has always been the practice until of late. In some parts it is not thought to be necessary to ordain deacons to qualify them to serve as deacons in the church of God. I ask for the sake of instruction, for I desire to know the truth. I am not worthy of such a blessing, but as a hungry child I ask for a crumb. May God bless and save you for his name's sake, is the desire of

Yours in trials and afflictions,

N. SMILEY.

(Editorial reply on page 213.)

## EDITORIAL.

MIDDLETOWN, N. Y., SEPTEMBER 15, 1873.

### REMARKS ON GENESIS VI. 5, 6.

In reply to brother Wm. C. Smith's request, on page 197 of the last preceding number.

The text proposed for consideration, and on which our views are solicited, reads: "And God saw that the wickedness of man was great in the earth, and that every imagination of the thoughts of his heart was only evil continually. And it repented the Lord that he had made man on the earth, and it grieved him at his heart."

It should not surprise us that much of the sacred volume of inspired truth is involved in mystery to our finite capacity. Could any finite mind fully comprehend all that the holy scriptures record, we might be tempted to infer that finite wisdom might have invented and originated them, and imposed upon the credulity of the simple a book of cunningly devised fables. But the incomprehensibility of the hidden wisdom of God mocks the vain attempts of the natural mind of man to fathom its wonderful depth. God has purposely hidden the things of his Spirit from the wise and prudent of our race; because so it seemed good in his sight; and all the saving knowledge we can possibly have of God, or of his word, must be given to us by revelation. The natural mind even of the saints cannot understand the word; but the revelation is made to the faith of the children of God, as it was to the apostles, when Jesus breathed on them, and opened their understanding that they might understand the scriptures.

To say that we are able to elucidate satisfactorily to our own mind the text, would be saying too much; but to say we have no views upon the subject would be equally incorrect. And as only our views are called for, we do not feel that we are at liberty to withhold them from those who ask with a sincere desire to know the truth. Only so far how ever as we may be enlightened by the teaching of the Holy Spirit can we hope to write to the edification of our readers.

That God saw, even before the flood, that the wickedness of man was great in the earth, is not so obscure to our mind as some other declarations in the text; yet there are those who fail to comprehend that the declaration of the wickedness of the antediluvians substantially declared them to be totally depraved. God, who could not be mistaken, saw that every imagination of the thoughts of man's heart was only evil—nothing but evil—nothing good—only evil continually. The strong expressions of the sixth verse show how opposite the depravity of man is to the purity of God and his abhorrence of sin.



The expressions, "And it repented the Lord that he had made man upon the earth, and it grieved him at the heart," must not be so construed as to conflict with what is throughout the sacred volume declared of his immutability. He does not repent in the sense in which the term is applied to finite beings; for "He is in one mind, and who can turn him? And what his soul desireth, even that he doeth."—Job xxiii. 13. He has himself declared most emphatically, "For I am the Lord, I change not; therefore ye sons of Jacob are not consumed."—Mal. iii. 6. "God is not a man, that he should lie, or the son of man, that he should repent."—Num. xxiii. 19. "Remember the former things of old; for I am God, and there is none else; I am God, and there is none like me. Declaring the end from the beginning, and from ancient times the things that are not yet done, saying, My counsel shall stand, and I will do all my pleasure."—Isa. xli. 9, 10. "Every good gift and every perfect gift is from above, and cometh down from the Father of lights, with whom is no variableness, neither shadow of turning."—James i. 17. From these, with very many other declarations of the holy scriptures, we are assured of the unchangableness of God, and that immutability is an essential attribute of his nature. We cannot therefore interpret the words, *It repented the Lord*, or *It grieved him at his heart*, as implying that with him there can be any variableness or shadow of turning, without involving a palpable contradiction.

We may safely conclude in all cases where we cannot interpret or explain any part of the scriptures without making it contradict some other passages, that the difficulty lies in our defective understanding; for there is perfect harmony in the scriptures, whether we can understand them or not.

In many portions of the word, God speaks to us after the manner of men; that is in language such as is used by men. It is said the Lord was very angry with Aaron, Deut. ix. 20, and with Solomon, 2 Kings xvii. 18, but we dare not understand that he is subject to excitable passions as we are, or that he is angry in the sense in which men are excited with anger. Nor are we to conclude that the Alwise God was disappointed in regard to the condition of mankind, for such a thought would reflect upon his infinite wisdom and knowledge; for if he were liable to disappointment in consequence of any unforeseen or unprovided for contingency, he could not with unerring certainty declare the end of all things from the beginning. How then shall we understand that it repented him, and grieved him at his heart, that he had made man on the earth? If we fail to understand it at all, it will be far better for us to wait for clearer light, than to venture an explanation that will detract

from the perfections of God, or involve contradiction in the scriptures.

To our mind it appears that the words *repented*, *grieved*, and similar words, when applied to God in the scriptures, are used figuratively. We read of his *heart*, eyes, ears, nostrils, hand, arm, feet, mouth, &c., but we are told that God is a Spirit, and a spirit hath not flesh and bones, as men have, and we conclude that these terms are used figuratively when applied to God. The Old Testament abounds with figures, "Adam is the figure of him that was to come." The lamb which Abel offered prefigured the Lamb that was to take away the sin of the world from his chosen people. The antedelvians in their deep depravity represented the world lying in wickedness. The words, "It repented the Lord that he had made man on the earth," to our mind points to the wrath of God set forth through his holy law, and his determination to destroy man from off the earth points to the final condemnation of the ungodly, when God shall turn the wicked into hell with all the nations that forget him; while the salvation of Noah and eight souls in the ark points to the discriminating grace of God in the election and salvation of all who find grace in his sight, as did Noah.

The very next sentence in the chapter, to our mind favors this view. "And the Lord said, I will destroy man whom I have made," &c. So in the anti-type, we are told of that "Wicked" which should be revealed, and whose coming is after the working of Satan, with all power and signs and lying wonders, &c., whom the Lord shall consume with the spirit of his mouth, and destroy with the brightness of his coming. The apostle Peter, and the other inspired writers, have referred to the destruction of the old world by the flood, and of the salvation of Noah and his family in the ark, as a figure, like unto that of baptism; as in both, the doctrine of God's discriminating grace in the salvation of his people is set forth. God himself, when speaking by the prophet Isaiah of the salvation of his people, uses the same figure. "For this is as the waters of Noah unto me," &c. As the destruction of man whom God had made is called "repenting him that he had made man," so on the other hand the salvation by grace, through Christ, of God's elect, which were condemned by his holy law, is in the figure of Nineveh, said to repent him. In his holy law he had said, "The soul that sinneth it shall die." But the sign of the prophet Jonah appears, in the Son of Man, bearing the sins of his people, and in doing so he was three days and three nights in the heart of the earth, and the wrath demanded by the law is revoked by the gospel. But in neither the salvation of the elect or destruction of the ungodly was there any change of purpose on the part

of God; for his elect were chosen to salvation before the foundation of the world, and the wicked were made by him for the day of evil, and were of old ordained to this condemnation, and were like brute beasts made to be taken and destroyed. While the words *repent*, and *it repented him*, may imply a change of dispensation, it cannot imply any change of God's eternal purpose which he purposed in himself before the world began.

"And it grieved him at his heart." The heart of man is the seat of vitality, and figuratively the seat of his affection and emotions of love or grief, &c. The life of eternal Deity, the love of God, and all the eternal perfections of God, centre in Christ, who is the brightness of his glory and the express image of his person, and in laying on him the iniquities of his people he was put to grief, and he who is the True God and Eternal Life has carried our sorrows and borne our griefs, and has redeemed his people with his own blood. But in no sense can we conceive of the Eternal God as subject to grief, only in the person of his dear Son, and that only in his Mediatorial identity, as the Emanuel, God manifest in the flesh. The grief which God in the person of his Son endured when he was buried by baptism into death, answered to the figure of the destruction of the antedelvians by water, and the salvation of Noah and those which were with him in the ark.—See 1 Peter iii. 18-21.

#### ORDINATION OF DEACONS.

Reply to brother N. Smiley, on page 212.

The manner of setting apart brethren to serve as deacons, so far as our knowledge extends, has not been uniform for the last century, and probably for many centuries past, nor do we know of any specific form laid down in the apostles' instructions. Some who have thought the seven men which were chosen by the multitude of the disciples to relieve the apostles from secular cares were deacons, have inferred that prayer and laying on of hands in that case was given as an example to be followed by the churches in all subsequent time in setting apart deacons. But if it were certain that the seven there set apart to see that the widows were faithfully cared for in the daily ministrations were deacons, still the example would not require the convocation of a presbytery to ordain them, as in the case of ordaining elders or bishops. These seven were elected by the church, and were recognized by the apostles in their usual way of prayer and laying on of hands, without calling for a council to be convened for that special purpose. But it cannot be established by scripture that these seven were called deacons, but they are called evangelists, Acts xxi. 8: "And we entered into the house of Philip the evangelist, which was one of the seven."

The elders, bishops and evangelists are not to confine their official labors to one locality—to one branch of the church, as are deacons, but they are to preach and administer ordinances in any or in all the churches of the saints, as providence may open the door, and it is therefore consistent that all the churches accessible should be represented in the examination, and recognition of them to the public work of the ministry. But the deacons are only expected to officiate in the locality where they hold their immediate membership.

A church is therefore competent to elect, or select from their number such brethren as answer the description given in 1 Tim. iii. 8-13. When these have been sought out, and "proved, then let them use the office of a deacon, being found blameless." There can be no doubt that the church should, both in choosing and proving, and in recognizing their deacons, accompany all with solemn prayer, and if they are so inclined, with the laying on of hands, or giving the hand of fellowship, in token of their confidence in, and fellowship for them.

Such are our views on the subject; but as the apostles have given no specific form of choosing or of ordaining deacons, we will not presume to set any stakes for others to be governed by in this matter.

#### BAPTIST HYMN BOOK.

We have now in Press, and will soon be ready to supply all orders for a Large Edition of our Baptist Hymn Book, printed on large type, for the use of Pulpits, and for the aged whose failing sight requires a large print.

The increased and constantly increasing demand for our former Editions in *minion* type, together with a constant inquiry for the same in large and bold print, has induced us to venture the expense of publishing our Hymns in Long Primer type. The new Book will be nearly three times as large as those which have been published, and will contain the same Hymns and spiritual Songs which are in the former Editions.

We expect to be able to supply the new Book, substantially bound in Sheep, at Two Dollars single, or Twenty-two Dollars per dozen. Those in extra fine binding will cost more: probably from three to five dollars each. We are now ready to receive orders, and as we have invested heavily, we shall require the cash with the orders.

On the last page of No. 13 will be found a sample page of our former editions, and one of the edition now in press, that our readers may see the contrast in the size of the type, and consequently in the size of the books.

We will send the books by mail, and prepay the postage on them, so that the purchasers will receive them at their respective Post Offices, without any additional charge for postage.

The rapid sale of our Third Edition has so far exhausted our present supply, that until we can print another Edition we cannot supply any more of the Blue with plain or Gilt edges. We still have a quantity of the Russet color, and also of the best Morocco, and of the Imitation of Morocco binding.

N. B.—We have now finished the printing of the Book, and have sent a portion of the sheets to the Bindery, and shall be ready to supply all orders for the large print immediately. And we shall in a few weeks have our Fourth Edition, in all the former type and styles of binding.

## Circular Letters.

*The Corresponding Meeting of Primitive Baptists, held with the church called New Valley, in Loudoun Co., Va., August 13th, 14th & 15th, 1873, to the associations and churches with whom she corresponds, sendeth christian salutation.*

BRETHREN IN CHRIST:—Swiftly speeds the flight of time, and in its onward march again brings us together in another of our annual meetings. As one by one the years of our pilgrimage roll swiftly away, each one of them has a tendency to awaken in our breasts emotions of gratitude and love to the only wise God, through whose protecting care our lives are preserved, and from whom we receive the many blessings that we enjoy.

The rapid march of time also reminds us of our present mortal state, and points us to that land, that bright immortal land beyond time, to which those swiftly passing years are rapidly hurrying us. We presume there is rarely, if ever, an exception, as we assemble from year to year, but what each successive meeting witnesses the departure of one or more of our number. The young and the aged, the fathers in Israel, and those just entering upon the duties and enjoyments of the visible church, none are exempt; one by one they are being called to their eternal home. But while we are mortal, and must soon pass away, the word of our God endureth forever, nor is it susceptible of even the shadow of a change. The same word proclaimed and rejoiced in by us during the present meeting, has been proclaimed and rejoiced in by our fathers in times past. They have filled up the measure of their days, and the places that once knew them, now know them no more, and we are following in their footsteps. Each swiftly passing moment brings nearer the hour of our own departure. But the word of our God endures; it stands the test of time. These are solemn truths, worthy of our consideration.

In this our annual Circular, we will call your attention to the epistle of Jude, second verse, which reads as follows: "Mercy unto you, and peace, and love be multiplied." Jude writes as the servant of Jesus Christ, and addresses "them that are sanctified by God the Father, preserved in Jesus Christ, and called." Peter writing to the same class addresses them as the "elect according to the foreknowledge of God the Father, through sanctification of the Spirit." The term sanctification, as here used, refers to the saints having been set apart or chosen in Christ before the foundation of the world. As it is written in the Psalms, "Thine eyes did see my substance, yet being unperfect, and in thy book all my members were written, which in continuance were fashioned, when as yet there was none of them."—Psalm. cxxxix. 16. Having been sanctified,

set apart, or chosen in Christ, we are also preserved in him. With safety can we defy the assaults of earth and hell. Secure from all harm, preserved in Jesus Christ, and called." Through this calling we are brought experimentally to know and to feel our situation as justly condemned sinners. And from what we have written, we see that this calling is the result of sanctification. That we are sanctified first, and then called. To this agrees the language of Paul, who states that we are "called with a holy calling, not according to our works, but according to his own purpose and grace which was given us in Christ Jesus before the world began." But we will not dwell here. Notice, however, that Jude is not writing to the world of mankind in a general sense. It requires no argument to prove that a particular class of persons are here addressed. They are those that are sanctified by God the Father, preserved in Jesus Christ, and called. His epistle therefore will apply to none others. Having noticed the class of persons to whom he writes, let us now notice that portion of his epistle contained in the words we have quoted. There is a fullness embraced in the three words that we have quoted. Brethren, reflect for a moment upon them: MERCY, PEACE and LOVE. None but those who are alive from the dead have any knowledge of the richness there is in these words, and of their force and meaning. The sinner dead in sin has no experimental knowledge of God who is rich in mercy, nor does he feel the least need of God's mercy. Brethren, can we not refer to a time when we were in the same condition? When aroused, however, to a knowledge of our situation, as sinners in the sight of a just and holy God, when we had vainly sought for salvation on either hand, thus cut off from the least hope of salvation from any source within our reach, and acknowledging our condemnation that it is just. In our feelings as the poor publican, afar off from God, not worthy even to lift our eyes toward his holy temple, but in deep anguish we cry unto him again and again for mercy. This cry for mercy, as we have thus presented it, is a cry peculiar to every quickened sinner. It never, no NEVER arises from the breast of a sinner dead in sin. When our God proclaimed his name before Moses, he proclaimed himself as the God of mercy: "The Lord, the Lord God, merciful and gracious."—Exodus xxxiv. 6. And it is thus, dear brethren, that each one of us is taught of God that he is the God of mercy. For our cry arises as sweet incense before him, and he grants unto us an answer of peace. And each and every passing day in our after experience confirms this first lesson; for each swiftly passing day brings renewed evidence of the mercy of our God toward us, in preserving our lives, and surrounding us with tem-

poral blessings. Ah, many are the ways in which we experience the mercy of our God.

How often are we made to groan and cry in view of our utter depravity! We cry unto God for mercy. But we have now been taught to know that there is a Mediator between us and him, and now in our cry for mercy it is for Jesus' sake. Engraved with an eternal pen the mighty promise stands, "I will be merciful to their unrighteousness, and their sins and their iniquities I will remember no more." "I will sing," says the psalmist, "of mercy and judgment: unto thee, O Lord, will I sing." Again, "Surely goodness and mercy shall follow me all the days of my life." In the sense in which we here present it, the mercy of our God is exclusively upon them that are sanctified.

"Them he accepts for Jesus' sake,  
And views them righteous in his Son."

Unto this class, and unto none others, Jude writes, "Mercy unto you, and peace." From what source does this peace proceed? It is from God, and it comes through our Lord and Savior Jesus Christ. Peace through the blood of Jesus' cross. Great is the joy that we experience when his voice is heard speaking words of peace. It is the same mighty voice that was heard in the raging storm, and calmed the angry billows of the tempest-tossed sea. The storm may rage in all its fury, the lightning flash, and thunder roar; the billows of the angry sea may roll around us, and rise higher and higher; for the time it does appear that we must perish in the overwhelming flood; but when the voice of our God is heard, the storm is hushed to silence. How highly favored and blessed of the Lord we are in being brought experimentally to know his peace. They are indeed precious seasons we enjoy in his banqueting house, where we experience his soul-reviving presence, and hear his ever comforting, encouraging and animating voice, whispering words of mercy, peace and love. None but the called of our God have any knowledge of the preciousness of this heavenly peace. Dear brethren, in the hour of severe trial, and throughout all our journey in time, may we ever look unto God, and unto the Lord Jesus Christ, as our strength and our shield, and our exceeding great reward. Thus may we realize, and be brought experimentally to know the truth of that which was spoken by the holy prophet, "Thou wilt keep him in perfect peace whose mind is stayed on thee."—Isa. xxvi. 3. "Peace unto you," says Jude. "Peace from God our Father and from the Lord Jesus Christ," says Paul. "And LOVE," continues Jude. The love of our God is here presented. The subject then that we are contemplating opens before us, and it does appear that it soars beyond our remotest conception. The finite mind of man is not capable of

grasping that which is embraced in the words, "The love of God." We are told that "God is love." Again, "Love is of God; and every one that loveth is born of God." In a state of nature we do not possess this love. We become partakers of it through a spiritual birth. His love is shed abroad in our heart, and "We love him because he first loved us." The fact that we possess this love is manifested by the love that we have for his people; for "every one that loveth him that begat, loveth him also that is begotten of him." Here is presented the tie that binds the dear people of our God together. We are members one of another, yea, members of the body of Christ, of his flesh and of his bones. We might speak of strong natural ties, but here is a heavenly one, and it transcends and rises above each and every tie in nature, as the heavens transcend and rise above the earth. Nor is there any possibility of our being separated from this love; for Paul tells us that neither death, nor life, nor angels, nor principalities, nor powers, nor things present, nor things to come, nor height, nor depth, nor any other creature, shall be able to separate us from the love of God which is in Christ Jesus our Lord. Many things of profit and comfort might be written from this branch of our subject, and from the two preceding branches; but fearing lest we should weary you with too lengthy a communication, we forbear.

In conclusion we will state that unto you who are the called of our God, whether in the north, south, east or west, among all classes and conditions of men, nations and kindreds, in all ages, down to the end of time, unto you do the sacred words of our text apply. Then, mercy unto you, and peace, and love be multiplied; yea, may they be multiplied through the workings of the mighty power of our God. And "unto him that is able to do exceeding abundant above all that we ask or think, according to the power that worketh in us, unto him be glory in the church by Christ Jesus throughout all ages, world without end. Amen."

Our correspondence has been as full as it usually is. The preaching has been sound, discriminating, comforting and instructing. Though the weather for a portion of the time has been inclement, yet our meeting has been well attended by brethren. We desire a continuance of your correspondence.

Our next annual meeting is appointed to be held with the Upper Broad Run Church, Fauquier Co., Va., to commence on Wednesday before the third Sunday in August, 1874, when and where we hope to meet with you again.

JOSEPH FURR, Mod.

WM. M. SMOOT, Clerk.

EXPLANATION.

As many brethren in this state and in Iowa expected me to be at the First Northwestern Association in North Illinois, commencing on yesterday, and many knew that I started in that direction, but failed to reach the meeting, I wish to say that on Friday, the day I should have gone up, I was called to attend the funeral of Dea. James Simmons, of Warren Co., Ill., and in the evening I took a train on the R. R. I. & St. L. R. R., but finding that I could not get through in time on that route, I stopped at Monmouth, intending to go during the night via Mendota. While waiting there I was attacked with nausea and vomiting, so I felt unable to go on, and during the night I took a train for home, and I desire to thank the Lord that I am again about as usual, and was enabled to-day to attend the funeral of young Mr. Lewis Runkle, whose death has been looked for quite a while by many of the readers of the "Signs."

Your brother in Christ,  
I. N. VANMETER.  
MACOMB, Ill., Aug. 24, 1873.

ORDINATIONS.

August 14, 1873.

BROTHER BEEBE:—By request, I send you the following for publication in the "Signs:"

At the regular meeting of Little Flock Church of Regular Predestinarian Baptists, Richardson Co., Neb., on Saturday before the first Sunday in August, 1873, after the regular business of the church, and on motion and second, the church agreed to set forward brother Israel Wood, a licenced preacher, for ordination to the gospel ministry, and called to her aid Eld. W. C. Garrett, of Kaw Valley Association, Kansas, Dea. Joshua Dickerson, a visiting brother, and Abraham Foutch, deacon of this church, as a presbytery on the occasion.

The church then adjourned to meet at the stand in the grove near by, at 10 o'clock, Sunday morning.

On Sunday morning the church and presbytery met pursuant to adjournment.

After the usual questions were propounded to the candidate, and his answers being satisfactory, proceeded to the ordination.

Prayer by Eld. W. C. Garrett.

Laying on of hands by the presbytery.

Charge by Eld. Garrett.

Hand of fellowship by the presbytery and church.

At 11 o'clock, preaching by Elder Garrett, after which the Lord's Supper was administered for the first since the organization of this little body, Elder W. C. Garrett officiating.

W. C. GARRETT, Mod.  
ABRAHAM FOUTCH, Clerk.

Marriages.

Aug. 31, 1873, by Eld. T. M. Poulson, Mr. Sylathiel Marshall to Miss Maggie Bundic, both of Accomac Co., Va.

Sept. 4, 1873, by the same, Mr. Johannon Byrd to Miss Mary A. Martin, both of Accomac Co., Va.

Sept. 9, 1873, by the same, Mr. Francis G. Tule to Miss Mary Goodwin, both of Accomac Co., Va.

Obituary Notices.

DIED—April 12, 1873, in Fairfax County, Virginia, **Marshall Eldeon Thompson**, youngest son of Lanson F. and Fanny A. Thompson, aged 16 years, 8 months and 20 days. His disease was measles and typhoid pneumonia. He was a bright and interesting youth. I did not know him, but was told that he gave good evidence of a work of grace. In his last moments he said, "I am not afraid to die." In his sickness he prayed often, and expressed a reliance upon the atoning blood of Christ. While in prayer he was heard to exclaim, "O Lord, make me alive in the Spirit." By request, I afterwards preached a discourse with reference to this occasion, from John xi. 25, 26. May the Lord sanctify to the friends this afflictive providence, and make them reconciled to his will, is my prayer.

As ever your brother in hope,  
F. A. CHICK.

DIED—At his residence in Cass Co., Mo., Jan. 19, 1873, brother **David P. Lee**, aged 66 years, 3 months and 4 days. His disease was pneumonia. He was born in Green Co., Ohio, Oct. 15, 1806, and joined the Cezars Creek Church at the age of about thirty years, buried his wife March 20, and married the second time, July 29, 1855. He emigrated to Logan Co., Ill., and joined the church there. In 1868 he emigrated to Cass Co., Mo., and was with a few others constituted into a church called Bethel, in Bates Co., in October, 1870, of which he remained a faithful member until his death. He was indeed a father in Israel. He bore his affliction with christian fortitude. His funeral was attended by a large congregation of people, whom the writer was permitted to address from Job xix. 25, 26.

May the kind hand of the Lord comfort the bereft widow and orphans, is the prayer of a poor unworthy brother in tribulation,  
J. H. MOORE.  
Burdett, Mo.

DIED—In New York City, August 6, 1873, **Mrs. Betsey King**, relict of the late A. C. King, formerly of this village, aged 56 years.

Mrs. King for many years had cherished a hope in Christ, but in the early part of her experience her views of salvation exclusively by the grace of God were not clear, but during her last years she was led to a more perfect understanding of the way of salvation through Jesus Christ. Having been personally acquainted with her more than twenty-five years, we had frequent conversations with her on the subject of religion; but during her illness she gave us very satisfactory evidence of her entire reliance on Christ for justification before God, and most emphatically repudiated the doctrine of human agency in the salvation of sinners. She experienced varied vicissitudes in life, and seemed to mark the providential dealings of God in elevating and abasing. When in affluence none could be more kind hearted and sympathetic, always generous to those who were in need: when afflicted, she bowed submissively to the will of God. She suffered much in her last days from a cancer, and a complication of diseases, but bore her afflictions with fortitude and resignation.

She has left three children, the youngest of which is ten years old. Many friends

and relatives mourn her departure, but not as they who are without hope.

[Ed.]

DIED—At the residence of her son, James Tooley, in Macon, Macon Co., Ill., on the 20th of Nov., 1872, my dear grand-father, **Charles Tooley**. His disease was lung fever. He never made a public profession of religion, but I am informed that he bore his sickness with much patience, and begged his companion not to take it to heart, for he was willing to go. He was born and raised in Eastern Virginia, in Amherse Co. He was over 70 years old.

ALSO,

DIED—On the 27th of April, 1873, **Nancy Adkins**, wife of my eldest brother, George W. Adkins. Her disease was consumption, of which she was a sufferer over two years. She made a profession of religion over a year before her death, was carried to the water on her bed, and down into the water by several friends, and immersed. She was nearly 24 years of age, and had been married a little over two years. She leaves her companion and friends to mourn their loss, but we trust she is gone to that haven of rest and happiness where nothing can disturb her peace.

The unworthy writer longs and greatly desires to see the time when she can bid farewell to pain and sorrow, and be free from this body of sin, and meet again those dear ones who have been called before

Dearest kindred, you have left us,  
And our loss we deeply feel;  
But 'tis God who hath bereft us,  
He can all our sorrows heal."

May the Lord sanctify his dealings with us to our good.

Yours as ever,  
ELIZABETH ADKINS.  
Falls Mill, W. Va.

DIED—At the residence of his son James, in Richmond, Maine, July 11, 1873, **Frederick Bates**, aged 102 years, 3 months and 21 days.

The subject of this obituary professed a hope in Christ at the age of eighteen years, consequently he was a follower of the Lamb for eighty-three years. In all his christian life he walked worthy of the vocation wherewith he was called. He was firm, strong and sound in the doctrine of salvation by grace alone. In his day he beheld with sorrow many inventions introduced into the Baptist Churches, as means to save souls. He saw man try to take the praise, glory and crown from Jesus, the only Savior, and place it to the credit of the creature's efforts and man's inventions. But he resisted and exposed, by the Spirit and the word, all those things which are so highly esteemed among men, and yet are abomination in the sight of God.

Two years ago I had the privilege of visiting him, and when I went into his room he was reading his bible. I asked him what book he was reading, and what his opinion was concerning what was written therein. Placing his hand upon the bible, and looking me full in the face, with holy boldness he said, "That, sir, is the word of God, containing that precious, precious truth which has been my comfort, staff and support to these many years." Quite a number of times in the last years of his life he said to his son with whom he lived, "James, if you should outlive me, when I die, if you cannot obtain a minister of my faith and order to attend the funeral, then bury me without any ceremony."

He had children of the fifth generation at his funeral. His eldest child living is past 80 years. He leaves 5 children, 32 grandchildren, 82 great-grandchildren, and 12 great-great-grandchildren. Total 131.

Brother Beebe, if you will look over your books you will find that old father Bates has been a subscriber for the "Signs" many years.

H. CAMPBELL.  
Bowdoinham, Maine.

DIED—In Chicago, May 29, 1873, **David L. DeGolyer**, aged 63 years, 5 months and 23 days.

Brother Beebe, I will give you a short sketch of my husband's illness and decease. On the 14th of April he was taken suddenly ill, and on summoning a physician, found the disease to be apoplexy. He rallied from the first stroke, and on the third week was able to sit up and see the family. Three weeks from the time of the first stroke the second one came, and two after that, the third and final stroke. The agony I endured during those days, none but my heavenly Father can know. As I saw the lamp of life die out little by little, during the days and nights of weary waiting and watching, my soul was strengthened and comforted in knowing that my loved one was safe in one mighty to save, and to hear from his lips his desire to depart and be with Christ. One day, after reading the "Signs of the Times" to him, he said, "Mother, when I am gone, write and tell brother Beebe that I have gone to be with Jesus, and want him to meet me there." You may appreciate more his remembering you when I tell you that he only realized being in his own home about one week out of the five and one-half weeks of his sickness, and only knew his children during that time, with the exception of our only son, aged 6 years, for whom he called, with myself, almost continually. Christ was his theme, whether delirious or conscious, and we never addressed him without receiving some quotation from scripture in answer. On the morning of the last day he said to me, although somewhat delirious, "My Father is coming for me to-day, and you need not dress me, for he wants me just as I am, and when I get home I shall be dressed in clean white robes. You will let me go, I am so tired, and when your work is done he will come for you." His last words were, "I am going home," and as I bent over him and caught the smile of gladness, I knew it was even so, and though my heart desired to say, "Thy will be done," I had not strength to say it. I was so tired, I wanted to lay down there too and rest. Thanks be to God, he carried me safely through those days, when worn out with watching, and not able even to pray, and it rested me to think that he was doing it all, and there was nothing for me to do. When the tears came to ease me, and friends said it was wrong to weep so, O what comfort I felt to think that "Jesus wept," and surely he would not condemn it in me. And now I can say, It is well—it is all in love. He has strengthened the chain, he has broken in twain, and fastened it firm to the skies. In mercy and love he prepared me for the trial; for three years ago I was a stranger to that love which has followed me through life in all its changes, when lo, in a moment the old things lost their savor, and the new held all fullness for me in this life, and in the life to come.

My husband was born in Broadalbin, Montgomery Co., N. Y., Nov. 6, 1809, lived in that state until after his first marriage, when he moved to Ohio, where he lived until 1855, when he came to Chicago, where he made many friends. His wife died, leaving him with three daughters. Of our union we had one child, a son, now in his seventh year.

His christian life, as near as I can remember, began when a young man, teaching a school. He attended a protracted meeting, and heard a discourse from John iii. 3, under which he felt condemned, and two weeks later in another village, he was made to rejoice in the midst of a discourse from John iii. 14. From that time until his death he was faithful to the doctrine held by the Old School Baptists. He was at Clyde, N. Y., when the Missionary Baptists came out. He was a subscriber for the "Signs of the Times" about thirty-eight years, and is now with the redeemed.

Your sister in Christ,  
RACHEL DEGOYLER.



## Associational Notices.

The First Regular, or Old School Baptist Association called Kansas, will commence, if the Lord will, on Friday before the last Saturday in September, 1873, at the Wilhelm School House, Jefferson Co., Kansas, two miles east of Winchester, and five miles west of Easton.

Ministering and other brethren of our faith and order are requested to attend.

Those coming by railway from the west will get off at Winchester and inquire for John Miller, and those from the east will inquire for me at Easton.

W. F. JONES.

The Kehukee Association is expected to be held with the church at Cross roads, 8 miles from Tarboro, Edgecomb Co., N. C., on the 4th, 5th & 6th days of October, 1873. Brethren in all directions are cordially invited to attend.

Those coming by railroad should endeavor to be at Tarboro on Friday afternoon Oct. 3d, so as to be met and provided for by friends. A branch of the Wilmington & Weldon road extends from Rocky Mount to Tarboro.

C. B. HASSELL.

The New Hope Association will convene with Pine Grove Church, in Drew Co., Ark., 3 miles south from Collins Depot, on Saturday before the second Sunday in October, 1873.

AZARIAH TOMLIN.

The Salisbury Association is appointed to be held with the Massongoes Church, Accomac County, Virginia, to begin on Wednesday before the fourth Sunday in October, 1873.

## YEARLY MEETINGS.

A yearly meeting is appointed to be held with the Old School or Primitive Baptist Church of Middletown & Walkill, at their meeting house corner Roberts and Cottage Streets, on Wednesday and Thursday, the first and second days of October next, to commence at 10 o'clock a. m. each day.

Ministers of our faith and order from abroad, and brethren, sisters and friends generally, are invited and expected to attend.

The will be a yearly meeting of the Old School Baptist Church of Olive & Hurley, on the 8th & 9th days of October, 1873. Our ministering brethren, and brethren and friends generally, are earnestly invited to attend.

Those coming by the N. Y., K. & S. R. R. will stop at Shokan or at Beaverville.

By order of the church,  
LEVI H. TERWILLIGER.

There will be a yearly meeting of the Old School or Primitive Baptists held at their meeting house in Fairfield, Lenawee Co., Mich., to commence on Friday before the first Sunday in October, 1873, and continue three days.

Brethren and sisters who feel as though they would like to see us are cordially invited to attend, especially the ministering brethren.

CHARLES LIVESAY, Clerk.

The Old School Baptist Church of Columbia, Jackson Co., Mich., will hold a yearly meeting at their meeting house on the county line, between Lenawee and Jackson Counties, commencing on Saturday before the first Sunday in October, 1873.

We expect Eld. Lewis Seitz to attend, and invite all Old School Baptists to come and see if we are Means Baptists or not.

Those from the east can come from Detroit to Woodstock, a half mile south of the meeting house. Those from the south and west can come on the Eel River and

Southern Road to Hillsdale, and then take the Hillsdale and Detroit Road to Woodstock, near the meeting house.

W. S. CARPENTER, Clerk.

## Two Days Meeting.

The Asylum Church will hold a two days meeting, the Lord willing, at Vaughan's Hill, Bradford Co., Pa., to begin on Saturday, October 11th, (before the 2d Sunday) at 10 o'clock a. m.

The train on the Lehigh Valley R. R. which leaves Waverly on Friday at 3:25 p. m. will be met at Rummerville. The evening train from the south will be met at Wyalusing on Friday.

Ministering and other brethren and sisters are affectionately invited to attend.

SILAS H. DURAND.

The Old School Baptist Church of Gilboa will hold a two days yearly meeting, if the Lord will on the second Saturday and Sunday (11th & 12th) of October, at our meeting house, to commence and 10 o'clock a. m. each day. A full attendance of ministering and other brethren and sisters of our faith and order are invited.

Those coming by Roundout & Oswego R. R. will be met with teams at Moresville Depot, on Friday previous to the meeting, and conveyed to places of entertainment and to the meeting.

By order of the church,  
B. COLE, Clerk.

## Three Days Meetings.

The Lord willing, there will be a three days meeting of the Old School, Predestinarian Baptists of Deerfield, commencing on Friday before the third Sunday in October, 1873, at the schoolhouse 1 1/2 miles north of the Village of Deerfield, Lenawee Co., Mich. Meeting to begin at 11 o'clock a. m.

Those coming by Railway will come to Deerfield Station on the Monroe Branch of the Lake Shore, Michigan Southern R. R. We invite all brethren of our faith and order to attend with us. As we are not very numerous we would like a greater attendance of our brethren and sisters in the Lord. They will be met at the station with conveyances.

We expect brother Wm. Pollard, of Ontario, and brother J. A. Johnson, of Indiana, to attend with us.

By order of the church,  
SAMUEL CARPENTER, Clerk.

The Old School Baptist Church of Kingwood have appointed a three days meeting to be held at their place of worship at Locktown, to commence on Friday, Oct. 3, at 10 o'clock a. m., at which time and place ministering brethren and others are invited to meet with us.

Those coming from the east will be met at Flemington, on Thursday, Oct. 2, on the arrival of the 3:30 train from New York. Those coming from the south on the same day, at Lambertville, on the arrival of the 5:30 p. m. train from Philadelphia.

By order of the church,  
C. RISLER, Clerk.

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# Signs of the Times.

DEVOTED TO THE OLD SCHOOL BAPTIST CAUSE.

"THE SWORD OF THE LORD AND OF GIDEON."

VOL. 41.

MIDDLETOWN, N. Y., OCTOBER 1, 1873.

NO. 19.

## CORRESPONDENCE.

WARREN, July, 1873.

DEAR BROTHER DURAND:—Having on a former occasion related to you what I hoped were some of the Lord's dealings with me, in bringing me from a state of darkness to the marvelous light of his gospel, you requested I should write my experience for publication in the "Signs." Why I have not done so sooner was because of utter darkness and spiritual death.

Unlike most persons, I have very little recollection of my childhood, remembering but few incidents that occurred before I was fifteen years of age. But as early as I can recollect, the thoughts of dying and going to hell was terrifying. I would hear men so preach the horrors of hell, in urging people to accept the invitation that God had offered them, saying that if they did not, they might die to-night and go to hell, that I have tried to keep awake all night weeping, afraid to go to sleep, for fear I should die before I awakened; thinking that if I was awake I could escape the monster, and take care of myself. The terms were made so easy; only to come to the mourners' bench and give their hearts to God, and they would pray for them. Many persons, particularly the young, would go and get through, as they then called it, and come away satisfied, and in a few months would go through the same process; but I was kept from accepting the offers, although very much afraid of death. So I made many good resolutions to do better, and get religion in my own way. I was a hard swearer and quick tempered, and thought if I could eradicate these, I would be a very good man; and I tried hard to do it, and would go perhaps an hour, or a day or two, without getting angry or swearing, and then thought I was on the sure road to heaven. But something would occur to vex me, then all my religion was gone in an instant. Again I would renew my efforts, with like results; but I thought it was only because I was not watchful enough, for I really thought it was in man's power to go to heaven or hell, as he pleased, if one only tried. What he could not do, Christ would complete; but he would have nothing whatever to do with any one who did not make the commencement. (So, brother Durand, when I hear persons talking in this way now, I know exactly where

they are.) My idea of God was, that he kept a book, and all the good deeds of men were put down on one side, and all the bad ones on the other; and in the casting up, if the good deeds over-balanced the bad, he would be all right. I was tolerably well satisfied that my account was quite fair, but wanted a very good one.

The doctrine preached by Old School Baptists, of election and salvation, according to the sovereign will of God, was so very hateful to me, that I thought there should be a law passed by the authorities to prevent it; and I now believe that if I had had it in my power I would have stopped their mouths. The idea of any election in salvation, was so preposterous and immoral in its tendencies, that I thought the proclamation of it should be prevented. I would say that if I believed that, I would go on and take my fill of sin, and live in pleasure all my days; for if I was born to be saved, I would be, and if not, I should be damned; not knowing I was then rolling sin under my tongue as a sweet morsel. "For that which is not of faith is sin." After a while, some persons in my neighborhood were trying to build a Presbyterian church, and I went heartily into the effort, thinking that as there were but very few Old School Baptists in the neighborhood, and they quite old, that all the young persons would become Presbyterians, and the old Baptists would die out, and then our locality would be rid of their heresy; but our plans failed, God ordering it otherwise. So I went on for some time, working out my own salvation; Satan working in me, and I naturally worked out what he worked in, making many resolutions and as often breaking them. But at length my mind changed, as regards the plan of salvation, and I would as earnestly contend for God's sovereign will in all things, as I had opposed it before; and what seems strange to me, without loving it or any heart-work, but believed and said that God would give me his religion before I died. So things went on until about the close of the war, in 1865. I was a very warm Southerner in my feelings, and when I heard that Gen. Lee had surrendered, I with a great faith said I did not believe it, and if it was so, there was no God in heaven, or if there was, he was not a just one, so just did I believe their cause. At that time portions of Pope's Universal Prayer

was constantly on my mind, which I was very fond of reading.

"If I am right, thy grace impart  
Still in the right to stay;  
If I am wrong, O teach my heart  
To find that better way."

In May, 1865, the Baltimore Association came on at Harford, I had a great desire to go. I remember a dear aunt (since died) asked me why I was so anxious to go. I told her to hear the preaching. And she said I am glad of it. So I started with her and another of my aunts, driving them in a carriage; and on the way over a new road, the axle hit a stump and broke the singletree, and I swore, as that sorrow seemed to possess my mind. Before, whenever I did a wrong, it was a wrong to myself, not worthy of me or my associates; but here was a sin against God, probably the first time in my life that I saw myself a sinner in the sight of God. I was in great distress of mind. I however arrived there and listened to the preaching, believing what was said, yet every word condemned me; every one appeared to know the state of my mind, and spoke directly to me. I tried to conceal the state of my mind, but could not refrain from weeping. I had always gone to the Baltimore Association before, but would only go in to sit during one sermon, to say I had heard a sermon, if any of my friends should ask me, but cared nothing whatever for the preaching. But here my closest attention was riveted, to hear if I could, something to relieve my mind. But no relief came. "The soul that sinneth it shall die," rang in my ears. That same God that I had accused of injustice, was just, I knew it now; by that same justice I was cut off forever from him. The commandment came, "The soul that sinneth it shall die," and I had sinned all my life. The terrors of hell were no longer before me; but I was cut off from God, never to be with him. That book had changed its form, the good deeds were all with my bad ones, and made up one long dark catalogue of crime that nothing could clear away. I wished that I had never been born, that I had died in infancy; to be a beast, or bird, or anything whose existence ended with its life here. But to die and be cut off from God, to me was misery; I would, at that time, have exchanged my situation with any one on earth, a murderer, that was to be hung the next day, or a man to be kept in prison all his life; for their sins there might be pardon, but for me there

was none. I had committed the unpardonable sin. I looked over my life to see what it was, but all were unpardonable, all were presented. "Come see a man that told me all things whatsoever I did." And my constant cry was, "God be merciful to me a sinner." This continued about a month. One Saturday night I was reading in Romans, where Paul "was alive without the law once." I could not understand what it meant, but intended to ask brother W. J. Purington, who was expected to preach at Acters the next day. I then read on to "O, wretched man that I am, who shall deliver me from the body of this death?" I thought that Christ could deliver Paul or any but me. Mine was the solitary case; I had committed the unpardonable sin, and that night I went to bed, the most miserable man alive. The next day I went to hear brother Purington, but did not ask him. The friends spoke words of comfort, but none could reach me. I must die, and be banished from God; for how could God be just and save such a sinner as I? That night I again read Romans, and thought I could understand what Paul meant by being alive without the law once, for I was once, too, when I was wearing my own righteous garb. But there was none now, I had been stripped from that, and now was unclothed, poor and naked, and could see myself a justly condemned sinner before God. I read on to "O, wretched man that I am, who shall deliver me from the body of this death?" I could not see who, nor did I expect to be delivered. I went to bed, and after a while went to sleep, and the next morning awakened free and light, the intense burden gone, the new song in my mouth. Here pen cannot describe, nor tongue tell, the joys of this deliverance. Can we wonder that Moses and Aaron sang, after going through the Red Sea, saying, "I will sing unto the Lord, for he has triumphed gloriously, the horse and his rider hath he thrown into the sea. The Lord is my strength and song, and he is become my salvation." For two days I was perfectly happy and rejoicing, and thought, now my sinning and sorrow are all over; but alas, there was the wilderness and enemies to fight this side of Jordan. I was cutting grass with a machine, and on the evening of the second day there came up very severe thunder and lightning, and I was so happy I wished that the lightning would



strike me and kill me, so that I could go and be with God; but being near the machine and the steel being worn bright, which is said to attract lightning, the words came to me with force, "Thou shalt not tempt the Lord thy God." I took the horses out and put them away, and from that time utter darkness and doubt took possession of my mind, and for a long time I was nearly as distressed as before; a different kind of distress, I was filled with doubts and fears, though I had missed the substance and caught the shadow. Before, I sorrowed on account of the deep burden of my sins; now, because I could not feel them, could receive no assurance. I had been accepted of the Lord; it had all passed away, and I was as blank and desolate as before. I would go to hear preaching and to hear others talk, would be satisfied with their experience, and would give them all the promises, but could not take any to myself, nor accept my own experience, looking for something more. Then the question of baptism was presented to my mind. I desired to be with the Lord's people, but had no hope, was too unworthy, and knowing that if I was ever baptized, there would follow the emblem of the Lord's body. How could I eat and drink worthily, who had no hope, had not been accepted of the Lord? So for a long time my mind was troubled, and my almost constant cry was, "Oh! that God would give me some assurance that I was accepted of him."

I then felt myself to be a great sinner, Christ had not died for me; the promises I believed to be sure, but they were not for me. I could not dare to be baptized. Friends would urge upon me the obligation I was under to follow the Lord in baptism. I had a great desire to, but was not worthy, had no experience. My former dealings I thought were not of the Lord. "He that is born of God cannot sin." I was a great sinner, but could I reconcile the two? At length my mind was cleared on this subject. I was not required to be baptized in my own name, but in the name of the Father, Son and Holy Ghost. I was not directed to partake of the emblem of the Lord's body in my own worthiness, but in the worthiness of Jesus Christ. I have heard preachers say, when about to administer the supper, that this text meant it was not to be done in a careless or indifferent manner. No doubt but this is so, but to me it has a far different meaning. All the circumspection and dignity of manner possible, could not make me worthy to partake of them; but when poor sinners are enabled to look back over 1800 years, to Calvary, and view there Jesus, the sinner's friend, "Who became sin, for us, who knew no sin, that we might be made the righteousness of God in him," dying, "the just for the unjust," freely atoning for their sins, "having become the end of the law for right-

eousness to every one that believeth," then he can partake of these emblems worthily, "discerning the Lord's body." "This is my body which is broken for you. This do in remembrance of me."

So on the Saturday previous to the 4th Sunday in May, 1866, I was enabled to go before the little church at Warren, and was accepted, and together with a sister of our church, was baptized on the following day by Elder William Grafton.

I remember well, when young, of thinking, if I ever got religion, I would show people what it was to be a christian. But alas! I knew nothing of the enemies on the other side of Jordan. Tall giants, who were ready, if they could not possess the land, to ruin it. I soon found myself to be a Shulamite, being a company of two armies. "The flesh lusts against the spirit, and the spirit against the flesh." The desires of these two are contrary one to the other, so that I could not do the things I would, and the things I would not that I do. Now the text is clear. "O wretched man that I am, who shall deliver me from the body of this death? I thank God, through our Lord Jesus Christ." Sometimes the Lord is pleased to give me his refreshing presence. Then it is day. "Thou makest darkness and it is night, when all the beasts of the forest creep forth." The flesh is not born over again, for to my sorrow I experience every day that I carry about with me a body of sin and death, nevertheless I shall be satisfied when I awake with his likeness.

Yours in hope of eternal life,  
GEO. HARRYMAN.

Repose, Ga., July 10, 1873.

DEAR BROTHER BEEBE:—I have been reading the "Signs" occasionally since the war, but never subscribed for it until lately; I have been greatly pleased with the doctrine it contains, if I am not deceived; and especially the experiences of the children of God: which caused me to try and pen down what I hope the Lord has done for my poor soul. I have hesitated a long time to write, because I am a poor scholar, while the contributors to the "Signs" seem to be gifted both temporally and spiritually; far above me; and their able communications I have so fondly read, and coveted their gift. But I do hope the Lord has shown me a more excellent way, for he tells me his children are all "taught of him." Now, if he has taught me, I know his children will all understand me, if I can't use the fluent language of the world.

I was born in the year 1843, and the youngest of three sons; I was very rude, although my parents gave me moral examples, and taught me the same. My father never made any public profession, but held the Old School Baptist faith. My mother joined that order when I was

about ten years old; as I grew older, I had many serious thoughts on death, and always promised myself that by and by I would attend to this matter, after I had accomplished many other things, that I then thought of more importance; for I did not intend to die and be banished from God, and all that was good. But when I had seen all the pleasures of life and became old, then I would reform and pray to God for mercy; and I verily thought he would bless me. But after I was quickened, if ever I was, I found it quite contrary to my expectation. I was at that time a soldier in the Southern army, and in the spring of 1864, on Sunday evening, after the battle of that day, at Resacca, Ga., I was sitting in the train with my many wounded friends, myself slightly wounded in the face and shoulder, when this thought came to my mind, almost as plain as words—If God had not staid the balls that hit you, you would now be in eternity, and, How would you meet God in judgment? My sins, now like mountains, arose before me, and I thought I would now begin my good works—I would quit sinning, and pray to God for mercy. But O how deceived I was! for there was sin enough in my best performances to sink my soul to destruction. I was carried to Covington Ga., and placed in the hospital there. In that town I could find no better place to try to pray than my bunk. My companions were either self-righteous or very wicked, which added to my grief. I went to every meeting I could in town, in hope of relief, but they all told me to do good and get good, which made my case worse; for I had tried everything I was master of, and it appeared to me I grew worse continually. It appeared to me that my days were short here below, and my doom fixed, and God was just in my condemnation. It seemed that others might have pardon for their sins, but mine was an out-side case and worse than any other. My day was past for repentance; my words, instead of rising to heaven, were like stones sunk to the earth. In this condition I went bowed down about three months, crying for mercy and expecting destruction, until one night I was expected to set up with a very sick man in my ward, and about midnight it seemed to me that my time had come, and I feigned myself sick, to get to my bunk, to try to ask God once more to have mercy on me, a poor condemned sinner, but to my surprise, when I fell upon my bunk, my heavy load of guilt and fear all left me, and instead of asking God to be merciful to me, his praises were flowing from my lips, and I thought of all places, surely that was the most delightful I had ever seen, and in this condition I went to sleep, to wake in the morning wondering what had caused these feelings, but I could not then claim a hope in

Christ, and still I tried to pray, but my old burden was gone. It seemed as if I wanted to be baptized if I was only fit; but I was too vile to keep company with christians; and yet it seemed it was all the company I desired. I wanted to be at home, so I could hear some preaching; for I did believe it would sound differently from what I then heard. I went on in this way until the war was over, and I went home, still trying to get something better; for I had thought when I got religion, I intended to know that I was a christian. I did not intend to be one of those little, hobbling, doubting creatures; but my dear brethren, if I am one, I am the least, poorest, and most doubting one of the train; often fearing that I am deceived, and have deceived the church; for I had to take my little glimmer of a hope and tell it to the church, and was received. Now, brother Beebe, I submit this imperfect sheet to your judgment; if you think it worth a place in the "Signs," print it; if not, all will be well with me, for my mind is now easy. But don't crowd out better matter for this. Your unworthy brother,

GEO. M. HOLCOMBE.

ROCK MILLS, Ala.

BROTHER BEEBE:—I am surrounded by a host of openly avowed arminians, who say themselves that our Rock is not their rock. This witness, as Paul said, is true. Our rock is salvation by grace, and not of works of righteousness by the sinner for justification to eternal life. The sinner being dead in trespasses and sins, is incapable of doing any good thing spiritually. Being dead, he cannot move or act in this capacity, no more than could dead Lazarus act while in the grave. Lazarus being absolutely destitute of natural life, could not do any thing naturally, good or bad. He could not call upon the name of the Lord, most evidently. And if Jesus, who loved him before he was dead, and after, had performed the many miracles he did all around, and upon the grave of Lazarus, he would not have known or cared for his having so done, he being dead. But Jesus went to his grave and called him—a personal and effectual call. Power accompanied the call, life being imparted simultaneously. He lived and acted, and came forth. So with poor sinners when Jesus, who loved us before and after we had sinned, comes to the grave of our sins and death, and calls us, we live, act and move, and call upon the name of the Lord.

Your brother in gospel bonds,

C. B. TAYLOR.



EAST CANTON, Pa., May 6, 1873.

DEAR FATHER IN ISRAEL:—If I may thus call you, although a stranger to you in the flesh, I trust not in the spirit. I feel a desire to relate what I trust are some of the Lord's dealings with my poor soul. I often have so many doubts and fears that it sometimes makes me think I know nothing about this precious hope. But I feel to say,

"And if my soul were sent to hell,  
God's righteous law approves it well."

When quite young, about the first I remember of thinking about religion, there was a death of a young person in the neighborhood. My mother was a professor of religion, and she told me the necessity of my preparing for death. I paid but little attention to what she said, although her words would return to my mind in a few days. When she began to exhort me to prepare to meet my God, I told her I would not die until my time came. She said she did not think so, for I was like the grass, which springs up and grows, and before it gets ripe it is cut down and withereth in an hour. I paid but little attention to what she said, for I did not believe the doctrine she held, or think I could prepare myself to meet my God. Her words would often return to my mind, though I tried not to think of them. I told her I might do all the good I could, and it would be nothing towards meriting salvation. It was, I believed, as I had heard Elder Morrison say when preaching, and had read it myself, it was as-sounding brass and tinkling cymbal. But she said I could do something if I would. I did not think so, nor did I want to think so. I did not want to be a Methodist, for I heard them preach that if they had religion to-day, it was not certain they would have it to-morrow. I thought, what is such religion good for? The scriptures plainly say, as I told her, it is not of ourselves, but is the gift of God. "Who hath saved us and called us with a holy calling, not according to our works, but according to his own purpose and grace which was given us in Christ Jesus before the world began." Time passed, I hardly know how, only at times I would feel bad on account of my sins. I knew I must die, sooner or later, and what would become of my poor soul if I should die in my sins? I must be forever miserable. I read, "Except a man be born again he cannot see the kingdom of God." I was sure I could do nothing myself, nor did I ever think I could. But these feelings wore off after a little. I had two dreams, the first of which was that the world was coming to an end that year. I felt bad, because I was such a sinner. I dreamed this twice in one week. Soon after this I dreamed that I was in heaven, dressed in white, and O what good I had to eat there. I rejoiced in my sleep to think I fared so well. But I awoke and found it was nothing but a dream. I told my dreams to my

folks, who said nothing to me, but I overheard them saying they thought I would not live long, for they were very remarkable dreams. Of course these dreams were in my mind much of the time. These feelings wore off until I was in my twentieth year, I think, when I was teaching school. I felt very bad, and my sins arose like mountains. There being a grave by the house, I went there, and for the first time in my life I got on my knees and tried to pray. All I could say was, Lord, be merciful to me, a poor sinner. Lord, thou knowest my heart. I went back to the house feeling no better, and for nearly a week, O what a state of mind I was in; I cannot describe it. But getting into young company, these feelings left me, or partly so, until I was in my twenty-fourth year, when the Methodists had a revival, and one of my sisters joined them. She appeared so happy, I thought and said, If it is genuine, I wish it would get hold of me. But truly, the more I went to their meetings the harder I grew; at least I thought so. But after all, my sister appeared so happy I almost thought I wanted to go with her. One night I dreamed that I must read the first chapter of Ephesians, and as soon as I got up I took the bible and read it. I could find none of their "do and live" doctrine in it. I told an aunt of it, and she said, "The Methodists will not get you. I never thought they would." I pondered what she said, and could not think what made her say so, for I was sure I had not told her my mind. Time passed on, and these feelings would come in spite of me. Then there was an association held, and I dismissed my school and attended it. O what good preaching I heard. After the preaching of the third day, the parting hymn was sung—

"My dearest friends in bonds of love," &c.

It did seem as though I never before heard such sweet singing, nor such a happy people. I wondered if I ever would be one of that happy number, to sing around the throne of God forever and ever. I thought their happiness was nothing to be compared to what it will be, if they shall be so happy as to arrive where parting will be no more. I felt that I wanted to go with them, and join with them in singing. I could not refrain from shedding tears, not on account of my sins, but I felt so happy. I wanted to go with that happy people, for such they seemed to me then. Time wore along, and I got married, and my mind was drawn away to earth and earthly things for a season. But my mind was exercised. I would go to meeting, and Elder Morrison would tell my mind better than I could. I have wondered how I could have such feelings and be such a sinner.

There was quite a stir again with the Methodists, and my brother came to our house and began to tell me his feelings, and said he had a mind to go forward and be prayed for. I

said, No, don't go, for there is no good there. I have had those feelings myself. I told him to go home and read his bible, and not to pin his faith on his good works. And I believe he did search his bible well. He went home, and oh! the feelings I had that day, and for a number of days, I cannot tell. I got down on my knees and asked the Lord if there was any mercy for me to make it known to me. The next day, while I was mourning and feeling very bad, all at once it appeared to me that I must read the twelfth chapter of Isaiah. I thought it nothing, and so kept on trying to work. But still it appeared to me I must read it. Still I thought I would not read it then, for I could do so at some other time just as well. But it was impressed on my mind so strong that I got the bible and read it. I don't think I ever before read it as I then did. Oh! thought I, is this for me, such a poor feeble worm of the dust? Surely it is too good for me. "And in that day thou shalt say, O Lord, I will praise thee. Though thou wast angry with me, thine anger is turned away, and thou comfortest me. Behold, God is my salvation; I will trust and not be afraid; for the Lord Jehovah is my strength and my song, he also is become my salvation. Therefore with joy shall ye draw water out of the wells of salvation. And in that day shall ye say, Praise the Lord, call upon his name, declare his doings among the people, make mention that his name is exalted. Sing unto the Lord, for he has done excellent things; this is known in all the earth. Cry out and shout, thou inhabitant of Zion, for great is the Holy One of Israel in the midst of thee." Soon I saw how much peace of mind I had. I tried to shed tears as before, but could not. My burden was gone, I knew not where. I tried to get it back, but could not. I felt to rejoice, and to sing unto the Lord, for he had done excellent things, and to cry out and shout and praise his holy name. In a few days I began to doubt and have fears, and tried to get those feelings back again; but it was all in vain. I thought if I could get them back again, I would be more careful to watch and see where they went. I thought I would keep this all to myself, but Elder Allen and an uncle and aunt of mine came to our house, and the Elder talked to me some but I did not tell him much. I told about the chapter in Isaiah, and my aunt said I would have to tell all in time. There was not much more said at that time. The next spring, on the 19th of April, my father and brother were baptized by Eld. I. Hewitt. I was present, and O how good the water looked to me. It seemed as if I must go with them in the watery grave that day. Not long after that, I awoke one morning, and these words came to me: "O Jerusalem, Jerusalem, thou that killest the propheth, and stonest them which are sent unto thee, how often would I

have gathered thy children together, even as a hen gathereth her chickens under her wings, and ye would not." I asked two or three persons to tell me what they thought of that passage, but none told me until I saw Elder Schoonover, and he cited me to the "Editorials," where it was explained to my satisfaction. I seldom ever went by a stream of water but what it looked good to me, and that I had a duty to perform until I was baptized; then these feelings left me; but at times these words come to my mind:

"Tis a point I long to know,  
Oft it causes anxious thought,  
Do I love the Lord or no?  
Am I his, or am I not?"

We moved to Canton, Pa., I think, in 1872, where there was not much preaching. Finally Elder Schoonover preached at Leroy, and my husband and myself went to hear him. He came richly laden with the unsearchable riches of the gospel. I heard some say how long he preached, but I thought it a very short sermon. He told a great many of my feelings, and I wondered how he could, for I never saw him before, and I said to myself on my way home, Do I know any thing about that precious hope? I thought, If I do not, why do I have those feelings I hear them preach about? Finally the Elder came to our house, and preached in our place. I thought I could stay and hear him always, as my mind then was. It was not very often he got there to preach. I often thought the time would come when we would have more of that precious gospel preached in that place. Years rolled around, and Eld. S. H. Durand came to Canton to preach. As soon as I heard of it I thought I would go and hear him, and I did go, and he preached free and sovereign grace. I told some that I wanted that Elder to come and preach more; and he has come richly laden with the precious gospel. The third time I heard him, one of the sisters gave him a hymn to read, and O how I felt while he was reading it. It is No. 1022, of your collection:

"I am a stranger here below," &c.

I thought I would go home and not go to meeting any more; but when the next meeting came, I had to go, for I could not stay away. The Elder asked me if I had any thing to say, and I told him I had not. One time in particular he asked me if I had a hope, and I told him I had not, and O how I felt after telling him so. I had to confess it to him. Elder Schoonover preached in Canton from these words: "Arise, shine, for thy light is come, and the glory of the Lord is risen upon thee." As soon as he had taken his text, it seemed as if it was for me, and as if every word was sent to me. Still I thought I would keep all to myself, and did so as long as I could. Soon after this, I awoke repeating these words: "Coming up out of the water, he saw the heavens opened, and the Spirit

like a dove resting upon him." My mind was all the time running on these things. The week after this there was an association at Waverly, N. Y. My husband went, and I staid at home; but O how I wanted to go. O how my mind was exercised. I can tell but little about it. It seemed as if I must go to the church and tell my little story. But yet I would say to myself, I cannot, for they would not receive me, such a poor, feeble worm of the dust. But in May, before the association, I was at a covenant meeting, and there was one experience told. After meeting the Elder asked me if I had heard any of my mind told, and before I was aware, I told him I had, and went on and told him more, which was a sore trouble to me afterwards. I told him how my mind had been for two days, and that day while at my work. I was singing these words, and could not keep them out of my mind:

Arise and be baptized,  
And Christ shall give you light.

I pondered on it, shall I? Is it my duty? Am I not wrong? I made up my mind that I must have more assurance or I could not. All at once these words came to me:

"What more can he say than to you he hath said,

You who unto Jesus for refuge have fled?" I wondered where I had got hold of these words; but I have since found them. I went home and began to think of what I had done. I had told so much that if I should go to meeting the Elder, of course, would ask me to tell the exercises of my mind. Pen cannot tell the trouble I saw the next day, and I tried to fix some fine story to drown what I had told him the day before; but I could not. I would have given all I had to be able to recall what I had said to him. The only way I could see was to remain at home, and not go to meeting any more. But when the next meeting came, I wanted to go. I asked my husband on the morning of the meeting if he was going, and he said he thought he would. I was really glad to hear him say so, for I wanted to go; but I thought I would say nothing if I was asked again. I went, and had a wonderful good meeting. To my utter astonishment I told some of the dealings of the Lord with my poor soul, and was received; and the next day, with my husband and two others, was led into the watery grave by our much loved pastor, Eld. S. H. Durand. Many doubts and fears troubled me that day, lest I was deceived, and was deceiving the church; but while going to the water these fears left me, and while there the water looked so good that I felt as if I wanted to be buried therein, and then I could go on my way rejoicing. But I have a great many fears about myself, but "We know that we have passed from death unto life, because we love the brethren," and I can truly say I love them. I feel to say, "He brought me to the banqueting house, and his banner over me is love."

"Through many dangers, toils and snares  
I have already come;  
Thy grace has brought me safe thus far,  
And grace will lead me home."

Our much esteemed brethren, Elders Durand and Schoonover, come to us each once a month, richly laden with the precious gospel of free and sovereign grace. I crave an interest in your prayers, that I may be enabled at all times and under all circumstances to say, Thy will, O Lord, be done.

Yours in hope of eternal life,  
JANE S. GARRISON.

MOLALLA, Clackamas Co., Ore. Oct. 2, 1873.

DEAR BROTHER BEEBE:—I have just received another letter over the signature of "A Poor Sinner." If you recollect, I have already written two letters in answer to inquiries from "A Poor Sinner." Who the person is, bearing this signature I have never yet learned. The "Poor Sinner" appears to be dwelling among a people, who like Elymas, the sorcerer, (Acts xiii. 8.) are seeking to turn away the "Poor Sinner" from the faith. The "Poor Sinner" says: "It is only a few years ago when I was sinking under a sense of my sin and guilt, that I was told by them, that if I did my part that they were sure God would do his: but how different has my experience been. Some tell me there are two sides to religion, Human and Divine, which I altogether fail to understand." The "Poor Sinner" further says: "The following scriptures are very plain to me, viz: 'For by grace are ye saved, through faith; and that not of yourselves: it is the gift of God' &c. But these Elymasites are striving to decoy 'Poor Sinner' into their net of human means and worldly merit, by perverting and wresting such scriptures as these; Dan. xii. 3.—'And they that be wise shall shine as the brightness of the firmament; and they that turn many to righteousness, as the stars for ever and ever.—Matt. iv. 19. 'And he saith unto them, Follow me, and I will make you fishers of men.'—Acts xi. 37. 'Now when they heard this, they were pricked in the heart, and said unto Peter, and to the rest of the apostles, Men and brethren, what shall we do?'—(1 Cor. vii. 16) For what knowest thou O wife, whether thou shalt save thy husband? or how knowest thou, O man, whether thou shalt save thy wife?" But "Poor Sinner" adds, "There are other scriptures of the like, but these are enough. These scriptures worldly religionists say, teach the doctrine of means: but, how are we saved wholly of grace, if means are a part that saves, or brings us to a knowledge of the truth?" "Poor Sinner" further adds: "Please give your views of these scriptures, and oblige one who seeks to know the truth. Write through our paper, the 'Signs.'" And now, brother Beebe, through your permission and the blessing of a kind providence, I will endeavor to throw what light our gracious God in the plenitude of his mercy, has been pleased to bestow upon me, the

chief of sinners and the most unworthy of all his creatures, upon these several scriptures, and may the blessing of our covenant keeping God attend it as far as he may enable me to write in accordance with his living oracles to the instruction and edification of "Poor Sinner" and all who like "Poor Sinner" are inquiring for the ancient landmarks; and wherein I may fail through ignorance, to give the true rendering, or darken counsel by words without knowledge, will brother Beebe, or some other brother upon whom God has been pleased to bestow a greater degree of wisdom and understanding than he has upon poor unworthy me, write upon the above scriptures; for the instruction and comfort of all poor sensible sinners, who are seeking after truth; for unto such are we sent, if sent at all. I had rather feed one little lamb of the fold of our blessed Jesus with the sincere milk of the word that it might grow thereby, than to wash all the swine in America. And inasmuch as "Poor Sinner" further says, "I wish I could present this subject so you could fully understand my trouble in regard to it." the apostle saith, "Blessed be God, even the Father of our Lord Jesus Christ, the Father of mercies, and the God of all comfort; who comforteth us in all our tribulation, that we may be able to comfort them which are in any trouble by the comfort wherewith we ourselves are comforted of God."—2 Cor. i. 3, 4. I feel sensible of my weakness, and inability to do justice to those several scriptures. Still I will make an effort, and if I do no more than open the way for abler pens, I will be more than remunerated. In treating this subject, we must be careful not to confound the living child with the dead sinner. We will take up these several scriptures, one by one, as they here occur. First, Daniel xii. 3.—"And they that be wise, shall shine as the brightness of the firmament." Here the prophet was speaking of the resurrection of the dead. In the previous verse he says, "And many of them that sleep in the dust of the earth shall awake, some to everlasting life, and some to shame and everlasting contempt." Here the worldly professors endeavor to make us believe that there are different degrees in glory, that some will occupy higher seats in heaven than others. These exceedingly pious D. D's. who have converted hundreds of souls, will, as a reward for their industry and success, receive an additional star in their crown of glory for each soul converted under their ministry, or by their instrumentality. But let us examine this scripture and see if it does teach such an idea. "They that be wise." All the wise, not the worldly wise, but those who are wise unto salvation. "Not the wisdom of this world nor of the princes of this world, that cometh to nought; but the wisdom of God in a mystery, even the hidden

wisdom which God ordained before the world unto our glory; which none of the princes of this world knew" &c.—1 Cor. ii. 6, 7. For Christ is, of God, made unto us wisdom, righteousness, sanctification and redemption. They all shall shine as the brightness of the firmament. Is it not the stars? There the brightness of the firmament are one. Then those who shall shine as the brightness of the firmament, and those who shall shine as the stars, shine precisely alike, for they are one people, one in Christ Jesus, chosen in him before the foundation of the world unto this glory. But I suppose that "Poor Sinner" desires to more particularly to be instructed relative to the expression, "They that turn many to righteousness" &c. Here we must not confound the living family of God with dead sinners. It is infinitely beyond the power of mortal man, or an angel from heaven, to quicken a dead sinner into spiritual and eternal life. "I give unto them eternal life," says Jesus, and again, "The hour cometh and now is, when the dead shall hear the voice of the Son of God, and they that hear shall live." And Paul says: "You hath he quickened who were dead in trespasses and in sins." And again, "But God who is rich in mercy, for his great love wherewith he loved us, even when we were dead in sins, hath quickened us together with Christ." &c. So you see that it is the prerogative of God alone, to turn a dead sinner to righteousness, and he never delegated this power to mortal man. Christ is the righteousness of all the righteous. "This is the name where, by he shall be called, The Lord our righteousness."—Jer. xxiii. 6. Again, "But of him are ye in Christ Jesus, who of God" (not of men) "is made unto us wisdom, and righteousness, and sanctification, and redemption."—1 Cor. i. 30. Then it must be the living family of God who are turned to righteousness; for they also are still poor sinners, just as the person I am writing to, has signed himself, as the case may be, "A Poor Sinner." And it is the duty of the true and faithful minister of the Lord Jesus, to direct and point all poor sinners who are hungering and thirsting after righteousness, to Jesus Christ as the bread of the living water of salvation. Like as I, (though feebly) am trying to point "Poor Sinner" to Jesus the only name given under heaven or among men whereby we must be saved. But alas! How fruitless are all our efforts unless the Holy Spirit applies the word with power to their heart, and his constraining and victorious grace makes them willing, and brings them by a way they knew not, to Jesus the end of the law for righteousness. And coming to him they are turned to righteousness, he is "Jesus Christ the righteous."—John ii. 1. James says: (Chapter v. 19, 20,) "Brethren, (so you see that it is the living family



he is addressing) "if any of you do err from the truth, and one convert him; let him know that he which converteth the sinner from the error of his way shall save a soul from death, and shall hide a multitude of sins." This is a turning to righteousness. The death here spoken of is not eternal death, for no one but Christ can save from that, neither is it corporeal death, but it is a death to church privileges, to church fellowship.—Another scripture in 2 Tim. xi. 24-26.—"And the servant of the Lord must not strive; but be gentle unto all man, apt to teach, patient, in meekness instructing those who oppose themselves; if God peradventure will give them repentance to the acknowledging of the truth; and that they may recover themselves out of the snare of the devil, who are taken captive by him at his will." These also were of the living family, but had gone astray from the truth, and it is the duty of all church members, and especially ministers of the gospel, to endeavor to restore such in the spirit of meekness, considering themselves lest they also be tempted.—Gal. vi. 1. The next upon which "Poor Sinner" asks for instruction is Matt. iv. 19.—"And he saith unto them, Follow me, and I will make you fishers of men." These words were spoken by the Lord Jesus at the calling of two brothers, Simon Peter and Andrew, who were fishermen by occupation, and they well knew that they did not first make the fish and afterwards catch them; neither did they catch dead fish, for they would have been good for nothing; neither were they instrumental in, or the means of giving life to dead fish in their temporal calling: but their business was to catch living fish. In like manner, in their high and heavenly calling as apostles and ministers of the everlasting gospel, they were not required to catch dead men, neither were they required in their ministerial calling to impart, or be instrumental in imparting spiritual and eternal life to dead men, dead in trespasses and sins; for this belongs to a higher power than was ever delegated to man: but in their ministerial calling they were to catch living men, dead to sin, but made alive unto God through our Lord Jesus Christ, by the quickening operation of the Holy Spirit. "And Jesus said unto Simon, Fear not, from henceforth thou shalt catch men."—Luke v. 10. Living men. The message of salvation is only food for the hungry, it is only drink for the thirsty, and rest for the heavy laden. It is only comfort to the mourner. It is only good tidings to the meek. It can only be heard with the spiritual ear. It can only be understood with the new and spiritual and circumcised heart. For says God, "I will give them one heart, and I will put a new spirit within you; and I will take the stony heart of their flesh, and will give them an heart of flesh: that

they may walk in my statutes, and keep mine ordinances, and do them: and they shall be my people, and I will be their God."—Ezek. xi. 19, 20. Upon this heart, the law of the new covenant is written, which is the law of the spirit of life in Christ Jesus, which makes them free from the law of sin and death. Not written with men's hands, no; not even an apostle's hand. Not with ink, but with the Spirit of the living God; not in tables of stone, (the emblem of the natural man's heart) "but in fleshy tables of the new heart."—2 Cor. iii. 3. But God calls, qualifies, and sends forth his ministers to gather together his living children from the ends of the earth. "And he shall send his angels, (ministers of the gospel, or messengers) "with a great sound of a trumpet," (gospel trumpet) and they shall gather together his elect from the four winds, from one end of heaven to the other.—Matt. xxiv. 31. He sends them to feed his sheep. Jesus saith to Simon Peter, "Simon, son of Jonas, lovest thou me? He saith unto him, Yea Lord: Thou knowest that I love thee. He saith unto him, Feed my lambs, Feed my sheep."—John xxi. 15-17. And Paul saith unto the Elders or ministers, "Take heed therefore unto yourselves, and to all the flock over the which the Holy Ghost hath made you overseers, to feed the church of God which he hath purchased with his own blood."—Acts xx. 28. He sends them to point the living child, the inquiring soul, to the Lord Jesus, the only Savior of lost and ruined sinners, to comfort mourners, and to edify the church of Christ, &c. Paul asks, "How shall they call on him in whom they have not believed? And how shall they believe in him of whom they have not heard? And how shall they hear without a preacher?" &c.—Rom. x. 14. So you see it is the business of the gospel minister to preach Jesus in all his suitability as the Savior of lost sinners, and as the chiefest among ten thousand and altogether lovely, to lost sinners, awakened to a sense of their guilt and condemnation: in like manner as Philip did to the eunuch, Peter to Cornelius, and Ananias to Saul or Tarsus.

The next scripture that "Poor Sinner" asks for instruction on is Acts ii. 37. "Now when they heard this, [Peter's preaching] they were pricked in their heart, and said unto Peter and to the rest of the apostles, Men and brethren, what shall we do?" (But I must be more concise, or I will not be able to get all on this sheet.) I would by no means limit the power of the Almighty. God is just as able to awaken a dead sinner to a sense of his condemnation while sitting under a gospel sermon, as elsewhere, and no more able. He is just as able to awaken a sinner to a sense of his guilt in a ball-room, at a card-table, or like Saul of Tarsus, on his way persecuting the church, as under a gospel sermon. The time,

place and manner, how every heir of promise shall be brought from darkness to light, were permanently fixed in his eternal decree, and were present in his eternal mind. The time had now come. The day of pentecost had fully come, when God, according to his eternal purpose, and as foretold by the prophets, should lay the foundation stone of the new and holy Jerusalem, in spiritual and antitypical Zion, as it is written, "Therefore thus saith the Lord God, Behold I lay in Zion for a foundation a stone, a tried stone, a precious corner stone, a sure foundation; he that believeth shall not make haste."—Isa. xxviii. 16. Upon this stone or rock, says Christ, I will build my church, and the gates of hell shall not prevail against it. It was then and there begun, and there were three thousand, prepared, living stones, predestinated to be added the same day. These were not prepared by Peter, neither were they called by Peter; for he said to them, "For the promise is unto you, and to your children, and to all that are afar off, even as many" (not as I, or we shall call, but) "*as the Lord our God shall call.*" The same voice that called Saul of Tarsus, when on his way to Damascus, called these three thousand, which was the voice of the Son of God.—John v. 25. The text does not say that the preaching of Peter pricked their heart, but when they heard this they were pricked in their heart. From the very fact that they heard Peter's preaching shows that they were previously called and made alive; for the dead cannot hear. Paul says: "We preach Christ crucified, to the Jews a stumbling block, and unto the Greeks foolishness, but unto them that are called, both Jews and Greeks, Christ the power of God and the wisdom of God."

Now it is evident that these three thousand were previously called and made alive, for they heard with the spiritual ear, otherwise they, like thousands of other Jews who heard the same sermon, but with the natural ear only, would have been mocking, and instead of it being unto them Christ the power of God and the wisdom of God, would have been a stumbling block. Peter in his preaching did not point them to Christ as their Savior, until he perceived by their exclamation that they were alive to their condition as lost sinners. Then he could point them to Jesus, saying, "Repent and be baptized every one of you in the name of Jesus Christ for the remission of sins" (or as an emblem that your sins are remitted) "and ye shall receive the gift of the Holy Ghost. For the promise is unto you, and to your children, and to all that are afar off, even as many as the Lord our God shall call," which were just as many as were ordained to eternal life. So you see, Poor Sinner, it is God that calls poor sinners to repentance, and not man, not even an apostle. For God hath exalted Jesus with his

right hand to be a Prince and a Savior for to give repentance to Israel, and forgiveness of sins. Peter perceiving that God had given these repentance, and that repentance was a prerequisite to baptism, could say to them, "Repent and be baptized every one of you in the name of Jesus Christ," &c., well knowing that John the Baptist demanded repentance of all whom he baptized. The next and last scripture upon which Poor Sinner asks for my views is 1 Cor. vii. 16. "For what knowest thou, O wife, whether thou shalt save thy husband? or how knowest thou O man, whether thou shalt save thy wife." The salvation here spoken of is merely temporal. It has no significance whatever to eternal salvation from sin and hell. It is merely given as a rule of conduct of a believer towards an unbeliever in the marriage relationship. We will suppose that two unbelievers, a man and a woman, are married together, after some time the one becomes a believer, the other does not. The believer should not put the unbeliever away merely because he or she is an unbeliever, if the unbeliever is pleased to dwell with the believer, but if the unbeliever departs, let him depart. A brother or a sister is not under bondage in such cases; but God hath called us to peace. For what knowest thou O wife whether thou shalt save, or preserve thy husband's love and fidelity towards thee? or how knowest thou, O man, whether thou shalt save thy wife's love and fidelity towards thee? "But as God hath distributed to every man, as the Lord hath called every man, so let him walk. And so ordain I in all churches." These few brief remarks must suffice on this scripture, as I have still other inquiries to answer. Poor Sinner further says, "Means of grace are in common usage amongst all professors except Old School Baptists, and yet I am in trouble both in regard to reading the scriptures, and my experience. I well remember the time when I first received a hope in Christ. This scripture was given me, The wind bloweth where it listeth, and thou hearest the sound thereof, but canst not tell whence it cometh or whither it goeth; so is every one that is born of the spirit. And with it came life and light, and I had some sweet views of Jesus, and was led to hope that my sins were all forgiven." I hope, Poor Sinner, that you will not feel hurt with me when I tell you that I think you are somewhat mistaken in reference to the time when you first received life. Life is not communicated to us when we for the first time receive a hope through grace in the pardoning mercy of God; but when we are first awakened to a feeling sense of the sinfulness of our wretched sinful hearts, and our utter helplessness to recover ourselves from its consequences. Here is a life begun in the poor sinner that

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ELD. G. BEEBE—DEAR BROTHER: According to the wish of brethren, with whom I have had precious seasons of enjoyment, while I have been visiting in the state of Ohio, I will try and give a short account of my trip and enjoyments. I left home on the 8th day of May, with the purpose of visiting amongst the Old School Predestinarian Baptists, for perhaps three months; and had arranged accordingly, to the best of my ability, all that I could for the comfort and encouragement of such seasons as the Lord should cast me in, but with no fixed road of travel, leaving all, both behind and before, at the bidding of him who has said by inspiration, "It is not in man that walketh, to direct his steps." I had however to be at certain points before my return, among which was the churches under the charge of Elders Henry Morris, John H. Biggs, L. L. Delano, and Samuel Seitz, respectively, all of whom contend earnestly for the faith (without opposition) once delivered to the saints. While I have found among others (who claim to be Old Fashioned Baptists,) those who strenuously oppose the most sacred and fundamental doctrine and principles of the apostles and prophets of our Savior, and continue dear brother, to harass you with affirmations of their interest with you, in the doctrine you advance; and there are others who are more bold in their disregard for Old Baptist fellowship. I make this statement that you may know the company I keep; and, though they are few, yet of whom the God of our hope is not ashamed, I should not be—and, while I feel a great boldness for the truth, yet I would wish to be made to feel that humility which Christ alone can give. I have tried to contend for the doctrine of the Predestination of all things, and for the unity of Christ and his people, and their salvation from sin, and their universal preservation and final glory, in opposition of all means, conditions or peradventures of man.

But, dear and aged brother, to whom I look (without flattery) as to one who has been enabled by God's grace to fight the good fight of faith, I had thought to give a short account of my visit, and of the churches in my route. I arrived in the bounds of Olive Branch Church, where though few in number, the members appear to be in hearty fellowship and love—I enjoyed several days with them. This church is in Wood County, where brother Delano serves them; and I hear there are several of the Lord's people there who would feel more peace under the easy yoke of Christ—May he bring them also. Thence I went to the Jennings' Creek Church, where Elds. Morris and Seitz attend alternately; this is mostly of long tried members, who wait for their Lord's favor.

I then went on my way from this place to Thompson Church, where

brother Seitz resides, and who met me at the Jennings' Creek. Brother Morris and Delano were with us, and we felt it to be well indeed, and cheering to our souls to listen to that venerable servant of God, Elder Henry Morris, as he demonstrated to us, that, though he was weak in the flesh, suffering from age and infirmity, yet God was able to support and fill to overflowing the earthen vessel, devoted to long years of service, with the pure wine of gospel truth that makes the heart merry and fills the hoping soul with gladness. May the Lord bless his declining years with the true and divine counsels that well become a father in Israel. I had also the pleasure of meeting unexpectedly our friend Welshhans, near St. Johns, Anglaize County, with whom, and wife, I had a very agreeable season. Thence I traveled south, to brother Abram Lines, near Pemberton, who I found to be, as near as I can judge, very sound in the faith, and an opposed one who should be encouraged in his effort for the order of God's house. I also stopped with brother Wm. Rogers, in Quincy, who had a meeting appointed in the place for the evening. I next day returned to brother Lines' to go with him to the Harmony Church Meeting, south of Sidney, on the 31st of May, where I had the pleasure of meeting Elder George Cottrell, who attends them monthly. This church is blessed with harmonious preaching, composed of harmonious members, (being nearly all of them aged) and in harmony of walk, so altogether its name is not amiss. There is a great dissatisfaction in regard to the lack of order in many places. Oh may the prayer of each lover of Zion be granted!

On Monday, 2d, I took the train for Bellfontaine, from which place I walked about four and a half miles to an aged brother's, by the name of George McCollock, who has been for many years, if the testimony of sound brethren be true, a very faithful and sound defender of the faith of God's elect. I had more than an ample reward in the witnessing of his firm and abiding faith in Jesus Christ and his sound and christian like bearing in his age and in his trying circumstances: for it would seem to require a special grace to be at his advanced age (83 years) after long enjoying the privilege of God's house, and years of church prosperity, to be left almost alone in the wide world of opposition. But—

"E'en down to old age all his people shall prove  
His sovereign, eternal, unchangeable love;  
And when hoary hairs shall their temples adorn,  
Like Lambs in his bosom they still shall be borne."

At Caledonia, there are a few members, who are the remnant of quite a church, that has, finally, by removals and deaths, dwindled down to so small a number as to be unable to keep up church organization. Bro. Place, who was the Clerk, informed

me that he had given fourteen letters of dismission within a few years, (he now remains there, the only male member left near this place.) I was with Elder John H. Biggs at this place and enjoyed well the meeting. Brother Lemuel Reed of Bethel church, near Galion, was also there, with whom I went to his neighborhood, and had a very interesting visit among the brethren and sisters, whom, if I should name them all, it would swell this letter to too great a length for publication: suffice it to say, therefore, that I esteem and love them none the less. Leaving this church after a very comforting season with them at their church meeting, I was kindly conveyed to the meeting of the Ebenezer church, by brother Samuel Reed, whose kindness to me I hope I can appreciate with a feeling sense of my unworthiness, and feeling my own inability to reward him; may the Lord reward both him and all those whose kindness to me has been unmerited.

At this church, on both Sunday forenoon and afternoon, there were large congregations, it being Elder J. H. Biggs' regular appointment—I think there are some here who wish to be in the fold. I went from this place with the younger brother Biggs, (a licentiate) (he had brought Eld. John H. Biggs, his father, to the meeting) to their place of residence, where I expected to remain until after their regular monthly meeting, on the first Sunday and Saturday before, in July. At this place I had a very interesting meeting, and visited among the brethren and sisters, who, though comparatively few, were all of one mind and spoke the same things, and earnestly contended, so far as I could see, for the faith of God's elect, and for the doctrine. I am glad to say that there are evidences of God's gracious work in calling his people and leading them by the side of "Still waters;" and, I hope he may add also of such to the church as he will have to be saved; and there are a number who freely speak of their love to God, and also the church, and of their little hope. May the Lord enable them to take his yoke upon them, and learn of him, for, "his yoke is easy, and his burden is light." Dear brethren in Christ, may his grace ever strengthen and comfort you in this wilderness world.

To one and all, whose kindness and brotherly forbearance and love have been shown to me a poor and unprofitable wanderer in body and mind, who is obliged by blessed experience to know the worth of God's grace for salvation, I will say Farewell.

Yours in hope,

A. B. BREES.

MILLPORT, Ala., Aug. 20, 1873.

DEAR BROTHER BEEBE:—In the P. S. of the very able and satisfactory letter of your son, Eld. Wm. L. Beebe, to brother E. Berry, I see

that he declines to answer the request of brother J. B. Rallston. Hoping that it may not offend your son or brother Rallston, I will show my opinion in an humble way, with all due deference to others. While on a preaching tour some two years ago, I had occasion to ride in the buggy of our dear venerable brother W. W. Pool, engaged in a very interesting conversation, in which the parable of Matthew xiii. c. 33d verse was presented to my mind for the first time. I had heard many brethren hammering at it all my life, but they had failed to give my mind any satisfaction. It sounded in my ears all the evening; and I thought that night when I went to bed I would put it off, for I could not see how it was possible that the kingdom of heaven could have any likeness to a woman, leaven and three measures of meal. Next day when we resumed our ride, it was presented again, and I was forced to give it attention—I could fix up the leaven very easily; but, the woman; and especially the three measures of meal. Whilst in deep and profound thought, the entire matter was unfolded in a moment, to my entire satisfaction, and I hope that it may put the enquiries of all the saints to rest for a season upon the subject. "The kingdom of heaven is like unto leaven, which a woman took and hid in three measures of meal till the whole was leavened."—Matt. xiii. 33. Now, the kingdom of heaven is like that—Now, this woman holds the entire controlling power over the leaven and the meal; so, even so, in like manner does the Holy Spirit hold the power to control the merits of Christ's blood, and, the objects for whom it was shed, &c. I need not trouble you nor your compositor by arranging the scriptures to the point, for you know they are abundant. Why not say two, four, or five measures? Peter will show you (in Acts ii. 38, 39) when the people were pricked in the heart, on the day of Pentecost, and asked Peter what they should do—he replies: "Repent and be baptized, every one of you, in the name of the Lord Jesus Christ, for the remission of sins, and ye shall receive the gift of the Holy Ghost—For, the promise is unto you, (one measure of meal) and to your children, (two measures of meal) and to all that are afar off, even as many as the Lord our God shall call.—(Three measures of meal)—So the three measures of meal, represents all of God's children, of every age, kindred, tongue, nation and people. Like the dust of the incipient meal, they are not united or fastened together in bonds of love—they are as one, in experimental union with God the Father, and his Son, and with each other.—They are scattered over the earth, of every kindred, tongue, nation and people.—They are all one in covenant relation, but they know it not until they are quickened by the Spirit; and filled with the love of God, and third, they are brought

into a vital union with each other, and with God; all having then one vitality, and lose their identity as scattered dust of meal, and are made fellow-citizens of the household of faith. And hence Christ says: I pray for them, that they may may be one even as we are one—Thou lovest them as thou lovest me, and, thou lovest me before the foundation of the world; thine they were, and thou gavest them me, &c.—And, because of all this, the heaven was prepared to operate upon them all, to make them one solid lump or church, being complete in him whose fullness filleth all in all—I in you and you in me; I and my Father are one.”

Our advantages in blood, birth or literary advantages, does not give any of his children any advantage over the other. Nay! for they shall all hear his voice, and live in the life or heaven that was given us in him before the foundation of the world. God is no respecter of persons as it regards his children, let them be Jew or Gentile, rich or poor, high or low, wise or ignorant, learned or unlearned, noble or ignoble, and covered with the integument of his righteousness, which is the sinews and skin disclosed by the Lord to Ezekiel. So, as the woman holds both the meal and the leaven in her control, to leaven all and make all one solid lump—does the God of Israel, who is the strength of Israel, hold in his hands the grace given us in Christ before the world began. By virtue of the blood of the everlasting covenant he holds and possesses his people! A woman has wisdom, skill, and power to leaven three measures of meal—until all is leavened. Surely, the God of all grace, or infinite wisdom, mercy, power, goodness, &c., will be obeyed when he calls on the North to give up, and the South to hold not back. “Bring my sons from far, and my daughters from the ends of the earth.” O glorious promise! But, only glorious to those who have implicit confidence in the fulfillment—There is no consolation in this, nor any other absolute promise, to any arminian; and, my beloved brother, (I may be mistaken) I put all down as arminian, from Rome down, who suspend the fulfillment or accomplishment of God’s promise upon any contingencies. And I can’t help calling all such, Higher-law men, who add anything to, or take anything from his oracle or the Bible, as a matter of propriety or necessity. Such men are arrogant and self-willed, knowing nothing, only as natural brute beasts—ever learning, but never able to come to the knowledge of the truth—For, the truth is only in Jesus; and they seek for it elsewhere; and his scriptures, which he gives us, only guides us to it; and the duties that he has enjoined upon us only prove that we are his people. “If ye love me, ye will keep my commandments.” Not the command-

ments of men, nor the doctrines of men. Alas! Alas! my brother, to think of the awful doom of the arrogating false prophets, and false teachers, who persist in prostituting the cause, the spotless cause of Jesus. O awful thought! I feel sorry for the poor creatures when I think of that awful decisive time when they will call for rocks and mountains to fall upon them and hide them from the face of him that sitteth upon the throne. O how awful for that class of men, who, with good words, and fair speeches, are seducing God’s children by the force and power of their modern machinery (Sunday Schools and protracted meetings) into the bed of anti-christ. As Jacob avenged Dinah, so will Christ avenge those defiled children.

Dear brother, I have spun this correspondence out much longer than I anticipated: and now, if in your maturer judgment, you may think that its length, or other imperfections will burden the wings of your welcome messenger, let me never here of it more.

Your unworthy brother in hope,  
A. J. COLEMAN.

HINDSBURGH, N. Y. Aug. 31, 1873.

DEAR BROTHER BEEBE:—Believing it to be my duty, and that it has been for more than twenty-five years to write an account of my experience, I now present for publication in the “Signs of the Times,” the following, if you think proper to publish it.

When I was young I had many serious thoughts about death, and would often retire to some lonely place to pour out my grief; but it seemed to me that my prayers did not ascend higher than my head.

When my grandmother, who was Elder Baker’s mother, died, I thought if it were my case, I should be forever miserable. Soon after this I tried to pray once more, and in, or during my prayer; I found sweet peace of mind, and claimed kindred with heaven, and cried Abba Father. I felt then that I could see by faith, the Sun of Righteousness arising with healing in his wings. In the morning I looked on the grave which had seemed to me so dreary and lonesome; and all things seemed to be praising God. I desired to tell my parents of my change from death unto life, and of my joy in believing, but the cross appeared to be too great; so I delayed it from time to time. I often sat up late, and be the last to go to bed at night, and promise, if my life was spared I would relate my exercises of mind to my parents. The next duty impressed on my mind was to attend the covenant meeting, where I told of the Lord’s dealings with me, and I was received and baptized by my father: being then in the eighteenth year of my age, and thus I became a member of the Baptist church at Sand Lake; this was sometime before the division among the Baptists. I was subse-

quently married to Nathaniel P. Rhodes, who was a member of the same church. In 1834, we moved in Orleans Co. N. Y., and gave our letters in to the Transit Baptist Church this vicinity. But when I partook of the Communion Bread, the words came to me, Where there is no union, there can be no communion—I was impressed to rise and speak my mind to them, but had not confidence to do so at that time. We never undertook to walk with that church since that time.

About four years ago, I, with my husband united with the Riker’s Hollow Baptist Church of the Old School Baptist Order.

I must stop, for this is too poor to write more.

Yours in a blessed hope,  
SALLY M. RHODES.

DEAR BROTHER BEEBE:—As I am very lonely, and have no kind friend to tell my sorrows and my joys to, I will cast in my little mite with the people of God. Not that I feel worthy of a name or place among them, but because I have none else to converse with. My arminian associates do not understand me, and it is no pleasure to talk with them on spiritual subjects. We are regarded by them as the offscouring of all things unto this day. But I believe this despised people to be the only true worshippers of the only true and living God. Truly the Old Baptists are hated by all nominal professors, and their name is cast out as evil; and we are hated of all men and called narrow-minded, because we cannot unite with them and contribute money to christianize the world. But God has said, his people shall dwell alone, and not be numbered with the nations. I have been an Old School Baptist almost forty years; and to-day I feel myself to be a poor unworthy worm of the dust. I cannot see any goodness in myself, but I do rejoice that God has a people saved by grace alone, who worship him in the Spirit, rejoice in Christ Jesus and have no confidence in the flesh. I rejoice in hope that I am one of them, who, being poor in spirit, are rich in faith, and heirs of the kingdom of heaven. But it is not in any worth or merit of our own, but according to his grace and mercy that God hath called us out of nature’s darkness into his marvelous light, and hath put a new song into our mouth, even praise unto our God. It is true I feel lonely, for I have not the privilege of attending the meetings, nor of hearing the gospel preached; but I can read the many texts of scripture so richly set forth by you, my dear old brother, and the many communications of the correspondents of your paper, which I hail as an ever welcome visitor. I read in almost every number of the paper of some one called to the work of the ministry, and hope it may please the Lord to raise up one to labor in our midst; for the harvest is great,

but the laborers are few; and many are running after false doctrine.

Brother Beebe, I will submit this to your better judgment; it is about as imperfect as your unworthy sister feels herself to be.

Your sister, in hope of eternal life,  
JANE CLARK.

WACO, Tex., Aug. 9, 1873.

BROTHER BEEBE:—For some time I have thought of writing to you, but time and circumstances have been such with me that I have failed to do so; but I feel often that I wish to say a word or two if no more. I have been afflicted of late years more or less, and am at this time hindered from attending church; but I read those communications in the “Signs,” and feel that to be without the paper would be a great loss to me. I do not offer any apology for having said that much, for I know Old Baptists will not feel flattered by praise of their paper; for, I really believe they give all glory to God; and, for that reason, I will not apologize.

Brother Beebe, I write you by way of inquiry on certain passages of scripture, as I have thought over it sometimes, and would like to hear your views on Matthew, xx., down to seventeenth verse—About the laborers in the vineyard: I have thought much of the different portions of it, but the sixteenth verse I wish you to dwell upon as much as you feel enabled to do, not only for my satisfaction, but for others with whom I am sometimes associated. I do hope that you will give me what I can only pray and wait for—I think more than usual of this important verse.

I will sign myself to this as,  
INQUIRER.  
(Editorial reply on page 223.)

Canton, Pa., January 1, 1873.

BELOVED BROTHER BEEBE:—It is with much fear and trembling that I attempt to address you, for I feel it so deeply impressed upon me that I can no longer forbear. It is nearly twenty years I have felt this impression. I thought I could throw it off, but more forcibly the impression would return. Once I wrote an account of my experience, and when I reviewed it, it looked so much like myself I cast it into the fire. But it has always borne upon my heart, that in doing so I had denied my Lord and Master, and it has caused me serious reflections; for I love my God, and would not deny him.

I had many reflections about death and judgment when I was very young and thought, What will become of me if I should die? When at about twelve years of age, I went from home to stay awhile, and the people where I was were Methodists, and at bed time when retiring, they asked me if I ever prayed. I replied, Not much, for I thought such prayers as I could offer could go no higher than my head, for I was a sinner. They tried to teach me a prayer, but that



only added sin to sin. They told me that those who pray, go to heaven, and those who do not, go to hell. This gave me great distress; for if that were so, hell would surely be my portion, for I could not pray, and to attempt it was perfect mockery. Thus it went on with me for several weeks, and I looked about me and outwardly and inwardly; I could see nothing in or about me but a mass of sin and pollution, and I thought I must die and sink down to hell; for there was no mercy for me. But I desired to see my father and mother, and so I was taken home; part of the way they carried me, for I was very small, and part of the way I walked. I thought if I must die, I would rather die at home. When I got almost home I met my father, and he looked so good to me I shall never forget, and I burst in tears; for I thanked the Lord for sparing my life. My mother asked me why I did not stay. I was very much choked up. The man that brought me home, told her that I was homesick. I felt more contented that night when I retired to bed; but my trouble did not leave me. I thought God was just, and I so great a sinner that—

"If my soul were sent to hell,  
His righteous law approved it well."

When about fourteen years of age I went to stay awhile with a party of Friends. They had a little bible in which I read a great deal, and he said to me, If thee will read it through, thee can have it. So when I returned home I took it with me, and sat up nights and read it by fire-light, and finally read it through, and then it was my own. So I had it for a guide. When I was fifteen years old I went from home to work, and missed my bible, and felt lonesome; but like other girls of my age, I tried to enjoy myself as best I could. One night these words came to me, "Repent, for the kingdom of heaven is at hand." How to get round that I knew not; for I thought I was too young, and there would be time enough for that when I got older. But I could not sleep: for I had not been seeking religion, and thought it must be a dream; but it stayed with me, and I tried to pray, and in the morning I found a Testament, and tried to find that passage. But I found no relief. I would take the little Testament and go away by myself and try to pray; but I could only say, "God be merciful to me a sinner." For it did appear to me that I was the greatest sinner in the world, and that the eye of God was upon me. That night I was in the greatest agony that I ever witnessed. It seemed as though there was a mountain on each side of me, and I gave up for lost; lost forever. I fell asleep in pictures of torment. But when I awoke in the morning, the beautiful sun was shining in upon me, and as I looked around, every thing seemed lovely, and I cried, Praise God! and truly every

thing did seem to be praising God. I felt as though I had almost changed worlds; and I verily believed the kingdom of heaven was at hand sure enough—for I was never so happy before; and I felt as though I desired to hear the gospel preached for the first time in my life. And I prayed the Lord to direct some one to our place. When I got home there was a New School, Free Will preaching, but I soon found that that was no suitable place for me; for, if he was a changed person, and a christian, I was not.

After this I was led off again in pursuit of youthful pleasures for a while. When in gay company and scenes of merriment, I have been made to weep and mourn on account of my disobedience to God. When I heard my mother tell of the Old Baptists, I told her that her description of them was about as I felt, and if I ever had the opportunity I would go and hear them, if I had to go on my hand and knees, for I was very anxious to hear one of that order. After this a brother of mine died, and we had prayer; for my father's folks would have no New Light sermon preached. We heard of Eld. J. Beaman, and sent for him, and he came; but at that time I was taken very sick, so that I did not see him. O how I mourned that he had come so far, and I had wanted so much and so long to see and hear him, and was now deprived of that privilege. I felt as though the Lord had forgotten to be gracious to me. I did not know that I ever should have such an opportunity again. Thus I continued along. Now I was married and had two dear little children, a son and daughter, and it pleased the Lord to take our eldest to himself. O how sad and dreary was our little cottage. We felt as though God's mercy was clean gone forever; but there was a small still voice that said, "Be still and know that I am God." My parents were so very kind to me I thanked God and took courage. On the fourth Sunday of the next May, Eld. Beaman and his wife came to our house, and he preached the funeral sermon of our dear boy, and I related my little experience and was baptized. O what unspeakable joy and full of glory I felt—Every thing seemed so lovely, and I felt such peace of mind as I had never felt before. I had obeyed my Savior's command. That dear aged Elder always did seem near to me as long as he lived. I felt unworthy of his notice; he seemed so good; but—

"It is God who hath bereft us,  
He can all our sorrows heal."

About one year after the death of our dear boy, we lost our little girl, which affliction brought us very low. I felt as though I had nothing more to live for. But the Lord strengthened me, and gave me comfort in my afflictions; for they brought me low at his feet; and ever after I felt to do my Master's will, as far as it was made known to me. Sometimes I

am passing under a cloud, and sometimes all is sunshine. I desire always to give God all the glory; for if I am saved, it must be of grace, and grace alone; for the more I tried to clothe myself the more ragged I found myself. Every day I feel that God is just and good, and I am all unworthy.

When we moved to Canton, all the preaching we could hear was "Do and live," for about two years. I heard but little preaching of our faith and order; and felt that I must starve. Others seemed to take comfort in the arminian preaching, and they told me that the fault was in me. Sometimes two or three old Presbyterians would assail me at once, saying, You are a great ways from your church; come go with us, and you will never be sorry; there is but little difference. I told them plainly I could never join them; and I quit attending their meetings; for the more I went after them the more condemned I felt. I cried, Is there any one like me? And these words came in answer, "Blessed are they that know the joyful sound," and I felt great relief. I felt to wait on the Lord, and stay upon my God. I often think of how good the Lord was to me, in snatching me as a brand from the burning, and in bringing me through such sore temptations.

"One day amidst the place,  
Where my dear God hath been,  
Is sweeter than ten thousand days  
Of pleasurable sin."

One day I was meditating on the goodness of God, I did not know that I should ever again hear a sound gospel sermon, and I felt to cling the closer to what I had heard. Again I was brought very low by sickness, and thought I must die; but O what beauty I saw in my Savior! There was but one thing on earth that I cared for; that was my little family. When they came around my bed and wept so bitterly, I wondered what they would do; and when I looked on my little helpless infant in the cradle, I asked the Lord to spare my life for the sake of my little ones. And I think he heard my feeble petition. Still I felt an assurance that all would be well. And when I began to recover, how precious the Lord seemed to me, and has ever since. I now feel that I am living on borrowed time, and cannot feel to complain or murmur at the dealings of my heavenly Father. Truly, he maketh me to lie down in green pastures, and leadeth me by the still waters.

When we were least expecting so great a blessing, the Lord sent one of his dear shepherds this way. Eld. Silas H. Durand came to us richly laden with gospel treasures; and O what a feast for my poor hungry starving soul! I cannot think I was deserving such a privilege; and when he left another appointment, my joy was beyond measure. And on that time we had regular meet-

ings; and there is now a little church planted here, as I think, by God's own dear hand. And how sweet to meet and mingle our joys and sorrows, in love and unity.

Brother Beebe, I have had the privilege of meeting you at three Associations. First, at Terrytown, then at the Mainsburg, and last at Waverly. I thought I could not go away without speaking to you, so I stepped forward and extended my unworthy hand to one who has been so long upon the walls of Zion, ever ready to defend the truth as it is in Jesus. May you, dear father, if I may be permitted so to call you, in your last days be blessed with all spiritual blessings. As the Chemung Association is to be held at our place in June, I hope we may be favored with your presence.

Dear father, do with this imperfect scribble as you think best. With love to you and all the saints.

LUCINDA WRIGHT.

ELDER BEEBE—DEAR FATHER: I am still taking your valuable paper, the "Signs of the Times," from which I receive a great deal of information and comfort.

I feel very grateful to you for past favors, in replying to my requests. Every time I write you, I think I shall try and not trouble you any more, for fear of crowding out better things. But it appears to me if you understood my surroundings as I do, you could not blame me much for writing oftener than I do. I am here amongst thousands, many different denominations, as I have told you before. But I don't often hear bible sermons. Some of them deliver pretty good lectures, taking their text from the bible. But it is not spiritual food for me, for I feel that I am hungering and thirsting after righteousness, and want to know the truth as it is in Christ Jesus.

Here is a passage of scripture that I would like to have your views on, if it would not trouble you too much.

"Whatsoever thy hand findeth to do, do it with thy might; for there is no work, nor device, nor knowledge, nor wisdom in the grave, whither thou goest."—Ecc. ix. 10.

Brother Beebe, if one so unworthy as I should say so, I know that you have had your many afflictions, and a great deal to do, and are somewhat advanced in years. I do hope this will not worry you too much. If you find it will, cast it aside, and it will all be right. May the Lord give you help in every time of need is the prayer of your sincere friend,

W. H.

Editorial reply on page 226.)



shall never end, even eternal life which Christ gives to all his sheep. For none but the quickened living child can know or feel the plague of his own heart, and the direful consequences of sin. You know that a quickening into life always precedes a birth. So in like manner you were quickened into life before the above scripture was applied to your understanding, otherwise it would have been foolishness to you; you could have had no understanding of it whatever, and it would have utterly failed to communicate comfort to your burdened soul.

It may have brought to your understanding the first knowledge or manifestation of life; but the life was there before. You ask, Would it be right to say, This scripture was the means of my receiving such a blessing? The above scripture no doubt was applied with power by the Holy Spirit to your spiritual understanding as the ordained means (not of imparting or giving life, but) of imparting comfort to your troubled heart, and by which also you embraced the promises. You further say, "How often has some sweet scripture been given since the above. And in reading the scriptures and the "Signs," how often has my heart rejoiced, and have received fresh tokens of God's goodness to me! But would it be right to call them means of grace?" I unhesitatingly answer no. They are not the means, but they are the effect of grace. Grace is the grand cause of these blessings; but these manifestations of God's goodness and mercy are not "means of grace."

The foregoing, brother Beebe, is at your disposal.

Yours in the afflictions of the gospel,  
JOHN STIPP.

N. B. I will attend the request of an earnest inquirer after truth as soon as I conveniently can on Isa. xxii. 24, 25. J. S.

PSALM LVII.

"Be merciful unto me, O God, be merciful unto me, for my soul trusteth in thee; yea, in the shadow of thy wings will I make my refuge until these calamities be overpast."

Father in heaven hear my call,  
O, lend a listening ear;  
For darkness like a funeral pall  
O'ershadows me, I faint and fall;  
For Jesus' sake, draw near.

O, hide me till the storm be past  
Within thy sheltering arms;  
For rudely blows the gathering blast,  
The sky with clouds is overcast,  
I quake at such alarms.

More helpless than a little child,  
I pray for strength from thee;  
I'm weak and weary, sin-defiled,  
Oft in forbidden paths beguiled;  
O guide and comfort me.

To thee my empty hands I raise,  
I fain would grasp thy own.  
Father of mercies, Ancient of days,  
While walking through this tangled maze,  
O! leave me not alone.

S. M. B.

Circular Letters.

*The Elders and messengers composing the Lexington Old School Baptist Association, in session with the Second Church of Roxbury, Delaware Co., N. Y., Sept. 3d, 4th & 5th, 1873, to the several churches whose messengers we are, sends love in the Lord.*

DEAR BRETHREN AND SISTERS:—We send you this our epistle of love, in which we will call your attention to Psalm cx. 3: "Thy people shall be willing in the day of thy power. In the beauties of holiness, from the womb of the morning, thou hast the dew of thy youth."

The psalm commences with the following language: "The Lord said unto my Lord, Sit thou at my right hand until I make thine enemies thy footstool. The Lord shall send the rod of thy strength out of Zion: rule thou in the midst of thine enemies."

1st. Thy people, which we understand to be the people that the Savior had reference to when said to his Father, "As thou hast given him power over all flesh, that he should give eternal life to as many as thou hast given him." Again, they are the church of God, which he has purchased with his own blood.—Acts xx. 28. Again, they are the ransomed of the Lord, who shall return and come to Zion with songs and everlasting joy upon their heads.—Isa. xxxv. 10. Again, they are the seed that shall serve him, (Christ) and be counted unto the Lord for a generation.—Psa. xxii. 30. And again, they are they whom the Lion of the tribe of Judah, the Root of David, hath redeemed to God by his blood, out of every kindred, and tongue, and people, and nation.

"Shall be willing in the day of thy power." Now this people were dead in trespasses and in sins; and were by nature the children of wrath even as others, possessing the carnal mind, not subject to the law of God, and not willing to obey God, in any sense of the word, while in that situation. But God, who is rich in mercy, for his great love wherewith he loved us, even when we were dead in sins, hath quickened us together with Christ; and all being taught of God, and the Spirit taking of the things of Jesus and showing them unto us, and bringing all things to our remembrance that Christ Jesus said unto us, and leading us into all truth, we become submissive to his will, or willing in the day of his power, which is while he reigns as King in Zion, being set on God's holy hill of Zion, as the King invisible, immortal, the only wise God our Savior; and each one of us, when exercised by the Spirit of Christ, inquire within ourselves, "Lord, what wilt thou have me to do?" And the Lord says to his people, in the small still voice, "Love one another with a pure heart fervently." Being born again, not of corruptible seed, but of incorruptible,

by the word of God which liveth and abideth forever. For all flesh is grass, and all the glory of man as the flower of grass: the grass withereth, and the flower thereof falleth away; but the word of the Lord endureth forever; and this is the word which by the gospel is preached unto you. Wherefore laying aside all malice, and all guile, and hypocrisies, and envies, and all evil speakings, as new born babes desire the sincere milk of the word, that ye may grow thereby." And the children of God do desire to know the truth, and that the truth should make them free; and whomsoever the Son makes free, is free indeed. Therefore if ye be risen with Christ, seek those things which are above, where Christ sitteth on the right hand of God. Set your affections on things above, not on things on the earth; for ye are dead, and your life is hid with Christ in God. When Christ, who is our life, shall appear, then shall ye also appear with him in glory." Now Jesus Christ being their life, they act in agreement with that eternal life which he gives them, for they have their fruit unto holiness, and the end everlasting life. But we see another law in our members, warring against the law of our mind, and bringing us into captivity to the law of sin which is in our members. Therefore we feel our wretchedness, poverty and sinfulness, and are made to exclaim within ourselves, each for himself, Who shall deliver me from the body of this death? and to thank God through Jesus Christ our Lord. So then with the mind we serve the law of God, but with the flesh the law of sin. Therefore when we look at Christ's people we see in them as it were the company of two armies, which to us illustrates the feelings of the children of God while in their militant state on the earth.

ISAAC HEWITT, Mod.

AHAZ COLE, Clerk.

R. W. SANFORD, Ass't Clerk.

*The Licking Association of Particular Baptists, now in session with our sister church at Drift Run, Robertson Co., Ky., to the churches of the same, greeting.*

DEAR BRETHREN:—God, whose mercy endureth forever, whose compassion faileth not, who is gracious and long-suffering, has again blessed us with the privilege of assembling as an association. Since our last associational meeting it has pleased God to remove from the evils of this present world some of our kindred in Christ with whom we once took sweet counsel, and thus we are reminded that our life is a vapor, which appeareth for a little while, and vanisheth away. How solemn then is the thought that we who are now assembled at this time and place will, in all probability, never all meet again on earth to greet each other in the love and fellowship of Christ Jesus our Lord. We have however, brethren,

received no little consolation from again being permitted to hear through your letters and messengers of your order and the steadfastness of your faith in Christ, that you have not been moved from the hope of the gospel, but through grace abounding to poor sinful worms of the dust, you have been preserved from the delusions of the world, and enabled, though clothed in sackcloth, to bear faithful testimony to the truth of the gospel. "Ye are my witnesses, saith the Lord, and my servant whom I have chosen, that ye may know and believe me, and understand that I am he. Before me there was not God found, neither shall there be after me. I, even I am the Lord, and beside me there is no Savior."—Isa. xlii. 10, 11. Every babe in Christ is a witness, for they each belong to the chosen generation, the royal priesthood, the holy nation, the peculiar people, who are chosen that they may know and believe God. They shall all know me, saith the Lord, from the least to the greatest of them. No man knoweth the Son but the Father, neither knoweth any man the Father but the Son, and he to whom the Son will reveal him. To reveal is to make known. As a Quickening Spirit, the Son imparts eternal life to all the heirs of promise, and thus qualifies them to know the only true God and Jesus Christ whom he hath sent. And as an evidence that they do know him, they begin to realize that he knows them. They are made to know that God is omnipotent. But the light shineth in darkness, and the darkness comprehendeth it not. Why you are led to entertain such different views of your state before God, you perhaps could not have told; yet how manifest the holiness of God, how just his law, how pure his testimonies!

But they were not alone chosen that they might know him, but also believe him. However terrible his teachings, they were nevertheless all very true. "Cursed is every one that continueth not in all things written in the book of the law to do them." This being seen to be true, it became evident that by the deeds of that law you could not be justified in the sight of God. And as that law required the full exercise of all man's faculties, the momentous question arose, "How shall man be just with God?" You felt in a measure the weight of the curse, and thus came to know the terror of the Lord—that God is a consuming fire.

But this just God is also made known to his chosen people as the Savior, and the only Savior; for salvation from sin is seen to be a work which none but God can perform. Every imaginary help was tried, but all in vain. Strength and hope were all gone, when at God's own appointed hour it was given you in the behalf of Christ to believe on his name. "Thou shalt call his name Jesus, for he shall save his people from their

(Continued on page 227.)

## EDITORIAL.

MIDDLETOWN, N. Y., OCTOBER 1, 1873.

## REMARKS ON ECCL. IX. 10.

"Whatsoever thy hand findeth to do, do it with thy might, for there is no work, nor device, nor knowledge, nor wisdom, in the grave whither thou goest."

In response to the request of W. M. on page 224, we give such views as we have, hoping they may prove edifying to our readers generally.

The books of Proverbs and of Ecclesiastes, were written principally by Solomon, and present lessons of profound wisdom for those to whom understanding is given; and many maxims and proverbs are recorded in reference to temporal things, which serve to illustrate the deep things of the Spirit to the children of Wisdom.

The passage presented for our present consideration admonishes the sons of Wisdom to a diligent application of their time and talents to the performance of the duties of this transitory state, from the solemn consideration of the limited space of time in which all our works must be accomplished. We are reminded of the grave to which all the living are hastening, and in which we shall have no power or will to execute or finish what we have neglected to do, or shall have left unfinished when the grave shall close upon our mortal bodies. Wisdom teaches that there is a time for every purpose under the sun, and that every purpose should be executed in its appropriate time; while folly is heard to say, "A little more sleep, a little more slumber, and a little more folding the hands to sleep." The slothful man defers his labors, and his garden is overgrown with weeds; his lands are unplowed when his seed should be sown; and his poverty comes on him like an armed man, and he must beg or starve in harvest. Idleness and slothfulness viewed only in temporal things, is extreme folly.

The apostle to the Gentiles admonishes the saints to be diligent in business, fervent in spirit, serving the Lord. And the saints, too, are reminded that "the time is short," that "the end of all things is at hand." And they are exhorted to work while it is day, for the night cometh wherein no man can work. In the fifth verse of this ninth chapter, the preacher says: "For the living know that they must die; but the dead know not anything, neither have they any more a reward; for the memory of them is forgotten." All that mortals can earn by toil and labor, is for their comfort in this life; they came naked into this world, and naked they shall return thither; they can carry none of their earnings with them when they pass hence. They have no rewards in their graves; neither will they need any there; and even the hope cherished while living, that our works, or our treasure will perpetuate our fame after death, is

delusive and vain; for the memory of them is soon forgotten.

In connection with the admonition to vigilance and industry the preacher advises that we should eat and drink and enjoy the good of our labor, and not deny ourselves the comforts of our industry, to hoard it up for our heirs, for we know not who shall possess it, whether wise men or fools.

But what do our hands find to do? The judgment entailed upon the sons of Adam is to "replenish the earth and subdue it, and to procure their sustenance by toil and labor until they shall return to the ground out of which they were taken. But that is not all; for it is enjoined on men to aid the destitute, feed the hungry, clothe the naked, and minister to the sick and afflicted. These things should be done with our might. That is, with such power and ability as our Creator has endowed us with. But we are not to understand our text as enjoining on men the work of eternal salvation; for "Salvation is of the Lord." "By grace are ye saved, through faith, and that not of yourselves; it is the gift of God. Not of works, lest any man should boast," consequently this is no part of the work which mortal hands find to do. For, "Thus saith the Lord, Cursed be man that trusteth in man, and maketh flesh his arm." Jer. xvii. 5. Man's work is not to create worlds, nor to quicken and save those who are dead in sins; for that work is in the hands of God alone.

In applying the admonition of our text to the saints, we are not left in doubt as to the work assigned them; for, in the holy scriptures, the man of God is thoroughly furnished to every good work. Whatever is enjoined on them by the precepts of their King, they are commanded to do with their might; but let them see that for what they do they have a "Thus saith the Lord." Nothing can be done in obedience to Christ our Lord that he has not enjoined either by precept or example. Whatsoever therefore we do as his disciples, we are instructed to do in his name; that is, by his authority. His law is perfect, full and complete; may we be governed by it in all things, and not be subjected to the reproof, "Who hath required this at thy hand?" "Behold, to obey is better than sacrifice, and to hearken than the fat of rams." 1 Sam. xv. 22.

But while the children of God should avoid doing that which is not enjoined on them by the law of Christ, great diligence is required of them to leave nothing undone that Christ has commanded. "If ye love me, keep my commandments." Let not our hands be slack or tardy in our obedience to him; nor leave for the morrow what is enjoined for to-day. The night cometh in which no man can work. Disobedience or procrastination is sure to bring darkness on our mind, and to disqualify us for activity in our obedience to Christ. Besides, the time of our sojourn on

earth is very limited, and what of obedience has been neglected in life, cannot be supplied when the grave shall have closed over us.

We remember of conversing with one upon his death-bed, who had for years entertained a hope in Christ, and although melted with a sense of the love of God to him, and, in the immediate view of the opening prospect of immortal glory into which he was about to enter, he lamented sorely that he had neglected to show his love and obedience to Christ by openly espousing his cause, in baptism, which he had deferred from time to time, in hope of clearer light and greater evidence of his right to that sacred ordinance. Nor was his an isolated case; many others may be added to the list, which serve to illustrate and enforce the admonition, "Whatsoever thy hand findeth to do, do it with thy might, for there is no work, nor device, nor knowledge, nor wisdom in the grave, whither thou goest."

Remarks on the Parable of the Vineyard and the Laborers, Matt. xx. 1-16. Reply to "Inquirer," page 223.

Our brother in Texas whose letter is anonymously signed "Inquirer" desires our views on this parable generally, and especially on the sixteenth verse. We claim no special light upon the subject; but to say we have no views or thoughts upon the subject would not be strictly correct. The parables spoken by our Lord were generally spoken to those without the precincts of the kingdom of Christ; but unto his disciples, it was given to know the mysteries of the kingdom. But, there were instances in which he used parables and similitudes, for the purpose of illustrating some of his instructions to his disciples. The parable under consideration was addressed to the disciples exclusively, and in answer to the inquiry of Peter, in the preceding chapter, "Behold, we have forsaken all and followed thee; what shall we have therefore?" This question was asked by Peter, but the reply was addressed to all (the disciples) And Jesus said unto them, "Verily I say unto you, That ye which have followed me, in the regeneration when the son of man shall sit upon the throne of his glory, ye also shall sit upon twelve thrones, judging the twelve tribes of Israel. And every one that hath forsaken houses, or brethren, or sisters, or father or mother, or wife, or children, or lands, for my name's sake, shall receive a hundred fold, and shall inherit everlasting life. But many that are first shall be last; and the last shall be first." For the more clear illustration of this reply to his disciples, or to make his words more clearly understood by them, the parable before us was spoken.

The kingdom of heaven as embodied in himself, was to be regenerated by his death, burial, and resurrection, from a legal to a gos-

pel state: from bondage and guilt to gospel life, liberty and justification, and when thus quickened and raised up in the resurrection life of their risen Lord, the apostles should be enthroned in judgment, and all who for his sake had forsaken earthly possessions which at the best are transitory should inherit (not earn, or receive as a reward of merit) everlasting life. But in this inheritance many that are first shall be last, &c. The inheritance is of grace, not of works; and they who have labored long, and have sacrificed much, have earned nothing; nor shall they have pre-eminence over them who are called into the vineyard later in the day, even at the eleventh or last hour.

There was an aspiring disposition manifested by the disciples, for pre-ferment and pre-eminence over their fellow disciples, in the kingdom which was soon to be organized in the regeneration, or gospel state. Not only the two sons of Zebedee, but all the disciples participated in fleshly desire for promotion; and there was a strife amongst them as to who should be greatest in the kingdom—See Mark ix. 46. and xxii. 24. It was to restrain and correct this vain glorious aspiration in the disciples that the parable of the vineyard and laborers was used in this case, according to our understanding of it. It will be observed that the laborers in the vineyard, were not rewarded according to what they had earned, nor the amount of time they had labored; but by and according to the sovereign grace and good pleasure of him who had a right to do with his own as he pleased. And, as in the reckoning with the laborers, the steward was to begin at the last, even unto the first. The dying thief quickened in the last moments of his misspent life, is called into the same paradise of God, with Abraham, Isaac, and Jacob, to bask in the smiles of their God. So the last shall be first, and the first last: for many are called, but few chosen or preferred.

Should we give the parable a more extended application, and understand the kingdom of heaven to embrace Israel under the legal dispensation, as those called into the vineyard to labor early in the morning who complained as did the elder brother in the parable of the prodigal son, that he had labored incessantly, but had never had a kid with which to make merry with his friends, having borne the burden and heat of the day, and those called into the vineyard at the third hour, those who came to John's baptism; and the sixth hour, those who followed Christ before the regeneration, and those at the eleventh or last hour, those of the gospel dispensation—still the similitude will bear; for the gospel saints are first in the reckoning, and poor Gentile sinners come from the East and West, the North and South, and sit down in the kingdom with Abraham, and Isaac, and

Jacob, but the children of the kingdom (carnal Israelites) shall be cast out into outer darkness," &c. Thus, many are called; but few are chosen. All the house of Israel were called, by the law and the prophets and by John the Baptist, but few of them comparatively were chosen unto salvation through Jesus Christ our Lord. "For they are not all Israel which are of Israel; neither because they are the seed of Abraham, are they all children, but, In Isaac shall thy seed be called. That is, They which are the children of the flesh, these are not the children of God; but the children of promise are counted for the seed. "Though the number of the children of Israel be as the sand of the sea, a remnant shall be saved." And they shall be saved according to the election of grace. "For many be called, but few chosen."

Change of the Banner of Liberty Publishing Co.

The firm of G. Beebe, Son & Co., is this day dissolved by mutual consent. The "Banner of Liberty" will hereafter be published at Ellenville, Ulster Co., N. Y., by T. E. and G. H. Benedict, and Mrs. Eliza B. Hornby. The paper will be enlarged and improved in many respects.

Address,

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Ellenville, Ulster Co., N. Y.

Oct. 1, 1873.

Some time ago we received a file of German papers, entitled "Daheim," to be bound. The work is now done, but we have mislaid the letter containing the directions where to send the book. We therefore request the person sending us the papers to please send the address where to express the book, as it is too heavy for the mail.

Brother John Cornelison, will please inform us of his Post Office address, that we may credit him for the two dollar inclosed to us in his letter of September 15, 1873.

POETRY.

A HOPE BEYOND THE GRAVE.

There is a time when I must go  
Beneath the flowing wave;  
O may I have, while here below,  
A hope beyond the grave.

To God I soon shall have to yield  
The breath that first he gave;  
May Jesus be in me reveal'd,—  
My hope beyond the grave.

From thee, Almighty Savior, now  
This blessing I would crave:  
A light in darkness, Lord, be thou,—  
A hope beyond the grave.

Thy voice alone must bid me live;  
No other arm can save;  
No other power but thine can give  
A hope beyond the grave.

W. W.

(Concluded from page 225.)  
sins." "By his knowledge shall my righteous Servant justify many; for he shall bear their iniquities." As a covenant of the people, he rendered perfect obedience to the law; yea, he magnified it and made it honorable. not one jot or tittle of that holy law was permitted to be dishonored in the deliverance of his people. Therefore by faith Christ is seen the end or fulfillment of the law for righteousness to every one that believeth. "Whom having not seen, ye love; in whom, though now ye see him not, yet believing, ye rejoice with joy unspeakable and full of glory; receiving the end of your faith, even the salvation of your souls." Fools and slow of heart as we are to believe all that Moses and the Psalms and the prophets have said concerning these things, God is faithful, and will perform the good he hath promised to Israel. "It is written in the prophets, And thy children shall be all taught of God." May we not say with the psalmist, "Blessed is the man whom thou chooseth, and causet to approach unto thee, that he may dwell in thy courts. We shall be satisfied with the goodness of thy house, even of thy holy temple?"

Grace be with you all. Amen.

T. P. DUDLEY, Mod.

J. W. ROYSTER, Clerk.

JAMES DUDLEY, Ass't Clerk.

*The Maine Old School Baptist Conference, now in session with the church at North Berwick, Sept. 12th, 13th & 14th, to all the sister associations and churches with whom she corresponds, sends christian salutation.*

YEARLY BELOVED BRETHREN:—  
In accordance with our usual custom, we address you this our annual epistle, taking for our subject Christ, the Savior of his people. "And thou shalt call his name Jesus, for he shall save his people from their sins."—Matt. i. 21. The text above quoted clearly proves that Christ owned a people, and they were sinners, and that his advent here was to purify them from their sins, and make them spotless like himself. We understand his people to be those who were given in the covenant of redemption before the foundation of the world; for it is written, "According as he hath chosen us in him before the foundation of the world, that we should be holy and without blame before him in love; having predestinated us unto the adoption of children by Jesus Christ to himself, according to the good pleasure of his will."—Eph. i. 4, 5. His mission was to assume their guilt and bear it away into the land of forgetfulness, and when that was accomplished, he cried with a loud voice, "It is finished," and gave up the ghost. He then had magnified the law and made it honorable, redeemed his people from its curse, paid the debt of divine justice, and atoned for all the sins of his people; and it cost him the last drop of his precious blood. Hence in God's own

appointed time every vessel of mercy and heir of promise, all the purchase of his blood, will be brought to see themselves sinners; for Jesus says, "All that the Father giveth me shall come to me, and he that cometh unto me I will in no wise cast out." If there was not another text of scripture to prove beyond a doubt the final perseverance of the saints, through grace, to glory, this would be sufficient to forever establish the soul cheering doctrine of God's eternal and unchanging love in bringing all the heirs of promise, all the purchase of his blood, from this world of sin and death, to that sweet land of pure delight, at the right hand of God. And he shall save them from their sins. The pronoun their, shows that the people whom Christ came to save were in possession of something that belonged to them exclusively—their sins. Every heaven born child, when called by the power of God from nature's darkness to see the purity and holiness of God's character, could say they possessed sin, that it belonged to no one else, and that they were nothing but sin; and it was their cry, day and night, to be delivered from their great burden of sin and guilt. But how will Christ save his people from their sins? He said to Nicodemus, "Except a man be born again he cannot see the kingdom of God." The kingdom of God is a spiritual kingdom, and it is just as necessary that the people which Christ came to save should be born a spiritual birth in order to see the kingdom of God, as it is for the children of nature to be born a natural birth in order to see the kingdoms of this world. Hence all that the Father gave him out of the world, which embraces all the Israel of God, shall come to him, and acknowledge him as their Savior and Redeemer; for he shall see of the travail of his soul and shall be satisfied. He shall save his people from their sins. Notwithstanding they had fallen under the curse of the law, and the power and dominion of sin, he still recognized them as his bride, and paid the full penalty of the law, and by his death and resurrection put them in full possession of that heavenly inheritance in the bright world of celestial glory, where conflicts are never known. Paul, in writing to the people of God, says, "Ye are dead, and your life is hid with Christ in God." O, brethren, is it not consoling indeed that our life is secure, and is deposited in a sure place, which is spiritual and eternal, beyond the reach of earth and hell. Earth may unite all her powers in array against the people of God, yet they shall stand firm and secure, having Christ, the Rock of eternal ages, their sure foundation, who has declared that the gates of hell shall not prevail against them. He has all power in heaven and earth, and says his counsel shall stand, and he will do all his pleasure. Again, it is said, "When thou

shalt make his soul an offering for sin, he shall see his seed, he shall prolong his days, and the pleasure of the Lord shall prosper in his hand." It is his pleasure to save his seed, the generation of Christ, his children. And if the pleasure of the Lord shall prosper in his hand, then all that his soul was made an offering for will be saved with an everlasting salvation; for whom he loves, he loves unto the end, and glory to his holy name, he has promised that he will never leave nor forsake them. Then rejoice, brethren, for your life is hid with Christ in God; and when Christ, who is your life, shall appear, then shall ye also appear with him in glory. Jesus, the immaculate Son of God, was once offered for the sins of his people. He is the Husband, and the church is his bride. Then be of good cheer, and faint not, for your glorious Husband has gone to prepare a place for you. "And if I go and prepare a place for you, I will come again." Yes, he has promised that he will come again, and will receive you unto himself, that where he is, there ye may be also. Then we shall all go home to possess the heavenly inheritance, beyond this vale of tears; this wilderness of woe. There we shall meet Abraham, Isaac and Jacob, together with all the blood-bought throng, some of whom have sealed their testimony with their blood, upon the banks of eternal deliverance, the green pastures of God's electing love. Then hold up your heads, brethren, for your passport will soon be sealed, and your mortal bodies will be redeemed, through the merits of Christ's blood, and fashioned like unto his glorious body, and dwell with him forever in that home of eternal rest, where sorrow, sin and death shall be no more. There shall we all join in singing redeeming grace and dying love, which began here, and will there go on without a jarring note or discordant sound. O what a happy choir, where all the saints of God shall meet around his dazzling throne and unite in the everlasting song unto him who loved us and washed us from our sins in his own blood. It began on earth, and it will continue in heaven, and to all eternity.

Very dear brethren, through the mercy of God our Savior we have been permitted the privilege of meeting together in an associate capacity, and to hear from the several churches composing our body. Our present interview has been one of interest, and harmony, love and fellowship have prevailed. Our ministering brethren have come to us richly laden with the fruits of the everlasting gospel, and we believe that many of the saints have felt it was good to be here. We still desire your correspondence, trusting it will contribute to the good of the saints, and for the glory of God.

We have chosen Elders J. L. Purington and F. A. Chick, and other



brethren with us who may attend corresponding associations and meetings, as our messengers to the same.

Our next annual conference will be held with the church at North Berwick, York Co., Maine, commencing on Friday after the second Monday in September, 1874.

WM. QUINT, Mod.

ROBERT STAPLES, Clerk.

## Corresponding Letters.

*The Licking Association of Particular Baptists, now in session with her sister church at Drift Run, Robertson Co., Ky., to the associations of like faith and order with whom she corresponds, sends christian salutation.*

BELOVED BRETHREN:—Through the abounding mercy of our covenant keeping God we have been permitted to meet again in an associate capacity. We desire to feel thankful to God, who is the Rock, and whose work is perfect, that we have been kept through another year in peace and harmony among ourselves, and as ever before, invincible to the fierce attacks of the enemy without, and that this meeting is characterized by the same unanimity of sentiment that has ever marked us as a peculiar people, minding the same things, holding fast the form of sound words, which brings joy and comfort to our hearts, and peace that runs like a river through Emanuel's land.

We regret that so few of the visiting ministry are with us on the present occasion, but rejoice in the glad tidings brought by some, and greatly rejoice in your correspondence coming to us full of love and comfort; for it cheers our hearts to hear that unity and harmony prevails among you; it gives us renewed evidence of the love and favor of God our Savior toward his people. Our meeting has been pleasant, and we trust profitable to the dear saints.

We earnestly desire a continuance of your correspondence, both by letter and messengers, that we may renew our expressions of love and fellowship for you.

Our next association will be held with the church at Long Ridge, Owen Co., Ky., commencing on Friday before the second Saturday in September, 1874, where we hope to meet many of the dear brethren from abroad, bearing your messages of love and fellowship for us.

T. P. DUDLEY, Mod.

J. W. ROYSTER, Clerk.

JAMES DUDLEY, Ass't Clerk.

## Yearly Meetings.

Please publish that our yearly meeting will be held with the Welsh Tract Church, beginning at 2 o'clock on Friday, Oct. 17th, and continuing until Sunday evening, the 19th. Those coming from the direction of Salisbury, will be met, on Thursday afternoon, at Kirkwood. And those who come by the Baltimore and Philadelphia R. R., will be met at Newark station, on Friday morning at 10 and 10 1-2 o'clock a. m. We hope a goodly number will come, both of elders and brethren and sisters. And you, brother Beebe, I think, promised to come. Many of us are getting old, and may not live to meet very often again, if ever.

JOHN R. REES.

## Obituary Notices.

BROTHER BEEBE.—Please publish the obituary of **Mrs. Lavina Hiltabrand**, wife of Wm. Hiltabrand, who bid adieu to earth and all transitory things for the climes of immortal bliss on May 29, 1873, she being in the 27th year of her age. She professed a hope in Christ, and on Saturday before the third Sunday in December, 1871, related her experience to the church, and was received and baptized on the next day by the writer. Although the weather was cold and the ice about fourteen inches thick, she did not fetch a long breath; although her health was delicate, she seemed for a few months to enjoy better health than before. But that fatal disease was fostered on her vitals, and soon hurried her to her grave. Her sufferings were intense, but she bore them with almost unprecedented patience, having a great desire to depart and be at rest in glory; and the nearer she approached the gates of death, the more anxious she was to go. She requested me to preach at her funeral, which I did, to a large and solemn audience. She told me if the Lord gave me a text for the occasion to use it; but if not, to preach the doctrine of Christ to the people. I told her they would get angry at the doctrine as they did at the Savior; but she said, I can't help it, it is best for them.

Her death is a heavy stroke on her husband and children, and many relatives and friends. Her house and her heart were always open for the Lord's humble poor, as they journeyed. After she had done all she could she felt that she was unworthy, and the least of all. She lived a most exemplary life; she was a kind wife, tender mother, and affectionate daughter, a pleasant neighbor and humble christian. But she is gone. May the Lord reconcile us to his will, in my prayer, for his great name's sake.

Your brother in tribulation,

WM. A. THOMPSON.

DIED.—In Woburn, Mass., April 13, 1873, Mr. **Augustus Reedy**, in the 66th year of his age. The subject of this notice never made a public profession; yet no one who had the pleasure of being intimately acquainted with him, had the least doubt but what he was a subject of God's saving grace. His life and conversation for many years before he died proved that he was firmly established in the truth and faith of God's elect, and lived and died in hope of that eternal life which God, who cannot lie, promised before the world began. He took a deep interest in the peace, welfare and prosperity of this little vine in Woburn. His last sickness was of short duration, very painful and distressing indeed, but he was endowed with great patience and christian fortitude. He said but a short time before he died, "I wish for the will of God to be done with me, in life and in death, in time and in eternity. If I am saved, I shall be a poor unworthy sinner, saved by the merit of Christ alone."

He had a noble and generous heart, sympathizing deeply with all who were in trouble or affliction, ever ready to lend a helping hand, speaking tender words of comfort and encouragement. He seemed to carry out this command fully; "As we have therefore opportunity, let us do good unto all men, especially unto them who are of the household of faith." He will be sadly missed by our little church, as well as by his earthly relatives, friends and acquaintances, and long will the remembrance of him live in their hearts, for

"A word of sympathy dropped on the ear  
Of woe and affliction, is far more dear;  
The tear of sorrow on friendship's cheek,  
Which the depth of feeling alone can speak;  
The mantle of charity lovingly spread  
On the acts of the living the faults of the dead,  
Are jewels more rare and of greater renown,  
Than the bubbles which deck a prince's crown."

## Three Days Meetings.

The Lord willing, there will be a three days meeting of the Old School, Predestinarian Baptists of Deerfield, commencing on Friday before the third Sunday in October, 1873, at the schoolhouse 1 1-2 miles north of the Village of Deerfield, Lenawee Co., Mich. Meeting to begin at 11 o'clock a. m.

Those coming by Railway will come to Deerfield Station on the Monroe Branch of the Lake Shore, Michigan Southern R. R. We invite all brethren of our faith and order to attend with us. As we are not very numerous we would like a greater attendance of our brethren and sisters in the Lord. They will be met at the station with conveyances.

We expect brother Wm. Pollard, of Ontario, and brother J. A. Johnson, of Indiana, to attend with us.

By order of the church,

SAMUEL CARPENTER, Clerk.

## VIOLETS.

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## The "Signs of the Times,"

DEVOTED TO THE  
OLD SCHOOL BAPTIST CAUSE.

IS PUBLISHED

ON THE FIRST AND FIFTEENTH

OF EACH MONTH,

BY GILBERT BEEBE,

To whom all communications must be addressed, and directed, Middletown, Orange County, N. Y.

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The remainder of the small books we have on hand we will sell at the following prices:

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# Signs of the Times.

DEVOTED TO THE OLD SCHOOL BAPTIST CAUSE.

"THE SWORD OF THE LORD AND OF GIDEON."

VOL. 41. MIDDLETOWN, N. Y., OCTOBER 15, 1873. NO. 20.

## CORRESPONDENCE.

DELAWARE Co., Ohio, April 3, 1871.

DEAR BROTHER BEEBE:—I have been a reader of the "Signs of the Times" for some time, and have received a great deal of comfort from them. My father-in-law takes them, and we have them to read when we want them, he living near by. I feel incompetent to address you, you being so much my superior in the wisdom and knowledge of God, and also a stranger in the flesh, but I trust not a stranger in spirit.

I have for some time been impressed to write and tell you some of the Lord's dealings with me, or what I hope and trust he has done for my poor soul. I had very serious impressions when quite young, but they would wear away, and I would forget them; until the spring of 1867, I dreamed that I started to go to some place, and all at once I thought I was in deep water: thought I wandered about a long time, and did not see how I ever could get out of the water. At last I looked and saw a very steep bank on one side, and thought if I only could climb up that bank I would be safe. I started, and Oh! what a time I had to climb. I thought I never would reach the top; it seemed at times I would go down, down, and perish, and would catch hold of every thing I could to support myself and keep me from falling. I would catch hold of small shrubs, and would pull up turf that grew on the sides of the bank, but all would give away, and I would feel that I was falling and was going to be lost in the deep water below. Oh! I thought if I only could reach the top of the bank I would be so thankful. At last I grew so tired I could scarcely climb at all; when quite unexpected I reached the top, and thought I was so glad. I remarked to people that stood around that I was so glad to think I was safe. I thought I could look over the water now and it looked clear and bright. I told my husband the next morning that I had a curious dream; I thought I was so tired I could hardly live. The next day or two my two sisters-in-law came to our house, and I told a part of the dream in a light way, and said I had a terrible time in my dream. A day or two after I was out alone; it seemed to me that something seemed to say to me, "Why did you tell that dream in such a way?" It seemed to me there was something in the dream; it

would keep coming up in my mind, I could not forget it as I had other dreams. I saw myself a great sinner against God. I would try to drive these feelings out of my mind, but could not; I felt gloomy and oppressed; I felt like I was afar off from God by wicked works. I sometimes wondered why I felt so; I could not feel cheerful or encouraged about anything. Surely I felt like I was in deep trouble or deep water, and saw no way of escape. It seemed like the Lord was frowning upon me; I thought I should soon hear the sentence, "Depart ye cursed," &c. I would read the scriptures: could see nothing there but condemnation; all the promises were for some one else, not for me, I thought. I wondered at times what ailed me; I took no pleasure in anything: thought I should soon die, and O, what would become of such a sinner as I was? Time passed on until June. Our little niece died quite suddenly, which made me feel awful. Indeed I thought what if I should be taken away so unexpectedly; how awful would be my condition. I tried to pray, but it seemed like mockery; I felt often after rising, to my feet like my words had not ascended any higher than my head; I felt like one solitary forever. One Sunday we went up to my father's, he living north of here about six miles. I did not feel quite so bad that morning, until I had been there a while. My sisters were showing some of their new fine clothes, and I took some notice of them. Then it came into my mind very forcibly, what vanity! and I exclaimed, vanity! After that sister and I were conversing some on religion. I asked her if I had ever told her my dream. She said not. I commenced telling it, but could not; I could not conceal my feelings any longer. I went off alone into another part of the house; I did not want any one to know how I felt. My sister saw that I felt very bad, and said no more about what we had been talking about. My mother noticed that I felt very bad about something when we went to eat dinner, and asked me what was the matter. I would not make much of an answer, until after dinner we walked out together. She wanted to know what made me feel so bad. I then told her some of my feelings. She tried to comfort me, but I felt like there was no comfort for me. O, I thought if I were only as good as I believed my parents were, I would give anything in this world if I pos-

sessed it. After a while mother and I went into the house, and my husband noticed I had been weeping, and he made some inquiry. I then told him; I had not before. He seemed very much affected, I thought. I did not know that he was troubled about his own sins until that night; he then told me that he had felt very bad the most of the time since the winter before. I thought there was hope for him, but none for me; it seemed he was so much better than I was. Time passed on some days. I thought I could not live another day. One day I was going out to the well, which was but a little way from the house; it seemed like I must perish, and I exclaimed, "What shall I do to be saved?" These words came into my mind, "It is not of him that willeth, nor of him that runneth, but of God that sheweth mercy." I saw that it was nothing that I could do; that it was only owing to God's goodness and mercy if I were saved at all. I saw that if my soul were sent to hell, God's righteous law approved it well; yet I thought, O, if it could be possible that he would relieve me of my trouble. So time passed. We sometimes went to meeting, but it seemed as though it made me feel worse, if that could be. It seemed at times as though the minister was pointing me out to the congregation; I felt like I could scarcely hold up my head. The first part of August we went up to my father's again. Mother asked me if I felt any better. I said I did not know as I felt much better, and told her words that had come into my mind quite forcibly a few evenings before. "Blessed are they which do hunger and thirst after righteousness, for they shall be filled." I cannot say that I felt quite as bad as I had before, yet I felt gloomy and oppressed, and did not think that those precious words were for me. We went down to see a sick cousin about two miles south of here that evening. We did not think she could live but a little while when we got there, so we staid all night. I felt dreadful indeed; she lay there so calm and composed. I thought, O, if I only could feel so; it seemed like death was no terror to her. We returned home the next forenoon. I still felt very bad, and got my sewing and sat down to work. There was not any one in the house. Then all at once these words came to my mind, "O, daughter of Zion, be of good cheer, thy sins are forgiven." O, the joy I then felt I never can describe; I walked to one door and then another,

and looked out; everything looked different. I could now sing, my trouble was all gone, I felt as light as a feather. I went into another room and took the bible and opened it. How beautiful the words then looked; it seemed like a new book. While I was sitting there my husband came in; he looked at me and said, "Aren't you relieved of your trouble?" I told him I was. He sat there and wept like a child; it seemed like he felt worse than ever. I felt almost sorry I had told him, yet I could not be still; I tried to comfort him, and told him I thought he would feel better. Ah, no, he said, I am afraid I never shall. I will here say that he was made to rejoice the next day while going to Delaware. When he came home he came right into the house; I saw that he felt relieved as soon as he came in; he appeared so cheerful. I thought I must go and tell what a dear Savior I had found. I went down to my father-in-law's, and thought as I was going, surely "God has taken me up out of a horrible pit, and has placed my feet upon a rock, and has put a new song in my mouth, and has established my goings." These and other passages of scripture kept rolling through my mind. When I got down there he (my father-in-law) was not at home. I could not keep still till he came; I had to tell it before he got home. When he came I told him I had good news to tell. He seemed to rejoice very much, and began to converse. He could tell my feelings better than I could myself. I thought surely this is the happiest day in all my life. The next day we thought we must go up to my father's, so that evening we went; it looked very much like rain, but we thought that was nothing. When we got up there they had gone to see our sick cousin, and we then turned around and went down there. O, never shall I forget that ride; it appeared like every thing was praising God. I soon began to feel like it was my duty to be baptized, and thought I would like to have a name and a place with the people of God. But O, I was afraid I was not a fit subject; felt that I was too unworthy to follow the Savior. O, I was sorely tried sometimes. The Baptist church, that I became convinced was the true church of God, was everywhere spoken against. These words came to my mind very forcibly one day: "Blessed are ye when men shall revile you," &c. On the first Saturday in October, I went with my husband to the church, and told, or tried to

tell, what the Lord had done for my soul. We were received, and baptized on the following day by brother John H. Biggs. I thought as I was going out of the water that I never would have any more trouble; but ah! trouble soon came. I feel so much of my time so unworthy, that I am afraid I am not fit to belong to the church. I so often find myself out of the way, my mind taken up so much with the vain and foolish things of this world, that I sometimes think, can it be possible that I am a child of God? If I am saved it is only owing to his goodness and mercy, if a child at all saved by grace.

Brother Beebe, I have delayed sending this some time, having written a part of it last April, fearing it was not worthy a place in your paper. I have concluded to send it, and if you think it will not crowd out better matter, please publish it, if it will, throw it aside, and all will be right.

From your little sister if one at all,  
MINERVA MAIN.

PERU, Nemaha Co., Neb., May, 1873.

ELDER DURAND—DEAR SIR:—For a long time I have thought of addressing a few lines to you. You will no doubt be surprised at receiving this from this far away western prairie country, and from an entire stranger, also. You are no stranger to me, for I have become acquainted with you through the "Signs of the Times." I am not a member of your church, but am almost starving to hear a good gospel sermon once more. It is almost three years since I heard a gospel sermon, except through the "Signs," which we take and rejoice over.

As long ago as I can remember I had a desire to be a christian; and when grown up united with the Methodist Protestant Church, (knowing nothing then of the Regular Baptist) but I do not think I had any religion at the time. I lived up to all the rules and regulations of the church, so far as I knew them and was able to do them; but there was always an unsatisfied longing for something more and better than I enjoyed all those years. When I was married my husband was an Old School Baptist in belief and principle, (but not a member,) and he took me to hear them preach every month when I was able to go; and O how I hated them and the doctrine they preached. 'Twas then I found that I was not a christian, and that there was no good in me at all. Even now while I write the tears are flowing from my eyes when I think of that sad and bitter experience that followed this dreadful discovery. Called good by all, appreciated by the church, loved by parents and friends, the fall was terrible to me. I was shown my self-righteousness terribly, all my sins passed before me times without number, all my pride and vanity and self-made religion was gone, and I the most miserable of sinners that existed beneath the sun.

No hope of salvation in this world or any other. I wanted to die but dared not ask God to take me for fear he would cast me into hell, where I deserved to go. Then I wished I had died in infancy, for then surely I would have been saved. How vain were wishes to such as I. How vain the tears and prayers and sighs, and the groanings that cannot be uttered. The bible condemned me, all things looked dreary. Sleep fled from my eyes, and I was of all mankind most miserable. This state of things lasted for near four years. I was determined I never would believe the doctrine of Old School Baptists, and I would believe the doctrine of Methodism. A battle, a hard fought battle with self I had. But the conqueror commenced the battle and ended it. I love the Baptists now. I love their doctrine, and O how I would love to hear them preach once more. I cannot say to you that I am a christian now. That is what I want you to talk to me about. My sins do not stand before me as they once did, and yet there is something lacking, something yet that I need, and something that I feel I must have or I never can enter the kingdom of glory. Sometimes I am perfectly happy for a long time; and then it seems again that I never can be saved, that I shall certainly perish forever. And yet my burden of sin does not trouble me as it once did. I could almost wish it did, for this perplexity is dreadful. Sleeping and waking, constantly this is my cry, for a full and free salvation by grace alone.

Loving the church and the brethren, reading the bible, and the "Signs," trying at all times and in all places to do as God commands,—but O how hard it is to do all this. Sometimes I have trials that none but God knows; and then I feel that he comforts me even as a mother comforts her children. There are no Baptists around here, and I don't know where there are any near here. I sometimes go to the Methodist Church, but it is poor food for a hungry soul, I can tell you.

I don't know as you will understand my poor scribble, but I could wait no longer. I wanted some one to talk with me about this matter. My heart yearns so for the people of God; and I desire to know what you think about my being a sinner saved by grace. If I am I have not seen things as so many tell about in their experience that I read in the paper. Perhaps if I could hear the gospel preached I would then know more about these things. I know I am troubling you a great deal, and I don't know as you will understand and read all this; but you must forgive me, for this is the first time I ever tried to write anything on the subject to any one. If you do not consider this worthy of a reply put it in the fire. I don't wish to deceive anybody. I don't want any one to think I am a christian unless I am.

If I am one I am the most lowly, the most humble, the most unworthy of all. Please do with this as you think best.

Ever your friend and well-wisher,  
HELEN M. McCLAIN.

June 24, 1873.

DEAR ELDER DURAND:—Your letter was like cold water to a thirsty soul. It seems like I just heard from a very dear friend that had been long absent from me. You say you wish to send my letter to the "Signs." It is not worthy of a place among the saints of the Most High God, but I submit it to your judgment and that of father Beebe, to do with as you think best, and if it should do one poor soul one bit of good, to God be all the glory.

About my experience I feel too unworthy to say anything more. God forbid that I should deceive any one of the dear children of his kingdom. Sometimes my days are dark and clouded with doubts and fears lest I am myself deceived. This is terrible to me at times. O dreadful thought, to be deceived, or to deceive another! Then again God is so good to me, and the Savior so precious, that all clouds are swept away, and I know that he will not suffer one of his poor, weak children to be lost. Then sometimes I get out of the way, and do so many things that I ought not to do. Then comes the sorrow and repentance for the sins of the flesh, and I can say, with Paul, "When I would do good, evil is present with me." Your letter did me so much good the tears would come. But they were tears of joy and sorrow both,—of joy to know you could understand such a poor weak worm of the dust, and say you thought I had a christian experience,—of sorrow, because I thought if you only could know me as I know myself, how often I wander and go astray, how often I commit sin against God, how often I murmur and repine, and how hard it is to say, as the book says, In whatsoever situation thou art, therewith be content. O how greatly would I like to live up to the commands of God in all things. There are persons living here that have said they could live all the rest of their lives without committing sin at all; but I think they must certainly be mistaken in that. I hope some of those who stand on Zion's walls to proclaim the truth may be called this way, and although we are very poor so far as this world's goods are concerned, yet how joyfully they will be received by a few names of us here.

May God bless and prosper you ever, is the prayer of your unworthy friend,

HELEN M. McCLAIN.

In a subsequent letter this trembling little one of the scattered flock speaks of having been favored to hear the gospel preached, and of finding a church about twenty-five miles from where she lives. The portions

of her letters that I have copied above I have thought would be of especial interest. Truly "He that keepeth Israel doth never slumber nor sleep." However scattered and lonely any of his dear people are he knows them and all their trials, and he will supply all their needs. Neither does he wait for the help of men, nor depend upon the missionary societies, nor employ them at all to find out and feed the poor of his flock. He gathers them with his own arm. He sends his word of comfort to them, and makes them joyful in his house of prayer.

I will add an extract from the last letter.

"I have long desired to unite with them (the Baptists) and be buried with Christ by baptism; but since there may be an opportunity I feel so unworthy, so little and weak that I know not what to do. What if I should be a reproach to the church! What if I am deceived! I cannot bear the thought of deceiving others, and God forbid that I should deceive the church. My constant prayer is, Lord, let me not take this step if it is not right. Let something interfere to prevent it. Elder Garrett and Elder Wood were satisfied with me when conversing with them at the meeting.

"What a treasure the "Signs" are to me. I wonder how I ever did without it. I don't hardly know why I am writing to you, but I thought I must tell you about finding the people we were so hungry to find, and our hearts are made glad once more. I wish you to pray for me. I need the prayers of God's people to keep me from sinking into error. I am weak and full of sin. If a child at all the very least, and not worthy of all the dear Lord has bestowed upon me.

"HELEN M. McCLAIN."

What a precious theme this of salvation by grace is, when we can feel its power, and how good and reviving to those who are cast down it is to hear this same sweet song from others whose hearts are freshly full of it. I am often in darkness, and suffer much at times from doubts and fears as to whether I have ever truly felt salvation by grace. But I have to acknowledge with thankfulness that there are times when I can freely use the language of the prophet and say, "I will greatly rejoice in the Lord, my soul shall be joyful in my God; for he hath clothed me with the garments of salvation, he hath covered me with the robe of righteousness." When this blessed hope was first mine, it came like a sun shining unexpectedly out of the deepest gloom of my depravity, and chasing that gloom away. Then I thought I never could forget how it came, never could doubt, but would always see clearly how a sinner is saved by grace. But ever since, whenever that hope has been revived after a time of gloom and doubt, it has been in the same way, unlooked for, unexpected,



as though I had forgotten that "it is not by works of righteousness that we have done." It never waits for me to get better, never waits till I feel prepared or fit to expect it, which I never would, but comes when I feel most unworthy, and at the ends of the earth. I think I have been made to feel a kind of trust and a waiting upon the Lord even in the deepest darkness, yet when he has been pleased to reveal his face to me again it has always been a great surprise, as though not expected. And sometimes as light and comfort begin to dawn upon my soul I find myself struggling to put it away, as though I must be deceiving myself to think that spiritual comfort could possibly belong to one so unworthy. But how ineffectually does darkness contend with advancing light. One ray from the Sun of Righteousness is stronger than all the powers of darkness. One word from the Savior spoken to the soul is a shining light that breaks radiantly over all the darkness and ignorance and depravity of our natures. Then we feel again how salvation is by grace. The devil tries to make God's children forget this, and forgetfulness of it is at the bottom of all their disobedience, doubts and fears. And either forgetfulness or ignorance of it is at the base of all false doctrine and of every religious work which is not directed by a "Thus saith the Lord." There is no comfort to be found by a child of God in any religious work whatever, pursued as a condition upon which salvation is expected. But when the light and comfort of a good hope through grace are enjoyed, then the feet turn at once to the path of wisdom, to those "good works which God hath before ordained that we should walk in them."

But how true it is that spiritual comfort and the holy confidence of hope are inseparably connected with great tribulation; crucifixion to the world, mortification of the flesh, bitter mourning on account of sin. And because of these deep afflictions and trials, and because the flesh is weak, how apt the disciples are to sleep,—become forgetful that salvation is by grace, lean to their own strength, and so fall into temptation, (trials.) O that I might remember that salvation is by grace all the way through; salvation from sin, from error, from every false doctrine and every false way.

I have enjoyed much comfort in reading the letters of the brethren and sisters in the "Signs," and have often been lifted up by reading my own experience in theirs, and by their strong faith. When I remember how many there are who have no other preaching than what they get through such communications, I feel thankful that so many who are deeply experienced in divine things are led to write for the "Signs." It is for the comfort of the brethren they write, and not for their own exaltation, for the Lord directs them I believe when

they write experimental truth out of their own hearts, and will so mortify and cause to be crucified the vanity and pride and selfishness of their carnal minds that the earthen vessel shall not feel exalted, and no flesh shall glory in his presence. They may often feel deeply their inability to read to the depths of the subject they speak of, but if they can bring forth a little of the goodness they have tasted in it, and keep in the line of truth, and touch the experience of the saints, their labor will not be in vain.

As the letter I handed you a year ago in reference to the death of our dear brother Staton, which contained extracts from some of his letters, was lost, I have it in my mind to copy some of them again for the "Signs," for I regard them as too valuable to be lost. He was a very spiritual man, dear to all the brethren who knew him, and deeply experienced, and many of his private letters were very rich in experience and in explanations of scriptures. I have had the privilege of reading some that he wrote to other brethren which I would like to see in the "Signs."

It seems to me that the churches generally at the present time are in as peaceful and prosperous a condition as at any time in the past, notwithstanding some trials and sorrows which churches and individual members probably will never be free entirely from in this world. There appears to be a great degree of dwelling together in unity, a seeing eye to eye, as must be the case when in our experience the Lord brings again Zion. What a peculiar and precious family this is. They speak the same things, they have the same joy, and in spite of the perverseness of their carnal natures, they do love each other with a love beyond the comprehension of the world.

But I will close. May the Lord continue to sustain you, brother Beebe, under your severe labors and trials, and establish the work of your hands upon you.

Affectionately in the truth,  
**SILAS H. DURAND.**

PHILADELPHIA, Jan. 1, 1873.

**ELD. DURAND—DEAR BROTHER**  
**IN THE LORD:**—I think you once asked me for my experience. I will try in my poor way to give a little, as I hope, of the dealings of the Lord with me.

I was quite young, I think not more than nine or ten years old, when I felt myself a sinner. I thought much of death, that if I should die I could not go to heaven. I was very much afraid of dying. I thought I would try to do better, and did try to be very particular in all I said or did. I remember my father speaking to my sister that was younger than myself, and asked her if she ever thought of dying. I thought, what shall I do? I was so afraid of any one knowing how I was. My sister said, No! I now thought, he will

put the same question to me. When he did I told him I had. He said no more. I was very glad that he said no more to me. I could not bear that any one should know. I could not dare to tell a story. I tried very much to do better and live right. We lived at Roxborough. The Baptists were not divided at that time. The old preacher was Thomas Fleson. He was preacher at London Tract before that. He was a blind man but had spiritual eyes, I think. He was speaking of the law, that no one could be justified by the works of the law, and if they failed in one point were guilty of all. I felt that all my props were taken from me. I was in great distress of mind for a long time, trying to pray all the time at every opportunity, but so afraid of being seen. In many lonely retreats I tried to implore mercy. My parents were Baptists, and had service in the evenings. I was glad. They were both singers, and sang many pretty hymns. I sometimes would join with them, but my feelings would overcome me. I thought I was not fit to sing the beautiful hymns. I had many strange dreams. One was that the great day of the Lord had come. I thought I looked out of the window and there beheld him in great glory. I fell to pleading for mercy. My mother when we would be alone would talk with me. I would lay my head down on the table as though I was asleep. She asked me no questions, so that I had no need of speaking. I expect she knew, though I thought I was keeping all to myself. I wondered how she could tell my feelings. She would speak of the precious promises. I thought they were precious, but not for me. I think now that she knew I liked to be alone, and would give me some work by myself. I many times would have a leaf of the testament with me, or a hymn. My mother was taken sick, which was a hard trial for us all. I was with her much of the time. She would talk much of encouragement to me. The old minister that I spoke of visited her. I was anxious to hear him talk, and some other preacher that came out of the city. The people began to think the old one was tedious, but I liked the old preacher very much. Though anxious to hear all I could I would get in one corner where I thought my mother could not see me and weep bitterly. I was so afraid to worry my mother. She would say sometimes, you are a good girl, but O, I thought, if you knew my heart. I kept on in this way, catching at every thing I could hear. My mother was sick about six months. She died with the dropsy, and suffered very much at times. This was a hard stroke for me. I failed in health. My father was afraid I would die. I kept all to myself but what he could see. I was about fourteen at the time of her death. After this I had a hard spell of sickness, not sensible a great part of the time. At other times I lay

very comfortable, as though his arms of love were underneath. I got better. My brother came before the church, gave in his experience and was baptized. O my feelings at that time. I felt such a desire to follow the Lord, if I was only fit. This was the second one I saw baptized. The first was a lady. I felt such a love for her. About a year after my mother's death we moved to the city, and went to the church where Elder Thomas Kitts preached. He was a good preacher, I think. I got a long way from the meeting with a cousin who belonged to another Baptist meeting. She would insist on my going with her, but the preaching did not suit me there. I would go by myself whenever I had an opportunity from one end of the city to the other. I felt very much cast down and burdened with the weight of my sins, but still felt a protecting hand as I would be going by myself to meeting night and day. I was, one night after I returned home, trying to ask the Lord for deliverance, and when I rose I felt that I saw the Savior hang bleeding for me. I was rejoiced to feel that for one so utterly helpless I could say, "For thee, my soul, for thee." After this my sister that was a member of the church came to see me. The first that I ever spoke to any one I commenced to talk and told her a good deal of what I had passed through. I thought if I was only fit I should like to follow the Savior in his commandments to his children. I told her not to say anything to any one. Elder Kitts preached after this from the two sons, the one that said, I go, and went not, and the other said, I go not, but afterwards repented and went. His discourse was very encouraging to me. I went to see him, and he gave me still further encouragement. He asked me if I wished to be baptized. I told him it had long been my desire if I was only fit to follow the Savior's example, and because he had said, "If ye love me keep my commandments." Elder Kitts baptized me in the river Delaware on the 23d of February, either in 1824 or 1825, a cold, freezing, rainy day early in the morning, hardly light. Only about twenty persons there. An old brother met me and took me by the hand and said "Well, my child, if the heart is warm, ice and snow can do no harm." Indeed I felt it so. In keeping the commands there is great reward. I was turned of eighteen. But very soon the temptations came. I feared I had deceived the church. But, dear brother, from that time to this there have been many dark times.

In looking over this I see there are many things that I have omitted, and it is all in a bungling manner. There is encouragement for them that walk in darkness to trust in the name of the Lord. It seems to me that the experience of the child of grace is daily.

ELEANOR MAHEW.

COUNCIL BLUFFS, Iowa, Oct. 5, 1873.

BELOVED BROTHER BEEBE:—An unknown correspondent from Waterloo, Iowa, wishes me to write through the "Signs of the Times," in answer to several questions he propounds to me. This I would gladly have done to him, personally, if he had given me his name. But, a letter directed to "a seeker after the truth" (his signature) would not be likely to reach him. Such questions as "Do I not lose many blessings that I should receive, were I favored" with church privileges, and the preaching of the gospel? I can unhesitatingly answer in the affirmative, for I have experienced it. He says, "I have thought much about that scripture, 'Now when they heard this, [what Peter said on the day of Pentecost] they were pricked in their hearts, and said unto Peter, and and to the rest of the apostles, Men and brethren, what shall we do?' Was it what Peter had said to them that caused such a change? And many such scriptures there are in the bible." There is nothing plainer to one rightly instructed by the Holy Spirit of Truth, than the fact that all things are of God. John the Baptist was a voice crying in the wilderness, "saying, Prepare ye the way of the Lord, and make his path straight." But it was not *his* work to make the preparation. His work was only to "make ready a people prepared for the Lord." "It is written in the prophets, And they shall be all taught of God. Every man therefore that hath heard and hath learned of the Father, cometh unto me," said Jesus. And he farther added, or rather spake it before, (John vi. 44) "No man can come unto me except my Father which hath sent me draw him." It is therefore evident that God does all, teaches all, and prepares all, making only the other attending conditions the incidents and not the causes of any going to Christ with faith's trusts in their hearts. The trusts of faith are as much a work of God as his command to the light to shine out of darkness. Hence Paul says, 2 Cor. iv. 6, "For God, who commanded the light to shine out of darkness, hath shined in our hearts, to give the light of the knowledge of the glory of God in the face of Jesus Christ." Then we see the same power made manifest in the one case as the other. When "darkness was on the face of the deep," God said, "Let there be light, and there was light!" And he has also said with the same mouth, unto us who were sometimes darkness, "Be ye light in the Lord;" and light in the Lord illumines our souls with his glory; even the hidden glory (to the world, and to will-worshippers of every name) which he had with the Father before the world began. When God shines in our hearts, he shows us how it is that he was set up from everlasting, in due time to be clothed in flesh, to die for our sins, incurred through a transgression of the law, and how, being set up to do

a work which pre-supposed transgression, to make it effective—so the transgression was made necessary, in order that the *work* might be effective. Hence Paul says, Rom. vi. 17, "But God be thanked that ye were the servants of sin; but ye have obeyed from the heart that form of doctrine which was delivered unto you." This is a hard saying to them that look no higher than to a legal obedience to a form that leaves the heart untouched. Yet to those that God has "learned" through a knowledge of the exceeding broadness of the law, it is good news. For he there learns that as sin abounded unto death, even so grace abounded unto everlasting life. Without the one there could not be the other.

Still, the knowledge of these things of itself will not give us joy and rejoicing at all times. We may suppose ourselves to be, but as the *patterns* of Balaam, who loved the present wages of unrighteousness, while he exclaimed, "Let me die the death of the righteous, and let my last end be like his." We may conclude that while we have light, it is like the star of Israel that Balaam saw, while the "blessing" was forced from his lips. "There is no enchantment against Jacob, neither is there any divination against Israel: according to this time it shall be said of Jacob and of Israel, What hath God wrought?" &c. We may believe for a season that all our knowledge is a "parable" *taken up*, as was Balaam's, that never reached our hearts; and we may wonder "Why has God given light to one whose way is hid, and whom he hath hedged in?"—Job iii. 23. Yet at all times the teaching of the Lord is effective, and human wisdom can neither add to it nor blot it out. The Lord writes the "new name" on the white stone which he gives to all his children, and teaches all of them to read it. But no man can read it save only those to whom it is given. When the light is not clear enough to enable them to read the name with their eyes, the imprint of that same stone is felt in the heart. It is a precious, tried stone to them that believe, but a stone of stumbling and a rock of offence to the self-righteous Jew and the worldly-wise Greek.

In the whole economy of salvation from sin, God is always all in all. Not the smallest part is left to the option of the creature. If it is said, God uses means, it may be answered that he has the means under his control, as well as the end he had in view from the ancients of eternity. At most the events that are in time woven into the end connected with them, are but incidents of the main object; as the hairs of our heads are incidents to our existence as men; yet they are all numbered, and so are the stars all counted. Neither the one nor the other adds anything to Jehovah's knowledge. He is the Lord, and changes not. So he both knows them that are his, and them that are not. Ask any one of them

that believe in human agency to bring sinners to a knowledge of themselves as sinners, and a knowledge of God as the Savior, what they think of God's numbering the hairs of each head, and they will tell you they believe he does. Then ask them if God did not know the number of all the hairs of *all heads* before the world was made, and most likely they will tell you, Yes. Or if they say he did not *then*, but does *now*, we may ask them, When did God become wiser than he was before? If he never changed, and never will change, he must have known, and must have determined the destiny of all his creatures in the counsels of eternity—even without a beginning. It was in his counsel to bless Israel, and redeem him from under the bondage of Egypt. The incidents connected with that counsel were never out of his hand, and never did put on the shape that human wisdom conceived. We may trace the incidents of the Hebrew bondage in Egypt, starting out with Joseph's dreams, and ending with the division of the inheritance of all the tribes in the land of Canaan, and we shall not find a circumstance to fail of furthering the grand design, although many of them were *intended* to bring a state of things to thwart it. It has been remarked by somebody, (I believe it was Newton, author of hymns) that if Joseph had not dreamed, if his brethren had not been moved to envy by it, if the Ishmaelites had been an hour earlier, or an hour later, if Simeon had not been moved to pity, if Potephar's wife had been a better woman, if Joseph had not been cast into prison, all these, and a thousand incidents connected with God's bringing Israel into Egypt, and his rearing up Moses to lead his people out, and bring them on their way to the land promised to Abraham—if any one of them had failed, God's promise to Abraham would have failed and have been made of none effect.

But he who sees the end from the beginning, saying, "My counsel shall stand, and I will do all my pleasure," cannot fail; for underneath are the everlasting arms. This confidence made David say, in Psalm cxxxix., personating Christ and his people, or members, "My substance was not hid from thee when I was curiously wrought in the lowest parts of the earth. Thine eyes did see my substance being yet unperfect, and in thy book all my members were written, which in continuance were fashioned, when as yet there were none of them." Yes, even the hairs of the head were then included; for he says, "I am the Lord, I change not." And if it were possible that the *atoms* could be forgotten, the whole fabric might fall. Yes, we may say in truth, it would be certain to fall. If any part is left to chance, or to the control of any agency short of Almighty Power, it were as well that the whole were so left, to witness the

destruction of all things in a common ruin.

The unknown correspondent, a seeker after the truth, will understand my present views of the doctrine of means, by what I have written above. But he finishes his letter with a request that I shall give my views of the text in Eph. ii., "By grace are ye saved," &c. "What," he asks, "does the apostle mean by the word *grace* in this verse? I hope you will write on this subject, for I have been much troubled in regard to it this last year."

So much has been plainly written on this text, by other and abler correspondents than I am, it seems to leave me no room for an *ordinary* elucidation, by citations of parallel passages of scripture; and in view of this, I was reminded of Bunyan's "Grace abounding to the chief of sinners," as my plan—just a relation of my experience. But this I had never been impressed to do, only in a limited way—a relation of isolated incidents of it. But I am satisfied that the time for a full relation of *all* the way in which the Lord has led me has not arrived; and I must content myself by saying to our unknown friend that besides the definition of the word "grace," as meaning "favor," "free gift," "the reception of a thing without pay or price," my experience responds to the many passages wherein is set forth the idea of grace, as the opposite of work. It is "not of works, lest any man should boast," that he willed to turn to the Lord, working first a good work in his own heart, with which the Lord was so well pleased that he straightway made an abode in his (the sinner's) heart, to stay with him no longer, however, than he would persevere in the good works, even as he began them. This is a libel upon the word which declares the saints to be God's workmanship, "created in Christ Jesus unto good works," and *ordained* to walk in them, before they existed in the flesh. This I experienced to be true. I saw with the vividness of living light that "There is none good but one, that is God." All wisdom and knowledge called human, I saw to be endowments of God, and the measure of them always in the exact proportion of his gift, or endowment. How understandingly it enabled me to read of God's preparation of Bezzaleel for the cunning work of the Jewish tabernacle! How true, thought I, it is, that when Israel went to battle "the Lord gave them the victory, or 'The Lord delivered Israel into the hand of her enemies.'" How telling to me was the words, "Who has made thee to differ from another?" I saw that God only had made one man to differ from another—not only as to his final destiny, but his size, complexion, features, physical strength, and "natural disposition," were equally the work of his hand. In fine, all the excellence that man had, above what the *devils* possess, were but favors of

common grace; for never a man had ordered his own way, or marked his own footsteps. I felt the truth of Jeremiah's words, "O Lord, I know the way of man is not in himself. It is not in man that walketh to direct his steps."—Jer. x. 23. I say I felt the truth of his words thrill through me as the lightning's gleam! I had not understood them before to mean anything more than an inability to determine his final destiny, and things closely connected with it. But now I saw myself unable to control a common deportment—to eat, even when I was hungry, or to drink when I was thirsty; and more than all, I was not able to elude a snare though it laid in open view. I could not cease from sinning—yes, more deeply than any man had done before me. And I was sure it was so, because my sin was "as the sin of witchcraft,"—rebellion with my eyes wide open. I saw that God rules in righteousness, and there could not be two perfect ways differing the one from the other. To say that God could have done with his creatures differently from what he had done, was only another method of imputing imperfection to God. This no man might dare to do; for God was able to vindicate his honor, and establish the purity of his throne, against all cavillers. That his government was perfect, was confirmed by its own *existence as it is*. If all or any part of his counsel was wrong, so as to admit of a change, it would demolish his throne and blot out his empire,—because its very infinity must require perfection to keep the wheels of his power from grinding out. I "believed" never more firmly. I believed that God had a people in whom dwelt the Spirit of our Lord Christ, and that they were his by his own choice, and were made manifestly so by his impartation of his Spirit, as a free gift. It was ALL of grace. I felt it to be so—I KNEW it to be so. But I could not believe I had any more interest in it than Balaam had, or than the devil who declared the truth, "I know thee who thou art, Jesus, the Son of God, come to torment us before the time." I thought one might know the truth (as I felt sure I did) without having an interest in it, as I felt sure I had not. I even believed it impossible for him to give me an interest in it; for I was sure he could not forget his holiness, and send his Spirit into the heart of a devil. And if I was not that "old serpent which is called the devil and Satan," it was only because God had restrained me, in common with the rest of mankind, for his own glory, and the good of the treasure he had in the world—embracing, not only all that grace had borne to glory, but all that would be born of the Spirit, up to the sounding of the last trumpet, when the dead shall awake!

It need not be supposed that one who has heard the voice of God as I have heard it, and seen his glory as I

am sure I have seen it, in the salvation of the *body of Christ* from the grave, after it was dead with him in the grave—I say it need not be supposed that such a one will give heed to "reason" and "philosophy," and human calculations, under the guidance of "learning" I received no whit of what I know of the TRUTH, and the WAY, and the LIFE, of man, nor from man, neither was I taught it, but by the revelation of Jesus Christ. If therefore any say to me, "Your ideas are unreasonable, absurd and ridiculous," I tell them, Very likely. If they ask me ever so beseechingly to reason with them, I flatly tell them, No. And I say to them, This is not a subject of reason at all. My reason cannot comprehend the things of the Spirit; neither can yours, nor yet any other man's. By our natural powers we understand natural things, pertaining to this world; and by the Spirit we understand spiritual things, just so far, and no farther, than God by his Spirit reveals them to us. "For the natural man receiveth not the things of the Spirit of God; for they are foolishness unto him; neither can he know them, because they are spiritually discerned." Even the Goliaths of anti-christ will quail under this, and slink away, pronouncing you "an incorrigible."

Neither will it do to try to divine a reason for God's bestowal of grace on some, leaving the rest in their sins. They whom God makes the recipients of his grace will never boast about it, as a thing they have merited. They cannot give a reason why they were chosen of God to be saints, and to drink in his Holy Spirit, above others. They can say, "Even so, Father, for so it seemed good in thy sight." They want no interpreter but the Spirit, to make them understand themselves to be

A bankrupt deep, with debt to God,  
Ten thousand talents great;  
And though it were a farthing owed,  
Insolvent still the state!

What a triumph of grace it is that forgives so much for *nothing*, while if it had been a thousand times less, but for mercy in Christ the ruin were certain. Grace! grace, unmerited favor, is all the theme of the "called, and chosen, and faithful;" and they are sure there is no other way given under heaven among men whereby anybody can be saved, but by grace given us in Christ before the world was. And if it was given to us in Christ before the world was, how else than by grace could it be? We had no actual existence then, and of consequence we could have had no share either in its arrangement or its consummation. It does not help the matter to say that God prepared it in the *gross*, having in it a condition of the creature's choice. For it is emphatically declared, "Ye have not chosen me, but I have chosen you, and have ordained you, that ye should go and bring forth fruit unto God." Yes, fruit unto God, and not unto

man. Who ever knew a tree to bring forth fruit of another kind than itself? Are we not of Adam—of the earth, earthy? How then shall we bring forth the fruit of heaven only by the use of our earthly faculties? No stream can rise above its fountain; and all our labors begin with the earth, and end with it, bringing only earthly consequences. It is therefore a delusive hope, serving only to bridge over time, that flatters us with the idea that God sees as man sees, and judges as man judges. That God makes no calculations about the *small* matters, or if he does in some cases, as the numbering of the hairs of the head, it is only to take less notice of the persons of those from whose heads they grow! So they would confess to God's knowledge of the destiny of every hair, to leave those who wear it to the contingencies of chance! But this is human reason; and human reason never was, nor yet can be, able to comprehend the things of the Spirit.

Yet they that are spiritual judge all things, while they are judged of no man.—See 1 Cor. ii. It is in that judgment they feel and know the salvation of their souls to be of the Lord. It is no vapory phantom of a dream. It is the real "substance" of Christ in the heart, "the evidence of things not seen." It is the display of glory "in the face of Jesus Christ," even his glorified body come up from the grave! wearing righteousness and VICTORY as a garment—the pattern of that which he puts on all his elect body—"The best robe," and a ring of fine gold.

O brethren, "elect according to the foreknowledge of God, chosen in Jesus Christ, and called," do you not feel it a sure foundation that depends upon God, and not man? Have you not had seasons when you could almost be witnesses of his glory, as declared by Peter, "When we beheld him in the holy mount!" Have you not in the spirit of faith heard a voice from the excellent glory, exclaiming, "This is my beloved Son; hear ye him!" It is then a well of water in you springing up into everlasting life. It is the righteousness of God in Christ, received by the Spirit of the Eternal Father, and is the same that raised up our Lord from the dead, and must eternally live, because he is eternal.

In much weakness the above is submitted to "A seeker after the Truth," and to the readers of the "Signs" generally. May God apply it for good to all who read, and love the truth. Farewell.

WM. B. SLAWSON.

VALLEY OF DRY BONES.  
CONTINUED.

DEAR BROTHER BEEBE:—I have just perused my first article on the above subject, as published in No. 18 of the current volume, and I propose to pursue the subject further by your permission.

"These bones are the whole house of Israel." I stated in my former article that the seventy years' captivity was applicable alone to the house of Judah, but that after their captivity ended, and they were gathered together under the proclamation of King Cyrus, that they, together with a remnant of the ten tribes, or of the kingdom of Israel, under one ruler, they were called the whole house of Israel; and I wish to make a few further remarks on this part of the subject, so that its gospel application may look more consistent and clear. Cyrus, in some respects, was a figure of Christ, as his character, offices, and even his name were foretold by inspiration more than a hundred years before his birth, and he is called the Lord's anointed, his shepherd, who should do all his pleasure, and should restore Israel, and build Jerusalem and the temple, &c. Compare what is said of Cyrus in Isaiah xlv. 28; xlv. 1-4, with what is said of Christ in Isaiah lxi. 1-6, &c. The characteristics of the two are very similar and striking. The one was to deliver and restore God's national people from an earthly captivity to their promised earthly inheritance and prosperity; the other was to deliver gospel Israel from their captivity under sin and death, and from the curse of the divine law, and to bring them into the possession and enjoyment of the gospel rest. As under the proclamation and direction of Cyrus a part of both the houses of Judah and of Israel returned to literal Canaan, and became one people, under one king; so under the proclamation and direction of Jesus Christ through his gospel and its ordinances, both Jews and Gentiles, or some of each, are delivered from sin, and brought into one body by one Spirit, having but one fold, one Shepherd, one King over them all. The two sticks in the vision were to be joined together and become an undivided nation; so Christ says, "Other sheep I have which are not of this fold, them also I must bring, and they shall hear my voice, and there shall be one fold and one Shepherd."—John x. 16. "For he is our peace, who hath made both one, and hath broken down the middle wall of partition between us; having abolished in his flesh the enmity, even the law of commandments contained in ordinances; for to make in himself of twain one new man, so making peace."—Eph. ii. 14, 15.

This vision of the dry bones, in some of its bearings, may well represent the church or body of Christ as dead in trespasses and sins, but not, as I think, in all its parts as an allegory, or metaphorical vision; and I shall very briefly notice wherein it does, and wherein it does not well represent the body of Christ in her unregenerate state. The bones were dead, dry and scattered, and so are all the members of the body or church of Christ before they are quickened into life.



"I am poured out like water, and all my bones are out of joint; my heart is like wax: it is melted in the midst of my bowels. My strength is dried up like a potsherd, and my tongue cleaveth to my jaws; and thou hast brought me into the dust of death."—Ps. xxii. 14, 15. "Thine eyes did see my substance, yet being imperfect; and in thy book all my members were written, which in continuance were fashioned, when as yet there was none of them."—Ps. cxxxix. 16. "Hast thou not poured me out as milk, and curdled me like cheese? Thou hast clothed me with skin and flesh, and hast fenced me with bones and sinews."—Job x. 10, 11. "They are all gone out of the way."—Rom. iii. 12. "All we like sheep have gone astray; we have turned every one to his own way."—Isa. liii. 6. The above show the dry, dead and scattered condition of the members of the body of Christ before they are made alive, and the dry bones in the valley may well represent them in the same state, destitute of vitality and motion. This state of death in trespasses and sins is abundantly taught in the scriptures to be the condition of all unregenerate sons and daughters of Adam; and it is as clearly taught in holy writ that no power nor means can give them spiritual life but the power of God. The dry bones therefore, while they well illustrate the state of dead sinners, or the unregenerate, as far as their dry and scattered condition is concerned, yet the effect of the proclamation of the prophet upon them, in causing them to shake and come together, *bone to his bone*, and stand up, *before there was any life in them*, does not seem to me to represent the condition and conduct of sinners destitute of life. Such an idea might suit the notion of the conditionalist, the free (?) moral agent, who teaches that sinners must make the *first move*—the first step, and make a mighty effort, or *shaking*, and come to the church, (a protracted meeting,) or God will never give them life. On this part of the vision of Ezekiel, I have heard some very precious and able brethren comment in a way to encourage the Arminian, and the *free willer*, while he (the speaker) did not intend to encourage or sustain the popular theories of the day. In expounding and applying the metaphors and symbols of inspiration, whether in the old or new testaments, when we have ascertained and expounded them as was designed to be originally applied we are safe; but when we attempt to carry the figure-key and its prime and clear application, we should, or I feel like I should, proceed with extreme caution, lest I, in my weak conceptions, should darken counsel instead of edifying and instructing my hearers. On account of my own liability to misapprehend the meaning of visions and revelations of the divine Spirit to holy men, I have hesitated much about

writing on this vision shown to the prophet by the Lord of hosts.

The whole vision was evidently fulfilled *literally* by the restoration of Israel to their own land, and their prosperity and peace under one king, and under the laws of the first covenant; and as they had previously been redeemed from their bondage in Egypt, brought into the promised land, and organized under law as a nation, and were now only reinstated in the enjoyment of former privileges, and under the same covenant and laws they had before enjoyed, I can apply the vision only to the church after her organization under the gospel, and not to her while dead in sin.

Typical Israel lost her privileges by disobedience, and rebellion against God under Moses' law; gospel Israel has in many instances, lost her privileges and enjoyments through disobedience to the law of Christ, through indifference to his honor and glory, through the captivations of the world, &c. Typical Israel in Babylon was not literally dead and in her grave, but she felt to be virtually so, and her *hope was lost*; and so gospel Israel may not be strictly dead, and her life extinct, but she has been at many times and places virtually so for a time. Typical Israel was not so dead but what she could hear the word of the Lord, from a prophet's mouth, and shake under its solemn proclamation, come together and assume the appearance of men; and a church, though in a state of religious death or torpidity, may hear the word of the Lord proclaimed by a messenger he may send to reprove, rebuke, exhort, and may shake and come together into their places, *bone to his bone*. "Thou hast a name that thou livest and art dead. Be watchful, and strengthen the things which remain that are ready to die; for I have not found thy works perfect before God."—Rev. iii. 1, 2. "I know thy work, that thou art neither cold nor hot," &c.—See same chapter, 15 to 22 inclusive, and chapter ii. 4, 5. "But she that liveth in pleasure is dead while she liveth."—1 Tim. 5, 6. "For to be carnally minded is death." "If ye live after the flesh ye shall die."

After the bones had come together, and were clothed with flesh, &c., God caused the breath to come into them and they lived; so when a lifeless church, who is asleep and scattered in the world, and are after the world, hears the solemn proclamation from the lips of an under shepherd sent from God, saying, "Awake, thou that sleepest, and arise from the dead, and Christ shall give thee light," and they drop the things of the world and come together, each in his place in the body—*bone to his bone*, then the Lord breathes on them the sweet influences of his Spirit and love. To a church thus cold and lifeless in religion, but growing rich in the world, and careless about her obligations, her Redeemer and Husband says, in

accents of love, "Behold, I stand at the door and knock. If any man hear my voice, and open the door, I will come in to him, and will sup with him, and he with me."—Rev. iii. 20. "Return, thou backsliding Israel, saith the Lord; and I will not cause mine anger to fall upon you, for I am merciful saith the Lord, and I will not keep anger for ever."—Jer. iii. 12-14.

As Babylon of old, and her forces captivated the typical house of Judah, and led her away from her own land which she had abused, so mystical Babylon has long since led away many of the gospel house of Judah into her dominions, and many are there yet, and the voice of God is to them, "Come out of her, my people, that ye be not partakers of her sins, and that ye receive not of her plagues."—Rev. xviii. 4. Dead sinners do not hear, and shake, and come together, before they have life, as the first thing the Lord does for them is to communicate spiritual life and perceptions, and this gives them ability to hear, to move, and to come; but a church of regenerate and quickened persons can hear, and move, and come together when one of God's sent ministers or prophets proclaims faithfully the word of the Lord to them concerning their solemn duties and obligations, though such church may be denominated dead and inactive. God does not call his people out of darkness into light, and then allow them to remain inactive and in darkness, but he requires of them lives of active obedience, and a faithful observance of all the ordinances of his house.

But the prophet and the faithful fathers of Judah wept no more bitterly by the rivers of Babylon over their deplorable captivity and disgrace as a nation, than have many of the watchmen in more modern times done over the anti typical house of Judah and Israel, in her forlorn and lifeless condition. Neither was the prophet more discouraged nor perplexed at the question, "*Can these bones live?*" than a minister of the gospel sometimes is in surveying the dry, lifeless and scattered condition of a church. To behold the members of a church down in the valley, not of humility and meekness, but in the valley of shame and reproach, below the standing and moral dignity of their high calling; to see them lifeless and dead to the cause of truth, and the order and prosperity of Zion; scattered about, and running after the offices, houses and wealth of the world, is a spectacle before the eyes of a faithful minister of the word, the most deeply mortifying, afflictive and discouraging. If he were asked, while thus taking a survey of such a scattered and lifeless church, Son of man, can this church, so careless and so cold, ever live again and prosper? Can this dry tree ever bloom again, and bear fruit unto holiness? He could but ex-

claim, with the prophet, "O Lord God, thou knowest."

The prospect, dear brother Beebe, and fellow-laborer in the vineyard of Christ, often looks gloomy and discouraging; the dreary clouds of winter hang over Zion so long and so heavy; but the command is to Go, and proclaim the word of the Lord, and he, *himself*, will clothe the dry bones with sinews, flesh and skin, and breathe into them fresh life and hope. Go to the children of captivity, my fellow-laborers, and proclaim the coming deliverance, the coming spring, when it shall be said with joyful acclamations, "Rise up, my love, my fair one, and come away. For lo, the winter is past, the rain is over and gone; the flowers appear on the earth, the time of the singing of birds is come, and the voice of the turtle is heard in our land. The fig tree putteth forth green figs, and the vines with the tender grape give a good smell. Arise, my love, my fair one, and come away."—Song ii. 10-13. May the Lord turn away the captivity of his people, and cause them to arise from their slumbers, and clothe them with righteousness as with a garment.

This subject might be applied with equal force to the individual experiences of God's children, who have their seasons, personally, of captivity, of sloth, and even death, in their religious feelings and exercises.

But I must close, as the field still extends before me, and I fear I have been too lengthy already.

Respectfully,

I. N. VANMETER.

#### APPOINTMENTS.

I will endeavor, providence permitting, to meet the following appointments, viz:

Going to Laurel on Monday after the second Sunday in November, I will spend Tuesday at Broad Creek, Tuesday night at Delmar, Wednesday at Little Creek, from which place I will go with the friends from Parsonsburg, if they will meet me. Thursday at Forest Grove, Friday at Indiantown, Friday night at Snow Hill, Saturday and Sunday at Nassaongo, Sunday night at Salisbury.

I would suggest half past ten as the hour for the daytime meetings, except Saturday, which perhaps would suit better at 2 p. m. I will, of course, have to depend partially upon the friends to get from one appointment to another.

In brotherly regard,

E. RITTENHOUSE.

#### INFORMATION WANTED.

Some person handed me, for the "Signs," during the session of the Kehukee Association, one dollar. I omitted entering the name. Will that person please give me their name and address?

C. B. HASSELL.

## Circular Letters.

WRITTEN BY PETER W. WOOD.

DEAR BRETHREN:—We have abundant reason to be grateful to our heavenly Father for his kind protection manifested in the preservation of our lives, and in permitting us to meet once more on the shores of time in our associate capacity.

I feel my unworthiness and inability to write a Circular Letter, but having been chosen by the association to write, and knowing you will expect me to make the attempt, I with fear and trembling enter upon the duty, praying that the Father of light will guide us into all truth, and enable us to shun every appearance of evil.

In this our Circular Letter we will call your attention to the admonition recorded in 1 John iv. 1: "Beloved, believe not every spirit, but try the spirits whether they be of God; because many false prophets are gone out into the world."

Why are children of God so particularly warned, if it makes no difference, as some say, where we are, so long as we are conscientious? Christ said to his disciples, "Take heed that no man deceive you."—Matt. xxiv. 4. There were false prophets among the people of the old, or law, dispensation, even as there shall be false teachers among you, the people of God under the gospel dispensation.—See 2 Peter ii. 1. They shall bring in heresies, &c., and many shall follow their pernicious ways, by reason of whom the way of truth shall be evil spoken of. Therefore the children of God are admonished, even in this our day, to try the spirits whether they are of God. And it is farther said by an apostle that "Also of your own selves shall men arise, speaking perverse things, to draw away disciples after them." There is in the earthly nature, even of those who are born of God, (ministers not excepted) a propensity to please men; and there are some who would have their ministers avoid giving offence by drawing the line so straight as to expose the errors of false teachers. But the apostle says, "Do I now persuade men, or God? Or do I seek to please men? For if I yet pleased men, I should not be the servant of God."—Gal. i. 10. We believe that it is as necessary to expose error as it is to set forth the truth, when we see it approaching or hear it promulgated. And in our Circular we will try, God being our helper, to show by scriptural evidence how it may be detected, and the teachers thereof, admonishing God's dear children to heed the inspired admonition, "Come out of her, my people, that ye be not partakers of her sins, and that ye receive not of her plagues."—Rev. xviii. Try the spirits. This applies to doctrine which is promulgated in the name of the Lord, and claiming to come from him, and to every teacher who professes to be sent by him.

Every true minister of the gospel has the spirit of Christ, and the gifts of the Spirit; for "If any man have not the spirit of Christ, he is none of his." All the ministers of Christ are qualified by him (not by a theological school) for the work whereunto they are called. But no man taketh this honor to himself, but he that is called of God as was Aaron. And they who are so so called, are to take heed unto themselves, and to all the flock over the which the Holy Ghost hath made them overseers; to feed the church of God which he has purchased with his own blood; to preach the word faithfully, as their calling is not of men, but of God. "The prophet that hath a dream, let him tell a dream; and he that hath my word, let him speak my word faithfully."—Jer. xxiii. 28.

But how are the beloved brethren to whom this admonition is addressed, to try the spirits? The infallible rule is given in connection with the admonition. The apostle says of himself and his brethren in the apostleship, "We are of God: he that knoweth God heareth us; he that is not of God heareth not us. Hereby know we the spirit of truth and the spirit of error." John's brethren, and the children of God, know God, in the same way that John knew him, namely, by the gift of eternal life. Jesus says of his sheep, "I give unto them eternal life." Again, in his appeal to the Father, "As thou hast given him power over all flesh, that he should give eternal life to as many as would have it? O no; but 'to as many as thou hast given him. And this is life eternal, that they might know thee, the only true God, and Jesus Christ whom thou hast sent.' This, you say, will run us into special atonement, particular redemption, and, of course, to personal election; yes, and to another glorious and heart-cheering truth, justification by the imputed righteousness of Christ. But we will notice these precious truth after a while. You see the people of God are furnished with a rule by which to try the spirits; a rule which will detect all false doctrine, and all false teachers, together with the spirit and zeal that prompts them to compass sea and land to make proselytes, which will expose the delusion of those who receive the mark of the beast, or worship his image. There is also a confession of faith by the people of God that Christ has come in the flesh, and that he has suffered for their sins in the flesh, that he might bring them to God. See 1 Peter iv. 1. And that he has put away their sins by the sacrifice of himself, and by one offering has perfected forever them that are sanctified.—Heb. x. 14. For both he that sanctifieth and they who are sanctified are all of one, for which cause he is not ashamed to call them brethren."—Heb. ii. 2. Every spirit that confesseth this, is of God; and every spirit that denieth this, is not of God, and is that spirit of anti-

christ whereof ye have heard that it should come, and even now already it is in the world. And some claim that all denominations are right. If so, where is anti-christ? You will not say, Among the non-professing world, I hope. But we have a few names in this our country who are not disposed to bow to the modern gods of the present generation, though inducement after inducement is presented before them, with all the ingenuity imaginable, by Satan and his emissaries, even causing fire to come down from heaven in the sight of men, (fleshly excitement) and call it the grace of God. But it is said in the holy writings, that as Jannes and Jambres withstood Moses, so do these also resist the truth; men of corrupt minds, reprobate concerning the faith, teaching for filthy lucre's sake. And why are the children of God so far separated to-day in doctrine, in christian and church fellowship? Let the scriptures answer. "Your teachers have caused my people to err." How? "Teaching for doctrine the commandments of men." And how else are we to know them? "The heads thereof judge for reward, and the priests thereof teach for hire, and the prophets thereof divine for money; yet will they lean upon the Lord, and say, Is not the Lord among us? None evil can come upon us."—Micah iii. 11.

The saints are made manifest by taking the inspired scriptures as the man of their counsel, the standard of their faith, and the rule of their practice, and standing aloof from all the doctrines, commandments and institutions of men, which they have not a "Thus saith the Lord" for. By the Spirit of Truth, whom the world cannot receive, God's children are taught to understand the things of the Spirit. But some may ask, Cannot every body understand if they will? No. Why? "The natural man receiveth not the things of the Spirit of God; for they are foolishness unto him; neither can he know them, because they are spiritually discerned."—1 Cor. ii. 14. God's children are taught also the order of God's house and the ordinances of the gospel, and to take Christ's yoke upon them, and to follow him through evil as well as through good report. Another characteristic of the people of God is, that they love one another. Says the Savior, "A new commandment I give unto you, that ye love one another." And, "By this shall all men know that ye are my disciples, if ye have love one to another." Again, "If ye love me, keep my commandments." And, "If a man love me, he will keep my word." And his word is, "Follow me." He has commanded his ministers to go and teach all nations—to do what? Whatever seems to them to be right, or the most popular? No. What then? "Teaching them to observe all things whatsoever I have commanded you." And the promise is, "Lo, I am with you alway, even unto the end of the

world." Yes, to preach the Word; to preach Christ and him crucified; to "preach not ourselves, but Christ Jesus the Lord, and ourselves your servants for Jesus' sake;" not for five hundred or a thousand dollars' sake; not for filthy lucre, but of a ready mind.

But, brethren and sisters, while we are noticing this command to love one another, we would ask, Do we always manifest this spirit of love, and manifest to the world that we are truly the disciples of Christ? We fear not. We are admonished to deal gently with an erring brother, and to restore a brother that is overtaken in a fault, considering ourselves, lest we also be tempted. Bear ye one another's burdens, and so fulfill the law of Christ. Let all bitterness, and wrath, and anger, and clamor, and evil speaking, be put away from you, with all malice, and be ye kind one to another, tender-hearted, forgiving one another, even as God for Christ's sake hath forgiven you. And when we manifest this spirit of love, and are united in keeping the commands of our blessed Lord, we have naught to fear; the combined powers of darkness cannot make us tremble. But on the contrary, if we walk not in his statutes and keep not his commands, we may fear our enemies, and suffer with doubts, coldness, and barrenness of mind, and not have that peace which is promised to the believer when discharging his or her christian duties. Then, our Father's children, whatsoever he saith unto you, do it. The word also points out our pilgrimage, with all our trials and enjoyments, and assures us that all things work together for good to them that love God, to them who are the called according to his purpose. Yes, the foundation of God standeth sure, having this seal, The Lord knoweth them that are his. Now, brethren and sisters, permit us to notice this foundation, which in extent, according to our view, is commensurate with the blood of atonement shed by Jesus Christ, which alone is the sure foundation of God's spiritual temple, which temple, says the apostle, ye are. Now this foundation was laid by God, in infinite wisdom, and manifestation of his eternal, unchangeable love to the apostate and rebellious sons and daughters of want. Now this is approaching the doctrine of Election, which the world cannot receive. But if in infinite wisdom this foundation was laid, did not that same wisdom look forth through the annals of time, into the quarry of nature, and view all the material for the completion of this glorious building? Or shall we charge the great I AM with imbecility, or weakness, and say he has laid a foundation in extent equal to the posterity of our lost race, and say that he may rear a superstructure on one-half, or even nine-tenths of this foundation? Shall we say that eternal wisdom is less complete than a finite creature? If

Solomon could lay a foundation on Mount Zion, and bring stone and timber from the mountains and forests, and complete the type or emblem of the church, without the sound of a hammer upon it, will not unchangeable Love carry on his purpose? Yes! Listen to the voice of inspiration: "Thou shalt become a plain; and he shall bring forth the headstone thereof with shoutings, crying, Grace, grace unto it." "Not by might, nor by power, but by my Spirit, saith the Lord of hosts." But the old doctrine of the cross is so ill-suited to the refined taste of the present enlightened generation, and as the present translation has nothing in it supporting the monied crafts steered by those who lie in wait to deceive, they are induced to advocate a new translation, and they will have just enough added, and taken from, to enable them the more easily to make children two-fold more the children of hell than they themselves. Father of lights! enable thy heralds of the cross to kindle lights at the gates of Babylon, that thy misguided children may see to walk out. May they cry aloud and spare not, and shun not to declare the whole counsel of God.

This doctrine of unconditional election is another characteristic of God's people, for they believe and teach it, and it distinguishes them from the world. But some will say, It is a hard doctrine, who can hear it? The same was said in the days of our Savior. The Savior said, "No man can come unto me unless it is given him of my Father." And from that time many of his disciples turned back and followed him no more. Then turning to the twelve he said, "Will ye also go away? Peter answered, Unto whom shall we go? Thou hast the words of eternal life." Then, brethren and sisters, will ye turn from the doctrine of election? We are persuaded that you will not, for it is bible doctrine. But the justice of God is impeached by some in this ordination. "Nay, but, O man, who art thou that repliest against God? Shall the thing formed say to him that formed it, Why hast thou made me thus?"—Rom. ix. 20. As we claim to contend for the doctrine and faith of Christ and the apostles, we will ask, Is not this election according to the teaching of the scriptures, and the foreknowledge of God? Yes. "For whom he did foreknow, he also did predestinate to be conformed to the image of his Son, that he might be the first born among many brethren." Nor does it stop here. "Moreover, whom he did predestinate, them he also called; and whom he called, them he also justified; and whom he justified, them he also glorified." Here are the five links in the economy of salvation by grace. Four of these links are in eternity, and only one reaches earth. Predestination, foreknowledge, justification and glorification, are in eternity; but blessed be the God of our

fathers, who hath blessed us with all spiritual blessings in heavenly places in Christ Jesus, the calling shall reach the last and least of the Savior's little flock; and they are kept by the power of God, through faith unto salvation, which we verily believe, brethren and sisters, will be revealed in the last time.

But some may read this and ask, Did not God know all the sons and daughters of apostate Adam? And if so, according to the scriptures, all will be saved. We answer, in one sense he did. But we hear the Savior saying to a people, "Depart from me, ye workers of iniquity; I never knew you." Never knew them how? In the plan of redemption, of gift, of purchase. Let us prove this. Says the Savior, "I know my sheep." "All that the Father giveth me shall come to me, and him that cometh unto me I will in no wise cast out." Brethren, do you believe that those whom he declared he never knew, were given him? We cannot think so. Well, asks the objector, what is the cause of this distinguishing grace? It is everlasting, unchangeable love. "I have loved thee with an everlasting love, therefore [for this cause] with loving kindness have I drawn thee." What! loved us when we were aliens from God, and never had done a good deed to incur his favor? Yes. Says the scriptures, "God, who is rich in mercy, for his great love wherewith he loved us, even when we were dead in sins, hath quickened us together with Christ."—Eph. ii. 4, 5. Well might an apostle say, "Behold what manner of love the Father hath bestowed on us, that we should be called the sons of God. Therefore the world knoweth us not, because it knew him not."—1 John iii. 1. Then think it not strange when the world fails to understand you, and cannot see the kingdom of God, for except a man be born again he cannot see the kingdom of God. How born? "Not of blood, nor of the will of the flesh, nor of the will of man, but of God."—John i. 13. So this kills free agency and self-will. And they are all taught of the Lord, and taught to speak the same language, (when the mind is not poisoned with prejudice and sectarianism) and to sing a new song—a song of deliverance, and to exclaim, Salvation is of the Lord. "For the law of the spirit of life in Christ Jesus hath made me free from the law of sin and death." They cannot vaunt themselves against God, but can ascribe all honor, glory and praise to his exalted name.

This is trying the spirits. And, brethren, the Primitive Baptists is the only denomination on the globe but what sets people to making brick without straw. Then think it not strange, brethren and sisters, when you meet with fiery trials, tribulations and persecutions, for if you are without these, you are bastards, and not sons. And the Savior said, "I have told you these things, that in me ye might have peace. In the world ye shall have tribulation; but

be of good cheer, I have overcome the world."

Dearly beloved in the Lord, stand fast in the faith, fight the good fight of faith, taking the word of God as the man of your counsel, the rule of your faith and practice, knowing that God careth for us, and will bring us off more than conquerors through him that loved us and gave himself for us.

*The Maine Old School Baptist Association, now in session with the church at Jay, Sept. 5th, 6th & 7th, 1873, to the several churches of which she is composed, and to all who have obtained like precious faith with us, through the righteousness of God and our Savior; grace and peace be multiplied unto you, through the knowledge of God and of Jesus our Lord.*

In sending you, dear brethren, this our accustomed annual letter, we feel like calling your attention to the subject of Love, and so present the words in 1 John iv. 11: "Beloved, if God so loved us, we ought also to love one another."

The scriptures abound with the words of love from God the Father and Jesus our Lord, and we believe, brethren, that you all have seen and heard something of the great love of God, so it will be necessary for us to make but few quotations. "I have loved thee with an everlasting love, therefore with loving kindness have I drawn thee." God's love is different from our love. Our love may grow cold, and we may get to disputing about questions to no profit, or we have some little thing against a brother, and instead of doing as the King has commanded us, we scatter it to the four winds, and try to make some other brethren dislike this brother because we do. But God's love never grows cold; it is the same to-day that it was when our Savior died for the sins of his people; the same eternal, unchangeable love. And he never afflicts any of his children needlessly with any thing, for all our afflictions and chastisements are according to his purpose, and work together for our good. "Greater love hath no man than this, that a man lay down his life for his friends." Here brethren, is the extent of human love. Some men have laid down their lives for their friends, but we have never heard of a man that laid down his life for his enemy, with the exception of Jesus, our Savior. "But God commendeth his love toward us, in that while we were yet sinners Christ died for us." Enemies to God by wicked works, sinners by nature and by practice, still in this condition Christ died for us, and we are called beloved. If God so loved us, we ought also to love one another. Brethren, do we love one another with a pure heart fervently? Do we consider others better than ourselves? If so, there will no trouble arise between us that cannot be easily settled according to the rule given in the scriptures, and

every thing will be peaceable within the walls of Zion, or the church. But our love grows cold toward one another, and toward God himself, and we sometimes forget his benefits, until we are reminded by the love of God. "Hereby perceive we the love of God, because he laid down his life for us: and we ought to lay down our lives for the brethren." Here is the position we should occupy. We read, "And because iniquity abounds, the love of many shall wax cold." Can we not see it, brethren. When we see one of our brethren have need, are we willing to give him of our earthly substance without grudging? But we are told that we ought to lay down our lives for the brethren. That is more precious to us than all our earthly possessions, for all that a man hath will he give for his life. "My little children, let us not love in word, neither in tongue, but in deed and in truth." God's love is shown in what he has done for his people, and our love can best be shown in what we do for the brethren. When we see a fault in a brother, let us be careful to remember that he is one of God's little ones, and his name is written in the Lamb's book of life. And let us exert all our abilities which God has given us to restore such an one in the spirit of meekness, considering ourselves, lest we also be tempted. No one can show this love unless he is a child of grace; he must be born of God; for the scriptures say, "He that loveth is born of God." This love is born in him, and it will show itself, unless God suffers us to be led astray by our enemy, the flesh. Still, God's love is not withdrawn, for his is an everlasting love. And all his children who have wandered to Babylon will be reclaimed, and brought off conquerors through him that loved them and gave himself for them, an offering without spot or blemish.

Brethren, as we close this letter we feel like calling your attention to the words of the apostle Paul: "For, brethren, ye have been called unto liberty; only use not liberty for an occasion to the flesh; but by love serve one another; for all the law is fulfilled in one word, Thou shalt love thy neighbor as thyself. But if ye bite and devour one another, take heed that ye be not consumed one of another. This I say then, Walk in the Spirit, and ye shall not fulfill the lusts of the flesh. For the flesh lusteth against the spirit, and the spirit against the flesh, and these are contrary the one to the other, so that ye cannot do the things that ye would."

We are aware, brethren, that we have scarcely touched the subject, and if we had the ability, and the space in this letter, to write volumes on the subject, it would still be the same, for it is as boundless as God himself, for "God is love." And we believe you all have been taught these things by that God who called you out of darkness into his marvelous light. Consequently, if we can st



up your pure mind, and put you in remembrance of the great love God has shown toward his people, and also of the love we ought to manifest toward one another, the object of this letter will be accomplished.

H. CAMPBELL, Mod.

J. H. LOWELL, Clerk.

## Corresponding Letters.

*The Maine Old School Baptist Association, convened with the church at Jay, to the sister associations and conferences with whom she corresponds, sends love in the Lord.*

DEARLY BELOVED BRETHREN:—Our heavenly Father has blessed us with another anniversary meeting, and we have been made to rejoice in hearing the glorious gospel of Christ. The letters from our churches have brought tidings of peace and union, and we were made glad to hear that the Lord has added a few of such as shall be saved.

Your ministers and messengers have come to us in the fullness of the blessed gospel of Christ, and we were made to say, It is good for us to be here. Brethren, we earnestly desire a continuance of your correspondence, for we are commanded to forsake not the assembling of ourselves together, as the manner of some is, but so much the more as we see the day approaching.

Our next annual meeting is appointed to be held with the church at Whitefield, Maine, to commence on Friday before the second Monday in September, 1874, when and where we hope to meet you again.

H. CAMPBELL, Mod.

J. H. LOWELL, Clerk.

## Change of Residence.

Eld. A. W. McKenzie has changed his residence from Houston, Texas, to Willis, Montgomery Co., Texas.

## A SWEET EXHORTATION.

[The writer of the following verses had been, when she wrote them, blind for forty years. She lived at Chesterford, near Saffron Walden, England.]

Sing in the ways of Christ the Lord,  
You who have known his grace;  
There's beauty in his sacred word;  
His paths are paths of peace.

Go to his house, ye hungry souls;  
Join with his saints in prayer;  
Communion with his saints to hold;  
There's rich provision there.

There may we feed on heavenly food,  
And taste what heaven is;  
Not all the world calls rich or good  
Can be compared with this.

The finest bread, the sweetest wine,  
The best of meat that is,  
Can't satisfy this taste of mine,  
Nor fill me full like this.

In meditation and in prayer,  
In secret, when alone,  
Sometimes delightful seasons are,  
Though they are gone so soon.

A sinful, helpless, feeble worm,  
Dear Savior, hold me up;  
Draw me, or else I cannot come;  
Be thou my strength and hope.

MARY PLAYER.

## EDITORIAL.

MIDDLETOWN, N. Y., OCTOBER 15, 1873.

### THE MYSTERY OF INIQUITY.

We are requested by J. S. Burns, of Booneville, Miss., to give our views on 2 Thess. ii. 7, 8. "For the mystery of iniquity doth already work; only he who now letteth will let, until he be taken out of the way. And then shall that Wicked be revealed, whom the Lord shall consume with the spirit of his mouth, and shall destroy with the brightness of his coming."

There are two cardinal mysteries presented in the scriptures which transcend the finite limits of human comprehension. These are the mystery of Godliness, and the mystery of Iniquity. By eating of the "tree of knowledge of good and evil," which stood in the midst of Eden, we are made painfully to know that these opposite elements exist, but still we know them as mysteries far beyond our comprehension. The inquiring minds of the saints dwell with delight upon the sublime and glorious mystery of Godliness, which without controversy is truly great, involving the wonderful incarnation of God our Savior. "God was manifest in the flesh, justified in the Spirit, seen of angels, preached unto the Gentiles, believed on in the world, received up into glory."—1 Tim. iii. 16. And while they desire to comprehend its height and depth, their hearts are comforted, being knit together in love, and unto all riches of the full assurance of understanding, to the acknowledgment of the mystery of God, and of the Father, and of Christ; in whom are hid all the treasures of wisdom and knowledge."—Col. ii. 2. By an Unction from the Holy One the saints are made savingly acquainted with him whom to know is life eternal. But while they know him and the power of his Resurrection, and the fellowship of his sufferings, still the mystery rises infinitely above their understanding. While here in the flesh they see but in part, and know but in part; yet in their identity with Christ, by the Spirit, they have all the treasures of knowledge and wisdom in Christ their Head, who of God is made unto them, Wisdom, and Righteousness, and Sanctification and Redemption.

Scarcely less explicable to finite minds is the mystery of iniquity. Some have indeed attempted to explain the origin and mystery of iniquity, by tracing the first transgression of our parents by which sin entered into the world, to the beguiling subtlety of the old Serpent which is the devil and Satan. All this is clear enough, for the scriptures have informed us to that effect; but this by no means explains to our understanding the whys and wherefores of the existence of a spirit or propensity among the creatures of a holy God, to oppose his government or trans-

gress his righteous law. We are informed that sin is the transgression of the law; but this does not explain why creatures who were made upright should be inclined to transgress the law of their Creator.

But aside from what is involved in the inquiry after the origin of sin, our text alludes to an existing, active or working mystery of iniquity that had began its inexplicable workings at the time of the writing of the Epistles to the Thessalonians, which was restrained, or *let*, until that which let, or restrained, should be taken out of the way. The working of the mystery of iniquity was perceptible by the primitive saints, in the virulent opposition of Jews, pagans, and graceless professors of christianity, against the cause of God and truth. The insidious workings, and impetuous haste of that rankling spirit of opposition to truth and holiness, was wrapt in mystery to all finite minds. But the spirit of prophecy in the inspired apostle, enabled him to predict the fearful developments of the mystery of iniquity that should be made when the restraint should be taken out of the way. He who now letteth will let, until he be taken out of the way. The personified obstacle that must first be revealed, before the mystery of iniquity could be fully developed, is called, that Wicked whom the Lord shall ultimately destroy; and probably signified the Papal Anti-christ. The mystery of iniquity working with malignant impetuosity in the Jewish and pagan persecutions was restrained in its murderous workings until the revelation of that Wicked, whose coming is after the working of Satan, with all power, and signs, and lying wonders, and with all deceivableness of unrighteousness in them that perish. Although the mystery of iniquity had been permitted to work, in opposition to the truth, and in persecuting the saints, it had not *all power*. Jews and pagans had been restrained by the Roman government; and continued to be so let or restrained until the Roman government itself became identified under Constantine, with the mystery of iniquity. Then the let was taken out of the way, and the incestuous marriage of church and state gave all power, civil, social, secular and ecclesiastical into the hands of that Wicked, and with all signs, deceptive though they were; beginning perhaps with the cross which the cunning Constantine pretended to see in the heavens, and embracing all signs and lying wonders which have subsequently been used to deceive the nations of the earth, including the bringing fire from heaven in the sight of men.

All this restraint was in the way of the mystery of iniquity, so that with all its rankling malignity and cruel rage it could not transcend the limits that God in his infinite wisdom had set.

In the preceding context the apos-

tle had warned the saints against being deceived by any means; as that the day of Christ was at hand. That is the day spoken of in the preceding chapter, "when the Lord Jesus shall be revealed from heaven with his mighty angels, in flaming fire, taking vengeance on them that know not God, and that obey not our Lord Jesus Christ." "For that day shall not come except there come a falling away first: and that man of sin be revealed, the son of perdition: who opposeth and exalteth himself above all that is called God, or that is worshiped; so that he as God sitteth in the temple of God, shewing himself that he is God." This man of sin, this son of perdition, is called in our text, that Wicked. To guard the church of God from being moved or shaken by sudden excitements in regard to the coming of the day alluded to, he gives them to understand "what withholdeth that he might be revealed in his time." It is consoling to the saints to know that there is a time fixed irrevocably by the decree of God, which can neither be anticipated nor delayed by all, or by any of the powers of darkness. Although the faith and patience of the saints, and the preserving power of God are by his wise appointment to be tested, by fiery trials, strong temptations, and bitter persecutions, though anti-christ is to fill up the cup of her abominations; though the mystery of iniquity must do all its work; and the man of sin, the son and heir of perdition, must be fully developed; yet all must come, and last and end precisely as our God has determined. A fearful apostacy in the church of nominal and unstable members, must open the way for the papal ascendancy to power: for, "Now the Spirit speaketh expressly, that in the latter times, some shall depart from the faith, giving heed to seducing spirits and doctrines of devils," &c. "This know also, that in the last days perilous times shall come," &c. The falling away of many, the revelation of the great red dragon, the war in heaven, (the nominal church) the beast with seven heads and ten horns, rising out of the sea, the beast with two horns, rising out of the earth, the image of the beast, and the scarlet colored beast, on which is seated the Mystery, Babylon the Great, the Mother of Harlots and abominations of the earth, must all come, precisely in the order of time and circumstances, assigned them severally in the scriptures of truth. That order cannot be broken, and although the day of the Lord so cometh as a thief in the night, it shall not come until all that is by the decree of God ordained to precede it shall be fulfilled. But,—

"That awful day will surely come,  
The appointed hour makes haste."

It is certain beyond a possibility of failure, not only that all that is predicted of the wickedness of man, and the abominations of Anti-christ shall be fulfilled; but it is equally as cer-

tain that each development of wickedness shall be consummated in the precise time, manner and place allotted by the overruling power and providence of our God. "What if God, willing to shew his wrath, and to make his power known, endureth with much long suffering the vessels of wrath fitted to destruction?" It was surely so in the wicked conspiracy to crucify the Lord of life and glory. They could not succeed in their murderous designs until the time appointed had fully come; nor could it be delayed beyond the time appointed by the Father. Jesus said, Father, the hour is come! It was for that hour he came into the world. And when the time was fulfilled, it was said to them, "This is your hour, and the power of darkness." Then he was delivered by the determinate counsel and foreknowledge of God, and they took him, and by their wicked hands he was crucified and slain. "For of a truth against thy holy child Jesus, whom thou hast anointed, both Herod and Pontius Pilate, with the Gentiles, and the men of Israel, were gathered together for to do whatsoever thy hand and thy counsel determined before to be done."—Acts ii. 23, and iv. 27, 28.

When the mystery of iniquity had wrought in the Jews and pagans until the great red dragon was succeeded by the papal beast, and the seat of the dragon and his power and great authority were given to the beast, the way was open for the revelation of that Wicked and in fulfillment of the prediction in our text, that Wicked was revealed; and his coming was after the working of Satan, with all power, and signs and lying wonders, and with all deceivableness of unrighteousness in them that perish, precisely as the apostle had predicted. And as the time and manner of his coming was determined beforehand, so also is his final overthrow and utter destruction foretold. "Whom the Lord shall consume with the spirit of his mouth, and shall destroy with the brightness of his coming."

"Great Babylon that rules the earth,  
Drunk with the martyr's blood;  
Her crimes shall speedily awake  
The fury of our God.

"The cup of wrath is ready mix'd,  
And she shall drink the dregs;  
Strong is the Lord, the sovereign Judge,  
And shall fulfill her plagues."

Apoka, Fla., July 14, 1873.

ELDER G. BEEBE—DEAR BROTHER:—Please give through the "Signs" your views on the Priesthood of Christ. Explain why it is that the mere sufferings and death of his humanity (the divinity being untouched) could do more for the redemption of souls than that of any other human creature.

Yours unworthily,

R. J. M.

REPLY.

Before we volunteer to defend or explain a proposition, prudence would dictate an examination of the premises assumed. We have never learned from the scriptures that the

redemption of souls resulted from the mere sufferings and death of the humanity of Christ, leaving his divinity untouched. The proposition to us seems wild and speculative, admitting of no explanation that we are able to give. God has given a "record of his Son," 1 John, v. 10, but in no part of that record have we been able to find either of the words *humanity* or *divinity*, as applied to him, or to any other being or thing. We are told that Christ suffered in the flesh, and that he bore our sins in his own body, and that he died for us, and arose again; but we are not told that his humanity only suffered. We suppose that the words *humanity* and *divinity* are used by commentators to distinguish between his flesh in which he suffered, and his eternal Godhead which dwells in him bodily. But even that flesh in which he suffered was begotten by the power of the Highest and the overshadowing of the virgin by the Holy Ghost, so that that holy thing which she conceived and which was born of her, is by divine authority called the Son of God. We do not understand that his eternal Godhead suffered or died, but it is certain that he did as the Son of God suffer, bleed and die. The body in which he suffered was a body which was prepared for the suffering of death. The Word which was with God, and which was God, was made flesh, was made of a woman, was made under the law, was made sin, by having all the sins of his people laid on him; and in his incarnation God was manifest in the flesh. The flesh in which he was manifested being as we have shown begotten in the womb of the virgin, was and is called the Son of God. In his Mediatorial relation to his Father and to his church, we believe he was and is the eternal Son of God, or that his Sonship is from everlasting to everlasting. "But when the fullness of the time was come, God sent forth his Son, made of a woman, made under the law, to redeem them that were under the law, that we might receive the adoption of sons."—Gal. iv. 4, 5. "God so loved the world, that he gave his only begotten Son," &c.—John iii. 16. "He that spared not his own Son, but delivered him up for us all, how shall he not with him also freely give us all things?"—Rom. viii. 32. From all these, with very many other scriptures, it is clearly manifest that Christ as the Son of God was delivered up for our offences, and raised again from the dead for our justification. That Holy Thing which was begotten of God the Father, and born of the virgin, was held responsible for the sins of his people, was delivered up for them, died for them, and arose from the dead for them, and by the power of an endless life, ever lives to make intercession for them. He through the eternal Spirit offered himself without spot to God, and, "By one offering he hath perfected forever them that are sanctified." If therefore the of-

fering of himself, through the eternal Spirit without spot to God, was not a divine offering, we know not the proper signification of the word.

We can conceive of nothing in Christ that is not divine in the most strict sense of the word. As God, as man, and as Mediator between God and men. He is holy, harmless, separate from sinners, and higher than the heavens; in all he is divine, and just such an High Priest as becomes us, who having taken on him our flesh, has become familiar with our infirmities, and knows how to succor us when we are tempted; and as he has taken our flesh, so hath he bestowed on us his spirit, and made us partakers of his divine nature. In being made flesh, he took on him the seed of Abraham; and "If ye be Christ's then are ye Abraham's seed, and heirs according to the promise."

Perhaps we have written enough to satisfy our brother that we have a divine Redeemer to rely upon, who has died for us, and risen from the dead, and passed into heaven, and sat down on the right hand of God for us. A mere human sacrifice, however dignified or sinless, could not answer the demands of divine justice which required that "The soul that sinneth, it shall die." But in the wonderful economy of grace, a Mediator was provided and given, who being in *vital* relationship both to God and to his church, was as a Days Man, able to lay his hands on both. As the head over all things to his church, which is his body, his flesh and his bones, he could and did fully identify and embody in his own person all the election of grace, and held the right to redeem them, by bearing all their sins, suffering all that the divine law could inflict, dying their death, and in his resurrection raising them up from condemnation, and to a state of justification before God.

The confusion in the mind of our correspondent, results from a want of a clearer understanding of the Mediatorial relation of the Redeemer to God, and to the redeemed people. The apostle by inspiration declares that "There is one God, and one Mediator between God and men; the Man Christ Jesus." The man Christ Jesus then is the offering by which the church was redeemed, and that man Christ Jesus is the one Mediator between God and men, who gave himself a ransom for all, to be testified in due time. In this Man Christ Jesus, dwells all the fullness of the Godhead bodily. He is in the Father, and the Father is in him, and he and the Father are one. He is, in his Godhead, "The true God and eternal Life." In him also all his redeemed were chosen before the world began, and they are preserved in him and called. In his own words, John xviii. 23, "I in them, and thou in me, that they may be made perfect in one," &c. In no sense can we regard him less than divine. As God, as Man, and as Mediator between God and

men, he is divine. The offering which he made of himself, was through the eternal Spirit, and was divine in its nature, in its design, and in its effect.

"A person so divine was he  
Who yielded to be slain,  
That he could give his soul away,  
And take his life again."

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ELDER BEEBE—DEAR BROTHER:

—Please change my paper, the "Signs of the Times," from Valdosta, Ga., to Afton, Berrien Co., Ga., a new Post-office established at my residence, where my brethren and friends who may wish to communicate with me will please address me.

As there are several brethren and friends here who I think are well wishers to the cause of the Primitive Baptists, you may insert my name as agent, and I will try and get subscribers for your paper.

Yours to serve,

E. J. WILLIAMS.

Brother Williams will please accept our thanks for his kind offer, and will consider himself duly authorized to act as our agent in his vicinity.

[Ed.]

#### APPOINTMENT.

If not providentially prevented, Elder Gilbert Beebe will preach at the meeting house of the Ebenezer Baptist Church, No. 154 West 36th Street, New York, at half-past 10 A. M. and at 3 P. M. on Sunday, November 16th, 1873.

## Marriages.

On Wednesday evening, Oct. 1, in the new Meeting House at Cow Marsh, by Elder E. Rittenhouse, Mr. James E. Sapp to Miss Ellender G., eldest daughter of Mr. John Gooden, all of Kent Co., Del.

## Obituary Notices.

DIED—In Newburyport, Mass., August 26, 1873, **Phena M.**, daughter of Mr. Orin G. and sister Tryphena Davis, aged 1 month and 16 days.

Little Phena, thou hast left us,  
And our loss we deeply feel;  
But 'tis God who hath bereft us,  
Therefore we will be still.

DIED—Of congestion, after an illness of eight days, on Wednesday, Sept. 10, at the residence of her mother, in Ouachita County, Arkansas, **Ida Hope Hildrith**, youngest child of Williamson and Sarah Hildrith, aged 5 years, 8 months and 3 days.

Just as this child began to gladden the heart of her doting mother, she has been torn from her embrace and carried away, as we hope, to heaven.

A FRIEND.

Please publish the death of Mrs. Catherine Simpson, of this village, who was born May 1, 1817, and died August 15, 1873, being at the time of her death in the 57th year of her age. She was not a member of the visible church, yet she gave evidence of having a love and knowledge of the truth, and I believe she is at rest. She leaves a husband, two children, and other relatives, to mourn their loss. May God sanctify her death to their good and his glory.

Yours in love,

WM. M. SMOOT.

Ocoquan, Va.

Departed this life, Sept. 13, 1873, our beloved brother, **Daniel King**, in the 81st year of his age. He had been an Old School Baptist more than fifty years. He was born in North Carolina, emigrated to Virginia when a small boy, and many years after to Missouri, where he remained until his death. There can be no doubt that he is enjoying that rest which remains for the people of God. His theme was salvation by grace, and his walk showed that he was one of the Lord's people. The writer has known him for over thirty years. He took great delight in entertaining his brethren and sisters from the sacred scriptures.

DIED—At her father's residence in this village, on Friday evening, Oct. 2, 1873, **Miss Manie Inman**, youngest daughter of Deacon Wm. and Frances H. Inman, aged 18 years and 3 months. She was a young lady of more than ordinary amiability, of a meek and gentle temperament, modest and retiring in her manners, of a bright intelligent mind, and greatly beloved by her relatives and associates, and for four or five years past enjoyed a trembling hope in Christ as her Savior. Her mind was clear upon the way of life and salvation by grace alone, in sentiment fully agreeing with the Old School Baptists, but lacking confidence to publicly profess her faith by baptism. She was taken ill while on a visit to her sister at Ithaca, and returned home on account of her indisposition, and continued to decline. Her sickness assumed the form of typhoid fever, and after lingering eleven days, fell asleep, as we confidently trust, in Jesus.

Her funeral was attended by a crowded house at the Meeting House of the Primitive Baptist Church of this place, on Sunday the 5th, and a discourse was preached on the occasion by the pastor, from John xi. 25, 26. "Jesus saith unto her, I am the Resurrection and the Life," &c.

DIED—In Jay, Maine, July 2, 1873, brother **Israel Humphrey**, aged about 82 years.

I have known brother Humphrey long and intimately, for his house has been a home to me for many years. If my memory serves me, he was brought to a knowledge of the truth when quite a young man, and united with the Baptists before the division. In those dark and trying times for the church, he and his dear companion, who now survives him, constituted a remnant who had not defiled their garments, and whom God accepted, owned and blest. They reared quite a large family, the majority of whom still live, and a part of whom are identified with the church of Christ.

The Jay Church has sustained a great loss in the death of brother Humphrey, as I think he was the last male member residing in the vicinity. His aged companion is now left a widow, but great is the grace that has sustained her thus far, and no doubt that grace will be found sufficient for her now, and also for the faithful, loving daughter upon whom has devolved the care of her aged parents, and for all the family who are left to mourn the loss of an affectionate parent.

Your unworthy brother,

J. N. BADGER.

Warwick, N. Y.

DIED—At her residence in Dallas County, Arkansas, on Saturday, August 9, 1873, **Mrs. Eliza J. Peterson**, widow of Samuel Peterson, who preceded her to the grave about seven years. She was reared in Perry Co., Ala., and united with the Baptist Church at Oakmulgee before her marriage, which took place in January, 1838. When the separation took among the Baptists, she came out on the side of the Old School, notwithstanding her father went with the New. When she married, she went with her husband to Coosa County, Alabama, and united with Mt. Zion Church. In 1852 they moved to Dallas County, where she united with Chapel Hill Church, and continued a consistent member until her death. Her disease was pulmonary consumption, being afflicted about twelve months, though confined to her bed but a few days. She told the writer, about an hour before the breath left her, that she was ready any moment, and longed to go if it was the Lord's will. We feel confident that she is gone home to rest. She leaves two sons and seven daughters, with many other relatives and friends, to mourn their loss.

THOMAS PETERSON.

Departed this life Feb. 4, 1861, near Clayton, Adams Co., Ill., **Peter Ausmus Sr.**, in the 86th year of his age. He was born in Rockingham Co., Va., in the year 1775; his father emigrated to Tennessee when he was a boy; in the year 1793 he served a three months tour in the Cherokee war, near Knoxville, Tennessee. In the year 1800 he married Rhoda Roberts, who was born in Bedford Co., Va. In 1801 he and his wife made a profession of religion and joined the Regular (now Old School) Baptists, and were both baptized the same day by Elder Wm. Jones. In the year 1817 they emigrated to the Territory of Illinois, where they again united with the Old School Baptist Church, and continued in the faith of God's elect until the day of their death. His wife died March 23, 1859, and was buried in Marion Co., Mo. They were both devoted to the service of the Lord, and were found at all their church meetings, filling their seats. They have left twelve children, seventy-six grand-children, and fifty great-grand-children, to mourn their loss.

The messenger again has come,  
And from our number called home  
A christian brother—a father dear,  
Whose voice we never more shall hear;  
Yet surely we should not complain—  
We hope our loss has proved his gain;  
For he has left this world of woe,  
And all the cares of earth below.

PETER AUSMUS JR.

Our beloved sister, **Eliza Brown**, was born Oct. 21, 1819, was united in marriage to Wm. L. Brown on the 4th day of February, 1838, joined the O. S. Baptist Church at Rock Springs on the 6th of September, 1851, and departed this life July 1, 1873, in the triumphs of a living faith.

Sister Brown was a devoted christian. She attended her church meetings regularly for a time, but in the fullness of time the Lord, for a purpose known only to himself, laid his afflicting hand upon her, and ever after she was deprived of the association of her brethren and sisters, and of waiting on the gospel of her blessed Redeemer, in which she took delight. She was confined for many years to her house, and for a series of time to a solitary room, where she waited upon and worshipped her God with full purpose of soul, we have no doubt, for such is the character of the children of God. Our beloved sister has left us, but lives in the memory of many of her surviving relatives and friends. She was an affectionate wife, a tender and indulgent mother, a kind and benevolent neighbor, and had the love and respect of all who knew her. But she is gone, and the world that knew her for 53 years, 8 months and 10 days, will know her no more forever.

May this bereavement be sanctified to the good and ultimate happiness of her afflicted husband, four daughters and one son, who are called to mourn the loss of a departed wife and mother. May the Lord prepare the entire family to meet in heaven, where parting can be no more. Amen.

"And I heard a voice from heaven saying unto me, Write, Blessed are the dead which die in the Lord from henceforth. Yea, saith the Spirit, that they may rest from their labors, and their works do follow them."—Rev. xiv. 13.

Lithonia, Ga.

A. CENTER.

DIED—At his residence in Colesville, Broome Co., N. Y., July 20, 1873, **Mr. Albert Jenkins**, aged about 47 years. He never made a public profession of his faith in Christ, but from manifested evidences before and during his sickness, we firmly believe he has exchanged a world of sorrow for a land upon whose blissful shores there sweeps no desolating winds, and where sickness cannot enter. The kind friends who saw him depart could say, How blessed the righteous when he dieth. The unworthy writer tried to speak comfortably to the friends at his burial, from Job i. 21. He leaves a widow and one son, and brothers and sisters, to mourn their loss.

ALSO,

DIED—August 18, 1873, sister **Gertrude Chamberlain**, wife of brother George A. Chamberlain, aged 73 years.

Our dear sister and mother in Israel during the last forty-seven years of her life stood connected with the church of Jesus Christ, and all who knew her can testify of her boldness and sincerity with which she contended for the faith of the gospel. She enjoyed largely of the new covenant blessings, and the Lord having given her very clear experimental views, it was her delight to talk of the way in which she had been led from darkness to light. She was very familiar with the word of God, and was ever ready to give a "Thus saith the Lord" as a defence for her faith. Many have been the sweet interviews we have enjoyed with this dear old brother and sister, in conversing upon the subject of grace reigning in the salvation of lost sinners. Though we miss her in our church gatherings, we know that for her to die was gain. She leaves several children and her dear afflicted partner to mourn their loss. May the God in whom they trust comfort them by his grace and make them ready, like our dear sister, to depart when he shall call.

Her funeral was attended on the 3d inst., and by request of the friends I tried to preach from 2 Tim. iv. 6-8.

Your unworthy brother in hope,

BALAS BUNDY.

Otego, N. Y.

Departed this life near New Sharon, Iowa, Feb. 28, 1872, **Mrs. Alsey Durland**, (whose maiden name was Reynolds.) She married Isaac Durland, in 1820, who died many years ago, so that she was left a widow to struggle through life's journey with her children. She joined the Baptist Church in 1816, and continued a devoted and faithful member. She was in the 75th year of her age. Her last sickness was short. When she was thought to be dying, and her children were weeping around her bed, she shouted, "Glory to God, I am going to die." Her funeral was attended at the New Hope Meeting House, Warren Co., Ill., Eld. I. N. Vanmeter and the writer preaching on the occasion. She had been a member New Hope Church for years.

I offer this as a tribute of respect for our departed sister, and to gratify a sorrowing daughter. Sister Durland has gone to receive her reward, where sorrowing is no more.

ALSO,

DIED—Sister **Jane Adcock**, at her home in Warren Co., Ill., in January, 1870, after years of suffering. She was well esteemed among her brethren and sisters of Henderson Church, and died in the triumphs of faith. Her funeral was well attended at the house of her husband, and preaching by the writer.

ALSO,

DIED—May 27, 1873, her husband, brother **Henry Adcock**, in the 75th year of his age. He was a native of Virginia, united with the Baptists there, was an early settler in Warren Co., Ill., attached himself to the Henderson Church, where he lived in fellow ship until he was called home, to a better and ever abiding rest. His funeral was very largely attended on the first Sunday in July, when a discourse was delivered by the writer from 1 Cor. xv. 55-57, with additional remarks by Eld. R. M. Simmons.

B. BRADBURY.

DEAR ELDER BEEBE:—There is mournful comfort in knowing that you, with many of the household of faith, will deeply sympathize with us when you read the notice in the obituary columns of the "Signs" of the death of our precious sister Emma, who was apparently in perfect health the moment she was called to pass through the dark valley of the shadow of death. In the morning she called the attention of her husband to the sunrise, saying it had never seemed so beautiful to her. Before and after breakfast she was singing,

"In heaven above, where all is love,  
There 'll be no sorrow there."

Returning from a short walk in the orchard, she said to her daughter, "I feel very warm," and in going to her room she fell. In a few moments her husband and the doctor were with her, but alas! alas! The doctor supposed it was death that caused the fall, superinduced by the heat, bringing on apoplexy. Who could picture the anguish of her loving husband, weeping little ones, grief-stricken father, and the band of sisters and brothers so suddenly riven? The messenger that came for me said, "Come immediately; the doctor has no hope for your sister Emma." It is painful to think of our emotions even when we had a right to hope the doctor might be mistaken. I found her lying cold and still, with a sweet smile upon her face, and a repose about her which seemed to be saying, All is well. The touching expression of the psalmist seemed suited to us, "Out of the depths have I cried unto thee." "Are thy mercies clean gone forever? Wilt thou be gracious no more?" I tremble as the murmuring thoughts that are unbidden rush through my mind, while a still small voice seems whispering, "Be still, and know that I am God." How blest we have been in having a sister who was a blessing in every relation she sustained in life; and though not a visible member of the church, an acknowledged lover of the truth, contending earnestly for the faith, often expressing to me the joy she experienced in the sweet assu-



rance that it was not left for us to choose, but if his, we were chosen in Christ before the foundation of the world, and amazing grace, not for worth or merit in us, but for his righteousness' sake. One said to her, "You are a Baptist because your father is." See said, "Oh no. I can remember a time when I was careless about these precious truths."

Father has waked, and is saying, "Sad, O so sad!" naming all the loved ones so lately the light of our homes. Calling me to read to him the ciii. Psalm, he has been wonderfully sustained, in humble submission saying, "It is the Lord, let him do what seemeth him good."

The bright sunlight that lingered around the open grave this evening, and the moonlight now, make me think of the happy past, and feel lonely, and sigh for the home of the blest.

"There 'll be no sorrow there."

Do pray for us, that the everlasting arms may be around us in every dispensation.

Yours in christian love,

SUSIE L. WOOLFORD.

Church Creek, Md.

DIED—In Woburn, Mass., April 13, 1873, Mr. Augustus Roundy, in the 66th year of his age. The subject of this notice never made a public profession, yet no one who had the pleasure of being intimately acquainted with him, had the least doubt but what he was a subject of God's saving grace. His life and conversation for many years before he died proved that he was firmly established in the truth and faith of God's elect, and lived and died in hope of that eternal life which God, who cannot lie, promised before the world began. He took a deep interest in the peace, welfare and prosperity of this little vine in Woburn. His last sickness was of short duration, very painful and distressing indeed, but he was endowed with great patience and christian fortitude.

He said, but a short time before he died, "I wish for the will of God to be done with me, in life and in death, in time and in eternity. If I am saved, I shall be a poor unworthy sinner, saved by the merits of Christ alone."

He had a noble and generous heart, sympathizing deeply with all who were in trouble or affliction, ever ready to lend a helping hand, speaking tender words of comfort and encouragement. He seemed to carry out this command fully; "As we have therefore opportunity, let us do good unto all men, especially unto them who are of the household of faith." He will be sadly missed by our little church, as well as by his earthly relatives, friends and acquaintances, and long will the remembrance of him live in their hearts, for

"A word of sympathy dropped on the ear Of woe and affliction, is far more dear; The tear of sorrow on friendship's cheek, Which the depth of feeling alone can speak; The mantle of charity lovingly spread On the acts of the living the faults of the dead,

Are jewels more rare and of greater renown, Than the bubbles which deck a prince's crown."

ALSO,

DIED—In Woburn, Mass., March 10, 1873, Mrs. Myrie Flagg, wife of Wm. Flagg, and mother of Dea. B. F. Flagg, aged 77 years, 11 months and 10 days. For a great many years she has been a firm believer in salvation by grace alone, and through years of sickness and suffering she has borne all with patience, trusting in the merits of the great Redeemer. Her favorite conversation was the love of Christ and the inheritance of the christian beyond this vale of tears. When speaking of that beautiful robe of righteousness, her entire face would put on an expression that only characterizes one who is born of God, and has had a foretaste of heavenly things. She never spoke of death as a circumstance to be dreaded, but longed for the morning of that eternal day

to dawn, that dawn whose sun shall be the Lord our Righteousness.

"Death cannot make our souls afraid  
If God be with us there;  
We may walk through its darkest shade  
And never yield to fear."

May our dear mother sweetly sleep in the arms of Jesus, until we are united in that land where pain and sorrow, sickness and death, are felt and feared no more. We miss her smiling face, her kind and sympathizing words, but would not wish her back again, feeling that our loss is her eternal gain.

ALSO,

DIED—In Woburn, Mass., May 10, 1873, Miss Louis Amanda Flagg, aged 40 years and 11 months.

In the short space of two months death again has entered our home and taken from our fond embrace our dear sister, so soon after the death of our mother. She leaves an aged father, with whom she lived and took the care of, whose anguish of heart can be understood only by those who have seen their loved ones lie in the cold embrace of death. She was kind and dutiful to her parents, a loving aunt, devoted and true, ever watchful and anxious for the good of those with whom she was connected. In social life she was much beloved by all who knew her, for her heart was ever full of love and sympathy toward her fellow-beings, and a friend that was faithful in sorrow and sickness, ever ready to administer to the wants of others. She seemed to carry out the command of her Lord and Master, "Do unto others as ye would they should do unto you." But her mission now is ended, and her trials are forever past. Her friends could not retain her when her Father called her home. We trust she is gone to the home of the blest, where she drinks the pure water of God's everlasting love, to dwell in his glorious presence forever.

When we see our beloved friends taken away one by one, we are taught thereby that this world is not our home, but we are only pilgrims traveling here. Then let us be still and know that he is God, for he alone is able to repair the breach and sanctify the affliction.

"He cannot do but what is just,  
And must be righteous still."

May the Lord give us grace to bow submissively to his will, and walk humbly the remainder of our pilgrimage; is the desire of your humble friend in hope of eternal life,  
R. P. FLAGG.

## BOOK NOTICES.

### DEATH AND RESURRECTION.

Substance of a discourse preached by Eld. David Bartley, at Martinsville, Ill., in June, 1873.

Text, 1 Cor. xv. 22. "For as in Adam all die, even so in Christ shall all be made alive."

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# Signs of the Times.

DEVOTED TO THE OLD SCHOOL BAPTIST CAUSE.

"THE SWORD OF THE LORD AND OF GIDEON."

VOL. 41. MIDDLETOWN, N. Y., NOVEMBER 1, 1873.

NO. 21

## POETRY.

### LIFE IN CHRIST.

The life I now enjoy  
Is in the Son of God;  
I'm made alive by sovereign grace,  
And washed in precious blood.

In Christ I am complete,  
Free, without guilt or stain;  
God in the Surety is well pleased,  
And he for me was slain.

Jesus, my Lord, will live;  
By grace I live in him;  
God for his sake does me forgive,  
And pardon all my sin.

'Tis true my flesh must die,  
My breath must pass away,  
My spirit soon shall mount on high  
To an eternal day.

J. W.

### IS THERE HOPE?

Jesus, I would feel thee near,  
My desponding heart to cheer;  
Feel thee ever at my side,  
My uncertain steps to guide.

Jesus, I am blind and dark,  
That my soul doth know full well,  
Wash me in thy cleansing blood,  
Lest I meet an angry God.

Jesus I am blind and dark,  
Cannot trace life's feeblest spark;  
Do thou from the gates of death  
Raise me with thy quickning balm.

Jesus, I am faint and weak,  
Yet thy face I fain would seek;  
Those that seek thee, thou hast said,  
Such shall live, though they were dead.

Jesus, I am cold and hard,  
From all feeling seem debar'd;  
Yet with heavenly love, I know,  
Thou canst make my bosom glow.

Blind and sinful, cold and weak,  
Cannot grieve, nor pray, nor speak;  
Jesus, thou my heart canst see,  
Is there hope for one like me?

### THE WEARY SOUL.

Come, weary soul, approach your God,  
Plead the Savior's precious blood,  
Confess your guilt, and look to him—  
'Tis he alone can pardon sin.

By grace divine you see your state;  
'Tis God that brought you to his feet,  
Or you would still be dead and blind,  
The Savior you would never find.

But grace, free grace, you're made to feel,  
To melt your heart and stubborn will;  
No weary soul will he deceive;  
In God's own time you will believe.

No deeds of yours doth he accept  
To pay your great enormous debt:  
The work of Jesus, not your own,  
Can for your numerous sins atone.

Such wondrous grace! O lend an ear!  
In trusting this you've nought to fear;  
Build here, though you may weary be,  
In Christ you'll find salvation free.

J. W.

HOLLY SPRINGS, Sept. 23, 1873.

DEAR FATHER BEEBE:—If you will permit one so unworthy as myself to address you by so sacred a name, I will attempt to tell you something about the Talahatchie Association; and also what I hope my Lord and Master has done for me. Yet I fear that you, after perusing my first poor feeble essay, and on learning how very remiss I have been in my duties, you will cast aside those lines exclaiming, as I so often feel, Unworthy, most unworthy servant of God, if one at all. And yet, father Beebe, on my return from the association this morning, while sitting on the floor of brother Smart's wagon at the feet of our dear ministering brethren, Verelle, Meaders and Maples, listening to them talking about Jesus and his word, I thought it was good to be there. And now will you let me sit at your feet in feelings, and tell you how little and unworthy I felt then and always do whenever I hear or think of Jesus and his wondrous works.

Some time in the month of August, 1852, while quite a child of eleven summers, I attended a camp meeting some nine miles from this place, where I was first brought to see myself a sinner condemned under the righteous law of God. I was sitting among the congregation when the words came so forcibly to my conscience that it seemed like a voice in my ear: Why stand ye here all the day idle? Turn and seek—Seek what? I mentally ejaculated. And then it was I realized that I was a sinner. My sins rose up before me like mountains, and the shadows thereof encompassed me about until I was enveloped in impenetrable darkness. My first thought was to seek solitude and try to pray. I did so as soon as I could, but found no relief in so doing. Time and again did I try to pray, always in secret, for I did not want any one to know that I was so vile. But finally I concluded it was all hallucination of the mind, and I would not think any more about it. I thought if it be conviction for my sins, I certainly have prayed sincerely enough to be forgiven ere this. Therefore I ceased trying to pray, and returned to the follies of my youth. So time passed on. Occasionally I would think about dying and the future, but invariably tried to banish such thoughts when obtruded on my mind. Thus time passed on till the following December. While on a visit to my dear old grandfather, William Fowler,

of Henry County, Tennessee, who was an old veteran of the cross, some seventy years of age, and yet so fond of talking about his Lord and Master, and expounding the gospel to all attentive listeners, distress came upon me again, and I thought I would seek his company often, and hear him talk, and thereby find relief. Nay, all he said only condemned me the more. I would leave his room and seek solitude, and try to pray, but my words did not seem to rise above my head; and I would think, Lord, what shall I do that I may be saved? I would think, never again will I go in to hear him talk. Yet I could not stay away. I thought what the scriptures plainly taught, "Ask, and it shall be given you: seek, and ye shall find: knock, and it shall be opened unto you. But had I not earnestly sought? I had even went to prayer three times a day, and yet I found no relief. Why was this? At last I concluded I would seemingly carelessly ask grandpa something about its meaning. Then and there I told my aged sire a falsehood. When I mentioned it to him it seemed to strike him with such force that he felt constrained to ask me some questions. I denied caring for my future welfare. (O, how I now regret it, for he died one month afterwards.) I then felt, no, I dare not let any one know what a vile wretch I am.

My visit being out I returned home; and then my distress seemed to wear off, until the following August, when I was again made to cry aloud, Lord, what shall I do to be saved? and to feel that unless God in his infinite goodness and mercy would save, I was eternally lost. I moaned at the dead hours of the night; I read my bible daily; nothing but condemnation could I find in it. Thus I went day after day, reading, weeping and trying to pray when alone. On the 22d of the month I attended a protracted meeting at the Methodist Church. I went hoping to forget my agonizing woe for a few hours at least. I did not think of going to the altar, O no, for I thought the prayers of all on earth could not reach my case. While there I thought I was going to die, and began to weep freely. My friends gathered about me and carried me to the altar. I felt as if I was dead to all around me, and it was just and right. It seemed as if my eyes looked upward and I saw Christ agonizing upon the cross. In my heart I then exclaimed, Thy will, not mine, be done, O Lord, I submit

Then these words came ringing in my ears, Come ye to the Lamb of God and join the fold of Jesus. There seemed to be a new song put in my heart, and I fell to praising Jesus. I felt that I wanted to tell to all around what a dear Savior I had found. But no words could tell my joy; I was light, I was free, my burden was gone. But you know better how I felt than I can tell you. How sweet the face of my now sainted mother looked to me the next morning. I had ever loved her, but never before as I did then. Even my school mates looked changed, the whole face of nature was changed. I thought then, "I will bless the Lord at all times; his praises shall continually be in my mouth." But no, the tempter came; then arose doubts. I feared that I had deceived myself and all those around me. I then began again to pray, but it was that I might receive my burden back, so that if ever relieved I would know how it left me. During the month of September my dear mother attended the Talahatchie Association, then held at Cold Water Church, seven miles from this place. I went with her. Brother Meaders preached the first sermon after we got there, from the 1st epistle of Peter, 1st chapter, commencing at the 18th verse and ending with the 25th verse. That was the first sermon I ever heard, and like the poor old African, Cato, he preached all in my heart, and told me better how I had felt, thought and done, than I could tell myself. I felt my heart drawn towards him and the brethren and sisters. I wanted to be called one of their number. But no, I was not worthy, for I had not yet learned where my burden was gone. The tempter said, you have deceived enough, deceive no more, and thereby add to your woe. How I wept to think what I had done. In a short time I was married to my husband, to whom I was then engaged. He was a devout follower of John Wesley, and he greatly desired that I should immediately attach myself to the same church. He was a great many years my senior, and felt confident in the course of time to be able to exercise the desired influence and have me join the same church. He would read the bible, give his views, and at times be really angry, because I could not conscientiously agree with him. I would often try to believe as he did, but I could not. In secret I would weep and pray that my burden would return, or that I



might feel worthy to be enrolled among those that preached inside my heart. I went often with my husband to hear his minister, but they only preached to my ears, they did not feed my longing, aching and hungry heart. Thus passed three years of my life. In the meantime our dear brother Meaders wrote and also visited me. They were precious letters, I love them yet. In the spring of 1858 the question arose in my mind and impressed me very forcibly, Whom will you serve, your Lord and Master or your husband? My heart cried aloud, Lord, let me follow thee, if worthy, let me follow thee. I then determined to offer to the church in defiance of the combined world. When I mentioned the matter to my dear mother she seemed to be so happy and told me the "Lord would direct my steps." But when I told my husband my intentions he raised objections, and said he could not go with me. But my dear cousin, brother J. D. Powell, offered and did go with me; and strange to say they received me, but why I have never been able to tell. My poor husband went with me the next day and saw me baptized. For the first and last time did he ever go.

I would that I could extend my letter as I first intended, and tell you how the time has passed with me since I was baptized. Some time soon I will write you again, if God be willing. The association was opened by our dear young brother Mothershead, followed by other dear brethren who strongly defended the faith, and was closed by dear brother Meaders. The doors being opened, on Saturday the young and beautiful daughter of brother Jasper Jones, of this place, and another sister, came forward and were received, and baptized on Sunday. It did my heart good, knowing how hard the Arminians had tried to keep sister Anna from espousing the cause of Christ.

In conclusion I beg the prayers of the dear brethren and sisters. I have felt constrained for two years to communicate with you. I have made several attempts to write, but always found that I had so little to tell outside of direktion or remission of duties, I would destroy the letters and at some other time try again to write. Yet I know that I do love the brethren.

Your unworthy sister, if one at all,  
SALLIE J. EUBANK.

Oct. 2, 1873.

DEAR FATHER BEEBE:—Let me tell you what a spiritual feast I have enjoyed since I first addressed you. On Friday afternoon I made some preparations to go six miles west of here to attend a quarterly meeting of the Methodist denomination, in accordance with the wishes of some friends, when on reaching the depot I found a dear cousin (sister Lydia Powell) and our precious young sister, Anna Jones, awaiting the train going south, to attend the Primitive Asso-

ciation, to be held at Mount Pisgah, four miles from Duck Hill, on the M. C. R. R. In one moment's time I decided to go with them. The train being behind time we waited patiently for its arrival, and when it came we found sister Jennie Kirby, another young sister, on board, onward bound for the same association, the four going without any gentleman escort. But we felt that we were in the hands of the Lord. Soon after brother Wiley and brother Samons, who were also on board, discovered us and came to us; consequently we had a splendid sermon on our way down, besides their protection. The train being four hours behind time, it was half past ten o'clock when we reached Duck Hill. But every preparation for the reception of all visiting brethren and sisters were made by the kind son and daughter of brother Rhodes Baker. I omitted saying that quite a number came aboard at Cofferville and Granada. The next morning we were all sent out to the church building, and there feasted all day. That night we stopped with brother Parks, our spiritual feast continuing, for brothers Meaders, Verelle, Samons and others were there, giving chimney corner sermons, and many brethren and sisters were also there. The next day was very inclement, yet we went to meeting, and spent the following night again with brother Parks and family. Monday the association closed, and we returned to Duck Hill and spent the night with Mr. Baker and family, who were so kind to all. Brother Samons preached for us again that night. Early next morning we started for home, a great many of the brethren and sisters coming a part of the distance with us, brother Samons and his brother the entire way. The searcher of all hearts knew how it grieved me to part with them.

There is much more I would be glad to tell you, but fear to tax your patience any more this time. I thought I would rewrite the first part of my letter, but was advised by a dear brother at Duck Hill not to do so; I therefore send it to you with all of its imperfections. I leave it altogether with you to publish it or not. I again beseech your prayers. It is sometimes one or two years before I hear a sermon. Rejoice with me for my royal feast.

Your humble sister,  
SALLIE J. EUBANK.

NEW BALTIMORE, Va., Dec. 8, 1872.

DEAR FATHER BEEBE:—I have long thought of, and have been requested by some of the dear believers in Christ, to write my experience for the "Signs," but have always felt that I had so little to tell that I would never attempt it. But such as I have I will try and relate, if you will bear with me.

When quite young I had some impressions made on my mind on the subject of religion, but banished them because I thought I would get better

as I grew older. The most serious impression was when I was about twelve years old. I began to think that I was a great sinner, and I ought to try to get better, and began by trying to pray. I thought I was too young and too vile to say the Lord's prayer, but learned a simple child's prayer from a Sunday School book, and would go to bed at night before any of the family, (although I was really afraid of the darkness) for I wanted to say my prayer, and I thought it necessary to kneel down to say it, and I was ashamed for any one to see me. I repeated my prayer and thought I got better, for I thought that was all that was necessary for me to do; but I soon got tired of that, and gave up all thought of my condition. So time sped on until I was sixteen years old. Then I thought I must try in earnest. I had always taken up for the Old School Baptists, as my mother and brother belonged to that church; but I now began to think them a bigoted set, who did not want any one saved but themselves. The summer I was sixteen my favorite sister joined the Old School Baptists, and no one has ever known what grief it caused me. Now, I thought, we are separated for life, and perhaps for ever. So I set to work to try and get religion. I thought I would like to go to Sunday School, perhaps I could learn something there. I went once and that was enough; I found there was no religion there, and hardly any pretensions to it. What was I to do? I commenced reading the new testament, and found as I thought a great many texts for the arminian doctrine, and would repeat such texts as "Unless ye repent ye cannot enter the kingdom of heaven," to my mother and sister, and ask them what that meant—if there was nothing for the creature to do; and they would explain it to me, but I could not and would not understand it. That fall I went to a Methodist revival. The first text I heard were the words, "Prepare to meet thy God, O Israel." But the preacher did not repeat the last word, but read it as if it were, Prepare to meet thy God, O sinner. I thought these are the ones who try to save others, and do not preach to their church alone; these are the people for me. But before he was done preaching he contradicted himself so often that I could not tell what he did believe; and before that meeting was over I had lost all faith in the Methodist plan of salvation. So I said to my oldest sister when I got back that I believed that the preachers had all given up preaching the gospel, and that I did not believe Christ had any true church on earth. So I drove all thoughts of religion from my head, and determined not to think of it any more. I never had any more thoughts on the subject until the next spring, when a young friend of mine joined the Old School Baptist Church. Then I was drawn to think of them, and I can't tell

why, but I began to think that I loved them. So time flew on until August, when I went to meeting at Upper Broad Run. They were baptizing a lady, who was led down into the water by our beloved Elder Purington. I thought I had never seen anything so beautiful; and O, how I wished that I was good enough to go in with her, when I heard as it were a voice saying, How dare you wish such a thing, you who never had a serious thought of religion in your life? Then it was that I was made to mourn my sinful condition. I did not enjoy myself that day at all, although we had two very good sermons. I thought that every one could see how mean and depraved I was, and I was glad to get home out of sight of every one. Some one asked me when I got home if the baptizing was any sight. (It was the first time I had ever seen any one baptized.) I told them it was indeed a great sight. The next Sunday my brother preached at our house. I did not enjoy the preaching, for he seemed to preach at me, and every word seemed to condemn me. I kept on thinking of it, and begging the Lord to show me the right way; but my prayers did not seem to go higher than my head. Again I tried not to think of it; but I could not put myself off any more; there was a constant aching at my heart, and a longing desire for something I could not attain. About the first of October I was taken sick. Then I thought that I never would be permitted to get well, and that the Lord would cut me off in my sins, and my constant prayer was, Lord, have mercy upon me, a sinner. One evening I was saying, Lord, am I too vile to be saved? if so, what will become of me? when these words came into my mind, "I came not to call the righteous but sinners to repentance." Then I said, Lord, I am the chief of sinners, O, save me for thy mercy's sake. Lord, without thee I am forever lost; but I could not get any relief of mind, but got over my sickness. Then I thought I would search the "Signs" and see if there were any letters in them that told of any one so vile as me. But no, mine was an outside case, I was a great deal worse than any one else. One Sunday evening I was sitting by myself meditating and reading the "Signs," and thinking I would surely sink into endless despair if the Lord did not help me, when these words came to me, "Search the scriptures, for in them you will find eternal life, and it is they which testify of me." I got the testament and opened it at the 11th chapter of Romans. I felt as if I had been directed to that chapter, and I read it. Then I thought I would try and pray, but it came to me, I don't know how to pray. I asked the Lord to teach me what prayer was, when these words came in my mind,

"Prayer is the burden of a sigh,  
The falling of a tear,  
The upward lifting of the eye,  
When none but God is near."



I had never seen or heard these words before. Then my whole soul seemed to cry out, Lord, save or I perish, when suddenly there was a great calm, all nature seemed praising God, and these words came to me, Trust in the Lord, and be ye saved. This was in October, and in November I went to meeting at Upper Broad Run, thinking I would talk to the church. But when the invitation was given for those who felt inclined to talk to the church, a colored person went forward, and after he had told his experience, I felt that mine would be so little when compared with his that I had better stay where I was. So time flew on, and I did not get to church meeting again before April; but during that time I had many trials, and often tried to get my burden back that I might see how it left me; but I could not do it. So in April, 1871, I went before the church and related part of the Lord's dealings with me, and to my astonishment was received. All that evening I felt that I had deceived the church; but the next morning I felt better, and was buried in the watery grave with four others, by our much loved pastor Elder J. L. Purington; and I never have since enjoyed such a refreshing season as I did just after I was baptized. I had a continual desire to leave this unholy sphere, and soar to worlds of eternal bliss; but with help I conquered that feeling. I felt it to be a sin to wish for anything that my Master did not see fit to give me, and I would try and do his will in all things, so far as I was given grace. I often feel yet that I have deceived the church, and ought to make acknowledgements. But still we know we have passed from death unto life because we love the brethren. And I do love them with an indescribable love.

October 15, 1873.

DEAR BROTHER BEEBE:—You will see that I wrote this letter some time ago, but never felt that it was worth sending, and do not feel so now, but will leave it to your judgment whether it is worthy of a place in the "Signs." If it is not, cast it in the flames and all will be well. Dear brother, I am often sorely tempted, and feel my unworthiness very deeply. I feel that if the brethren knew me as I know myself they would hardly speak to me. I hear others speak so too, but still I think they are not exactly like me; mine is an outside case, I am a little worse than any one else.

I find myself out of the way,  
My thoughts are often gone astray;  
And when I count up all the cost,  
Without free grace I know I'm lost.  
Yes, it is grace, free grace that shall  
Be my theme; for without it where  
Would poor unworthy worms like we  
Put our trust? Not in ourselves  
Surely, for if we trusted in an arm of  
Flesh, would we not be cast into outer  
Darkness? O, why will mortals be  
So weak as to believe that they can

do any thing for their souls' salvation? But yet it is human nature to work. But does not Paul say that if salvation be of works, then it is no more grace, or if of grace, then it is no more works, for grace and works must not be blended together. We are still blessed with the pastoral care of our beloved brother Purington, and may it be the Lord's will that he continue with us for a long space, to build up the waste places of Jerusalem; and may the Lord in his mercy ever bless him with health and with food from the rich stores of his kingdom.

May you long be spared, dear brother, to send forth the standard of free and sovereign grace, to cheer and comfort the saints scattered over this hemisphere, and may the Lord bless you through life with all needful blessings. Father in heaven, minister to all thy saints according to all their several wants, and may they all be kept in the hollow of thy hand, to await thy calling.

Do with this, dear brother, as you think best, and all will be well with your unworthy little sister,  
SUSIE E. FRANCOIS.

REISTERSTOWN, Md., Nov. 3, 1873.

ELD. G. BEEBE—DEAR BROTHER: Enclosed I send you a letter for publication from brother Wm. B. Slawson, in which I have been much interested, and which, as will be seen, he has given me permission to send to you. Shortly after my article upon 1 Timothy, chap. v., and last two verses was published, I received a most kind and brotherly letter from brother Slawson, in which he differed in some respects from my views of the text. Though I was much gratified with the sentiments of his letter, my view of the text was not changed, and this I wrote to him, and suggested that he should write out his view of the text, and forward it for publication. The letter which I send with this was written in reply to my second letter, and as he suggests I gladly forward it to you. I think such correspondence as this profitable to all the saints, and I believe this letter will be read with profit and comfort. I admire the kind brotherly tone of his letter, and hope to ever possess the same spirit of brotherly kindness, that brother Slawson has shown. Such familiar, brotherly correspondence is not controversy, and I feel it to be profitable to me. That a brother differs from me in his view of a text does not, in the least, weaken my regard for him, providing he, like brother Slawson, grants me the same privilege as regards his views. I would like for this to be published by way of explanation with the letter enclosed.

I remain as ever your brother,  
F. A. CHICK.

COUNCIL BLUFFS, Iowa, Oct. 10, 1873.

DEAR BROTHER F. A. CHICK:—Yours of the 25th ult. has been before me for some time, and was thankfully received. I am glad to hear of

your pleasant associations in the land of your birth, and of the strengthening in spirit you experienced in hearing the word preached, and in preaching it. The subject you ask me about of our Lord's temptation in the wilderness, after his baptism, has often occupied my mind; though I have never had any special light in the matter, beyond the fact of its necessity, in order that he might be tempted in all points as we are, yet without sin. The whole plan of salvation is based on a unity and oneness of Christ with his body, the church. He could not, in the nature of things, be a glorious High Priest to atone for our sins, unless he were identically the same as we are. If he must be our head in the righteousness of God, so he must fully represent us in all the evil and woe that is justly ours, by reason of transgression. I have thought, too, of the common fallacy of those who scout at the power of the devil, the "strong man armed." They exult in their power to overcome him, and leave the weak and irresolute to fall his victims, believing themselves able to thwart him in all his devices. But how great is his power proven to be, when he could take Jesus to an "exceeding high mountain, and show him all the kingdoms of the earth?" and to a pinnacle of the temple, and hurl his hellish bolts at him, "If thou be the Son of God?" and I have also thought, of the certainty of the fall of any and every one of us, who should be so tempted. And more than all, I have thought much of the agonies of Gethsemane, when God laid out iniquities on him, and bathed the sword of justice in his bosom! Who else than the incarnate God could be able to pray under such a pressure of woe—not to have the cup pass from him—but only, "if it be possible, and 'not my will, but thy will, Holy Father, be done.'" I think I have realized my inadequacy to stand up under such a weight of woe, without sinning more and greater than all the sins committed by man. It needed the full perfection of God to be equal to it, (as it did in the devil's temptations) and present us, his children, without spot to God.

I think your method of scripture exposition, the only true and safe one; and I will not say you have failed in the one I wrote to you about before. Yet I saw no difficulty in the latter clause, "Likewise, also, the good works of some are manifest beforehand, and they that are otherwise cannot be hid." Perhaps I shall not be able to illustrate my view as clearly as I see its import. From the words of the Psalmist, quoted by Paul (in Rom. iii.) "The Lord looked down from heaven upon the children of men (Ps. xiv. 2.) to see if there were any that did understand, and seek God. They are all gone aside, they are altogether become filthy: There is none that doeth good,

no, not one." This compared with the words, "Why callest thou me good; there is none good but one, that is God," responds to my experience, and my experience, back to the written word, I well remember when I saw all good treasured up in God, and all wickedness treasured up in man. No matter how seemingly good might be any work of man—indeed, in their relations to earthly things, how really so; yet, perfection being only in God, and the Man Christ, he could not take to himself anything short of it; and, however comparatively good one might be, either in nature or actions, they not being perfect, could never approach to God. Then, what of works? Why, just this: No work not incited by the perfection of God's spirit, could be otherwise than abominable. Christ in us, the hope of glory, is the only source of "good works," and the only impulse to their exercise. All short of that, begin in the flesh, and end there. So far as salvation by works is concerned, we could as well trust to our worst works as to our best ones. Hence, "he that hath the Son hath life, and he that hath not the Son of God, hath not life, but the wrath of God abideth on him"—just stays where it was before. Now, it makes no difference what one has seemed to men to be, God knows all about him. Nothing can be hidden from God; for he knows our thoughts, and the secrets of our hearts are open before him. How, then, can one palm off a work of his own upon God, as a substitute for the perfect work of Christ? Though the good works of some (in Christ) are manifest to us who believe, it may be that we are not always right in our judgment. Yet, God is neither deceived nor mocked. He will bring to view all the hidden things of darkness. They (from him) "cannot be hid."

There is another passage of scripture that seems more difficult to explain, upon the principle of the exclusion of all human works, or means, in the salvation which is of God. It is this: "And they rest from their labors, and their works do follow them." Brother Beebe once told me that that passage was, to him, more veiled in darkness than any other one that treated of works. Their works do follow, would seem to imply what he was sure it could not mean, that works had something to do in lifting us from earth to heaven. I cannot say I am right, but I believe the works spoken of in the above passage, imply the same as the good works" spoken of in Timothy. They cannot mean the creature's good works, but the work of God. "It is the work of God that ye believe on him whom he hath sent." And it is the work of God that follows the saints to heaven; for all human works must stay where they begun, both in fact and in consequence. They cannot possibly rise above their fountain. But, while they rest from their labors, their works follow them

to heaven, from whence they, (the works) came. For, coming from God, they must return to him. I am sure God will accept of no works not wrought by his own hand. Even prayer must be indited by the spirit, "according to the will of God," or, it is no prayer at all. And, as to salvation, if not of God from first to last, it is nothing and worse than nothing—making fuel for hotter wrath. "I, even I am the Lord, and without me there is no Savior." And well do I know the truth of it. I am sure salvation is of God, and only of him. I am sure that he gives a salvation that is worthy of himself, wherein human works can neither accelerate nor retard. Even believing will not bring it; "for, the devils believe and tremble." It must be spoken into the soul, by God's own mouth, with the assurance that it is his work, and not the work of man. Ay, "there's the rub." If my works were to follow me as such, I know the end. My works are all sin, and, to have them follow me, would be to have my sins follow me to judgment. But, "blessed is the man to whom the Lord will not impute sin." Blessed is the man unto whom the Lord imputeth not iniquity, and in whose spirit there is no guile." "I acknowledged my sin unto thee, and mine iniquity have I not hid. I said I will confess my transgression unto the Lord, and thou forgavest the iniquity of my sin." Ps. xxxii. It is the knowledge of the sin, and the confession of it in the heart, that brings us to feel the spirit of Christ, and that spirit is the works that follow us when we rest from our labors. Christ being in us becomes our work; and, having him in us on the earth, he goes with us to heaven—his works, not ours, follow us.

I well know there is a class of religionists that cannot take that view of it, and do not want to. They have no higher views than to believe, if they neglect the great salvation, their ruin is sealed by that neglect. On the contrary, there is a class—of whom I am one—that believes all human works are evil and cannot further the work of salvation. I am afraid to put forth my hand to make the unholy touch, being sure if God will not save me from all my sins, there is no salvation for me; and, so, I do not want to believe salvation depends on my works alone, which are so very bad; for I am sure, if imputed to me, I must fall. I am sure, however, you will not believe I adopt the slanderous report of some, and say, let us go on to sin, that grace may abound; for sin is my greatest trouble. I hate myself in that I cannot cease from it, in token of my gratitude for the gift of Christ to me, and felt to be mine by the unction of his spirit. Though I believe I preserve such a deportment (only by God's upholding) as to satisfy observers of its correctness, I see, through the unction of the spirit—which is perfection—myself all im-

perfection. Yet, the standard of action is perfection. I think no one can judge in a comparative way, without a pattern of perfection in his heart. They who do not love perfection here, even in the midst of imperfection in their members, how shall they attain to it hereafter? That we love it here, forms the earnest of that which is to come.

I think it would seem like arrogance in me to controvert any matter in the "Signs" with a brother in whom I have full confidence, when the matter at issue involves no vital matter of doctrine. Even though it did, it were better that I first tell him the fault, privately; and since that is not the case with you, I must decline your kind invitation to give my views through the "Signs" on Tim. chap. v., last verse. Should you believe what is written above of any use to others, you may take the responsibility of publishing. With implicit confidence and love, I am, as ever, your brother in the Lord,

WM. B. SLAWSON.

[The following correspondence has been mislaid and consequently its publication delayed, till being reminded of it, we have found it among some other papers. Ed.]

HERRICK, Pa., Aug. 29, 1872.

DEAR BROTHER BEEBE:—The death of our dear brother Staton is a great affliction, not only to his immediate family, but to all the churches and brethren where he was personally known, for he was greatly beloved by all, and very highly esteemed in his ministry. In an especial manner must the loss be felt by the London Tract and Welch Tract Churches, of which he was pastor, and by the churches of the Salisbury Association among whom he had labored until within the past two years, and who still depended much upon his occasional visits.

I first met him at the Salisbury Association in 1864, a few weeks before we were ordained. Since that time we have been much together, especially during my frequent and extended visits at Salisbury, and his company and conversation were very pleasant and profitable to me. He was a very dear friend and brother to me, as he was also to many others. I have often felt and still feel very unworthy to enjoy the fellowship of such spiritually minded saints as he was, but without that enjoyment I would have none in this world.

All who knew him are aware that he was very backward in his feelings about preaching, and also about writing for publication. He seemed hardly to dare speak of himself as a preacher, and was slow to accept the abundant evidences that were given him of his being truly one of the Lord's servants, both in the great comfort received by quickened souls under his preaching, and in the numbers he was called upon to baptize. He did not write much for the "Signs," but what he wrote found a

deep place in many a tried heart, and comforted many who will be glad to read more from his pen. In his private correspondence, if I judge by his letters to me, he has given such full expression to his deep experience that they are of great interest to the spiritual reader. I have it in my mind to send you some extracts from his letters for publication, for I know the space occupied by them will be valuable to the brethren.

As was stated in the obituary notice, he was taken sick while on a preaching tour among the churches of the Salisbury Association. His last sermon was preached at Forest Grove on Monday, June 24th, from 1 Thess. v. 1, 2. "But of the times and the seasons, brethren, ye have no need that I write unto you. For yourselves, know perfectly, that the day of the Lord so cometh as a thief in the night." He was taken sick immediately after preaching, and appeared to be impressed from the first that this was his last sickness. His heart and flesh undoubtedly failed and shrank under the great sufferings, but the Lord was the strength of his heart, and his spirit was glad at the prospect of a release from the sin and sorrow of this mortal state, and an entrance into the presence of his dear Redeemer.

And so another of the few laborers has been called away; another deeply tried saint is at rest. It is hard to spare him, but we know it is better for him, and we cannot but rejoice when we think of that. He was incalculably useful, but the work that the Lord had for him to do was done, and it becomes us to be submissive in the spirit of our minds. What a comfort it was both to hear him talk and preach. He had a way of telling his troubles, and his poverty of spirit, and of presenting the unsearchable riches of Christ which was very encouraging to my poor doubting heart; for I knew beyond the shadow of a question that his were the troubles of a Christian.

I will send such portions of three or four of his letters as refer to his own experience; and will hereafter, if the Lord will, send others that are of common interest to the dear tried people of God. I think that where one has spoken in his private letters of our common salvation, and presented our common experience in a way calculated peculiarly to comfort and edify the saints, it is right they should have the benefit of them.

Affectionately your brother in hope,

SILAS H. DURAND.

March 23, 1868.

I have been in a very low and uncomfortable state of mind for some days past. The tempter has been busy at work, and I have been in great doubt as to whether I have ever been born of the spirit. My poor heart has never looked to me more desperately wicked and deceitful. I have awfully feared I was

deceiving the brethren; that I have only a name to live while I was dead. Surely there are none of the children of God such terrible sinners as I am. But the glorious truth we talked of when I was with you, that the old man is not born over again, has been some comfort to me. For I am conscious of a desire after holiness, to be able to live free from sin, of love to the brethren, and that the blessed Lord would use me in some way for his glory. I am conscious the time of dissolution is not far off. I was forty-nine years old yesterday. Last night I had a rather startling, but not such an unpleasant, dream. I dreamed I saw my father and old Elder Delestations. They have both been dead about fourteen years. My father seemed very happy, and put his arms about my neck, and we mutually exclaimed, "My son!" "My father!" (His father was an Old School Baptist preacher.) It seemed to come to me at once he had not been dead. He looked very much like he did before he was taken sick, only about fourteen years older. The thought seemed to flash through my mind that I should now have his counsel and advice and sympathy which I had so often desired. It appeared to be at an association. Eld. Delestations in my dream looked younger than when I saw him. I was very happy, and in my dream made a noise which awoke my wife and she awoke me. I usually pay very little attention to dreams, but this one has seemed to fasten itself upon my mind. I love to think of it. My first impressions when I awoke were that I should die very soon, and that this was a warning. The thought was not so very alarming, but I felt a sort of lingering desire to live a little longer. The whole scene is as vivid now in my mind as anything I have witnessed with my natural eyes. I usually forget my dreams before morning.

But I have taken up too much time in the relation of this incident.

June 1, 1868.

It has turned out with me as I had feared it would, that I am debarred this spring from the precious privilege which I have enjoyed so much for three years past, and I feel it very sensibly. It seemed impossible almost for me to go; but I have kept the time and counted the days of each association that has passed, and though absent in body I have been present with you in spirit, and have been made to rejoice with you. If there is anything I do rejoice in it is a hope, though a feeble one, of finally, when done with this world, enjoying an association with the saints that will never end. I do enjoy them here, and I think it is because Christ is with us, and by his Holy Spirit manifests his presence; and that is what makes communion so sweet here. But there we shall see the King in his glory. We shall see as we are seen, and know as we are

known. Here is all our happiest seasons we see only through a glass darkly, but then without a veil between. These fleshly, worldly feelings that here unbidden will intrude upon our seasons of joy will then trouble us no more. That association will never break up; that glorious Sabbath will never end. This hope, feeble as it is, is a great support to me in my trials here; and I know I shall not have to endure them long, for if I am one of the Lord's children my redemption is nearer than when I first believed. A few more trials and temptations, a few more doubts and fears and buffetings of Satan, and I shall be called to lay my armor by, and join the general assembly and church of the First born, whose names are written in heaven. But the tempter is at my elbow and whispers, What if your name should be left out? What if your name is not written in the Lamb's book of Life? Then instead of "Come, ye blessed of my Father," you must hear the terrible words, "Depart, ye cursed, into everlasting punishment." But, get thee behind me, Satan. I will not believe that I, who do so love to meet the saints here shall be turned out of the society I love so well hereafter. If so, it seems to me I should not love them so well here. But I must trust my heavenly Father for all these things; and I think and hope I do trust him. Lord increase my faith.

Brother Durand, do write to me about what you have already had of the glorious feast. I have not yet heard a word about either of the associations, only a short paragraph in the *Baltimore Sun*. I am still plodding along and trying to preach every Sunday and sometimes oftener. Since I saw you it has been about as usual. Sometimes I have had comfortable seasons, and sometimes it has been cold, dry work, and so I suppose it will ever be. I am pretty well satisfied I shall never make a tolerable preacher, and yet I do not know whether I shall ever be able to quit trying.

May the Lord bless you and all his dear saints is the prayer of your unworthy brother,

G. W. STATON.

SULLIVAN, Ind., Oct. 2, 1873.

DEAR ELDER BEEBE:—I have been thinking for some time of writing a short letter for your precious paper, "The Signs," but have delayed it from time to time, waiting for something new or good to tell of. I often feel like I want, or indeed ought to write, if I could only write that which I could think would be edifying or cheering to the brotherhood. But frail humanity! When I attempt to write or tell what great things I feel that the Lord has done for me, I fail in finding language to express my thoughts, for it is such a lofty theme. It is as far above other subjects as heaven is above earth. There is nothing so glorious. Indeed,

the subject never becomes exhausted. The more we talk to each other of God's love, the more beauty we see in it and the more love we have for one another. I sometimes feel so happy that I wish I could take the whole family of the Redeemed in my arms, and shield them from the scoffs and sneers of this cold unfriendly world, that they might not hear or see the sinfulness that is going on in this world of ours, and keep them from being so worldly minded, so that their thoughts and feelings might be tending more to heavenly things. But such cannot be the case. These trials shall refine us, and we as gold passing through the furnace, shall come out at last, pure and undefiled, and fit subjects for that heavenly home which is prepared for all the saints. What are our troubles compared to the trials and temptations which Christ passed through while here on earth? And what were all his sufferings for? Do you, my dear brethren, feel, each of you, that it was for you? If so, is this not an evidence that you are of the Redeemed? that you were bought with a price? that you are still poor sinful creatures with naught to pay? that you are not in possession of love enough to return for his loving kindness toward you? But that you can rejoice in your heart and say, "His loving kindness, Oh, how free." He says me ruined in the fall, yet loved me, notwithstanding all. Oh, such illimitable love! can we ever find language to express it? Then if we feel all this in our hearts, we know "That whom the Lord loveth he chasteneth," and that these chastisements are such as the Christian must pass through preparatory to entering that haven of rest. If I could feel all the time as happy as I do to night, with no doubts or fears; no tempter saying, do this, or do that, for there is no wrong in it; it is your privilege, &c.; all would be peace and tranquility within my poor heart. I have been feeling rather doubtful all summer on the subject of religion. I took no pleasure in reading nor attending meetings. I began to think if there was such a thing as true religion. I feared I had missed the substance and caught the shadow. To-night I feel quite reconciled about it, and am sure that there is such a thing as true religion, and that the Predestinarian Baptists are in possession of it. One reason perhaps of my loftiness is, that I have just returned from a yearly meeting, where I heard so much good preaching from Elders Bartley, Parr, and others, I feel that I have indeed been feasting; for I was so hungry that I was almost ready to faint by the wayside. To-night I feel like praising the giver of all such rich blessings, and also of saying, Come, all ye that are hungry, and partake of the feast. There is enough and to spare, for all. I shall quit, lest I trespass on your time, which must

be precious, considering the many things you have to attend to. If in looking this over you should find it worthy a place in your columns, you can publish it, and if not, all will be right. I have been a reader of "The Signs" ever since I could read, and I find them none the less interesting. They never grow stale. Hoping you may long be spared to continue to send forth the truth in its purity, which is the prayer of one who feels that she is a lover of the truth.

LIBBIE MOORE.

SOMMERVILLE, Tenn., Oct. 11, 1873.

DEAR BROTHER BEEBE:—I have passed my 81st year; have had a happy immortality since the year of our Lord, 1822. Lived, as I believe, in disobedience, until August 1832; for which, I suffered chastisement from the Lord in various ways. That, I could not understand. Otherwise, after I united with the church, for some time I enjoyed a season that was in all my pilgrimage, first and last, the most comforting in all my religious history; after which, I traveled through more distressing scenes, viz:

The division of the Baptists, and the weight of public teaching, which was with me to the last extremity. Surely, the Lord is good; a stronghold in the day of trouble, and he knoweth them that have their trust in him.

Now Brother Beebe, being far advanced in years, I am constrained to acknowledge, "Great is the mystery of godliness." And, as it has been the pleasure of God for the most part to choose the poor of this world, and, make them rich in faith and heirs of his kingdom, I would say, that deep ideas, or views, should be sparingly offered, or uttered, or written, which the little ones cannot comprehend, and might give offence, and not affect their interest in the Redeemer or his kingdom. I confess frankly that the doctrine of the resurrection is in part to me a mystery. For, says John, We do not know what we shall be, but we know that when we see Jesus we shall be like him. Who of us can tell his likeness? Again a distinction is being drawn between the children of God and the people of God, and as the idea is new to some of us, we won't have it, and perhaps it may cause divisions, and no important benefit is added to our faith. Again there is difference of opinion respecting the new birth, viz: What is born again? Now, although the Savior expressly says ye must be born again, is it the whole man, soul, body and spirit, or is it only the soul, or is it only the spirit? Tell me. Suffice it to say, if any man be in Christ Jesus, he is a new creature; Christ formed in the soul the hope of glory. Brother Beebe, I desire that God's people may be perfectly joined together in the same mind and the same judgment. And why was it that some were for Paul, some for Apollos, some for Cephas,

and some for Christ? Was it so that they taught a different doctrine? I think not. In this day, when anti-christ is marshaling his forces, and infidelity is rampant, even to the abolishing of the principles of morality by the free-love system, and reducing the human world to a level with the brute creation. Oh! is it a time for the children to be divided? Oh, brethren, let us lay aside every weight, and the sin that easily besets us. Now, dear brother, you can use my remarks or not, as your good judgment may decide, and it will be well. My best love to you and family.

PETER CULP.

MANCHESTER, Iowa, Oct. 16, 1873.

DEAR ELDER BEEBE:—In much feebleness of body, I seem to have on my mind a desire to pen you a few lines, for the love I feel towards you, and all the household of faith. I am at present closely confined with sickness, and can meditate more fully upon the goodness and free grace of God to poor lost sinners, as I feel myself to be, and my soul breathes out the language of the poet,

"O to grace how great a debtor,  
Daily I'm constrained to be," &c.

"Afflictions make us see  
What else would escape our sight;  
How very foul and dim are we,  
But God, how full of light."

How much I am convinced of that truth at this time. I am suffering under three complaints combined, viz: asthma, catarrh and quinsy, which makes we feel and see more the force the above lines. In my mind I have very many times had a desire to write to you, and thank the Lord for his goodness in feeding one so unworthy, with food that comes to me through your most welcome paper, the "Signs of the Times," while I have been left to roam over the hills and dales of America for nearly sixteen years, to find a crumb from our Master's table. If any thing in the bible points out my case, it is where the prodigal left his father's house, wandered among strangers, in a foreign land, and fed on husks which the swine did eat, and which no man gave him. A thought occurs to me here. If I had never left my native country, I might never have experienced so deeply the acute pain of hunger. We know the blessedness of mercies after they have been taken from us. I am still in a desert land, and although there are five so called churches here, and another going up, which is to be the Catholic, I have no soul comfort. I need not say to you what foundation they all build upon, which is set forth in the scriptures as sandy.

I would proceed farther if I could communicate some of the thoughts which often crowd upon my mind. In conclusion, I will tender my sincere thanks, and pray that God may spare you many more years in doing so good a work as sending out good news and glad tidings to his scattered few. Also to those who write for the paper, who are strangers to me in the flesh, but, I can with truth say, one in the same spirit.

I have no desire that this should go forth publicly, as the "Signs" always come laden with much more interesting matter.

Yours unworthily,

JAMES COLMAN.



MOUNT GILEAD Ky., Oct. 14, 1873.

DEAR BROTHER BEEBE:—A long time has elapsed since my name has appeared in the "Signs," and I have concluded to drop you a few lines, and tell the brethren whom I have recently visited of my safe return to my Kentucky home.

Brother Beebe, I have recently visited the first Kansas Association, the Western Corresponding, and the Nodaway Associations of Missouri, and I must say, at each of these Associations, christian union and fellowship prevailed. Eld. Wm. F. Jones is the only preacher in the Kansas Association, but the Lord has made him a host in himself. I was told that during the late war all his horses were taken from him, and that he rode one of his oxen to his appointments. The brethren of this Association certainly are learned in the glorious doctrine of Christ, are of one mind and of one judgment.

The Corresponding Association of Mo., have two ordained preachers, Elders Thomas and Burruss, who are true yoke fellows, well established in the doctrine of God our Savior. The members are also firm and unwavering. Elder D. Bartley was with me at each of these Associations, and is a good defender of the truth.

Old brother Fidler, of the southern part of Kansas, I hope and sincerely believe God will defend him in his declining years. I think he is in needy circumstances, and if the brethren feel willing, out of their abundance to contribute something for his support, he has I think, a wife who has lost her sight; and, an afflicted son who is also dependant on him; it would be thankfully received. I think Eld. Wm. F. Jones, of Easton, Leavenworth Co., Kansas, would attend to it.

After the Corresponding Association, I went on Monday to the Nodaway Association, and heard two sermons preached by Elders Warren and Doty, with which I heartily concur; and then, in my weak manner I tried to follow them, using this text—"By man came death, by man came also the resurrection of the dead," and tried to show that as a vital union or oneness with Adam was the cause of his guilt being imputed to us, so a vital oneness was necessary between us and Christ—"the second Adam" in order, not only to involve him in our transgressions, but in order that our sins might be imputed to him, and his obedience and righteousness might be imputed to us. That as we had a natural vital existence and standing in Adam, so we had a vital existence and standing in the Man from heaven, and in the progress of my remarks I tried to investigate the points, in weakness, that led to the various charges that are made against. I think, to a great extent, at least so far as I was understood, my preaching was well received generally. I was an entire stranger

among them, not knowing a single brother or sister present. I tried to use plainness of speech, and to be faithful to the cause. I am constrained to think a majority of the Baptists, yes, a very large majority of the Old School Baptists, but for false teachers, would to-day be fully united. All that Licking Association has ever contended for, respecting the new birth, out of which has grown a misunderstanding, is embodied in one expression, made by Eld. Warren, in the sermon to which I have alluded, namely: "The Lord gives eyes to see—ears to hear—and hearts to understand." That in the new birth, or in being born again, something is manifest in us that we never had before. In other words, All is given us that is necessary to seeing, hearing, understanding, and feeling spiritually, and all is embodied in that eternal, or spiritual life, with which we were blessed before the world began; and, in manifesting that life in us, Christ manifests himself; because it is, "Christ in you the hope of glory." Now, until it can be shown that Christ is formed in some part of the old man, I must be excused from believing some part of the fleshly man, the old or Adami man, or whatever it is pleased to be called, is changed into a new or spiritual man. But the bodies of the saints are destined to a radical and thorough change: for, this body, or the sinner, being the purchased possession for which Christ died, it is to be redeemed from the grave, at the resurrection, and changed from a natural to a spiritual—from mortal to immortal. "So when this mortal shall have put on immortality, and this corruptible shall have put on incorruption, then shall be brought to pass the saying that is written, "Death is swallowed up in victory."

Brother Beebe, how are you getting along spiritually? Do you ever have dark seasons to pass through without a ray of light—darkness so great that it can be, and is felt? If you do not, I do. I sometimes think I shall have to give up my hope: not the doctrine; for that I hold to be too dear. I have struggled thus far through this wilderness, and it seems that the farther I go, the harder the struggle, so I am weary, weary. I sometimes think I shall have to yield to the enemy. I know that all will be easy if the Lord will appear my malady to heal; but the withdrawing of his presence and strength, fills me with fear. I know if I am his, he will give me the victory; but the conflict is so long—I mourn my Master's delay. I also know that all things work together for good to his children; but I need faith to be reconciled. I know all that would be said by the brethren for my comfort; but all seems to be dark and gloomy, despair has seized my soul, and I feel like one going down into the pit. But I desire to hope in God, and feel assured that I shall at last praise him,

who is the sword of Israel's excellency, and my God.

I enclose an interesting letter from our dear brother Dowdell, feeling as it was encouraging and instructing to me, that it may also be so to others. In it I recognize the workings of the Spirit of our God. May the Lord give him grace according to his day is my prayer—for Jesus' sake.

May the God of all grace be with and strengthen you, my dear brother, is my prayer for Jesus' sake.

Most truly your friend and brother,

J. H. WALLINGFORD.

August 18, 1873.

DEAR BROTHER WALLINGFORD:

—I have often thought of you since your visit at Brush Creek, in June last, and of the precious truths that fell from your lips during that meeting. I do believe my dear brother, that there is an entire unanimity of sentiment and feeling existing between us; yet I have felt there was something lacking on my part, to make our union more sweet, and the ties of christian love and fellowship more enduring; not that I felt no comfort of love and fellowship of the spirit; but I have been led to regret that I did not speak with you more freely of my joys and sorrows, my hopes and fears; for, as face answereth to face in water, so does the heart of man to man. If I am not deceived in myself, I do love those who bear the image of Jesus, and I have sometimes thought that the sweetest social enjoyments of the children of God, are derived from the evidence they give to each other of having past from death unto life. The discourse which you preached at old brother Dalrymples, brought to my remembrance the exercises of my mind thirty years ago—and how I was led first to contemplate my own lost ruined and helpless condition and then to admire the efficacy of the Redeemer's blood—the streams which so freely flow to the poor, the needy, the lost.

While you were preaching, I felt that I could bear witness to the sighs, tears and groanings, of God's poor and afflicted people, and tell of the Savior who bore our griefs, and carried our sorrows, who was wounded for our transgressions, bruised for our iniquities, and by whose stripes we were healed. I felt a desire then to talk with you on the subject of christian experience, but a sense of my weakness prevented me from giving utterance to my feelings. Since that time, it has been impressed on my mind to write to you and record some of the dealings of the Lord with me, in delivering me from the power of darkness and translating me into the kingdom of his dear Son.

When I was but eighteen years of age, I had solemn thoughts on the subject of death and eternity; the contemplation of which always gave me alarm; for, I always knew that I was a sinner, and felt the force of

that bible declaration, "The soul that sinneth, it shall die." And, I felt assured that after death, the righteous would be eternally happy—but the wicked must suffer the vengeance of eternal fire. I often felt that life was uncertain, and, if I died in my sins, I never could dwell with God—for I had read: "Without holiness, no man shall see the Lord." I therefore thought that something must be done to qualify me, for a state of future bliss, and happiness—but I was like all the rest of the fallen sons and daughters of Adam; for I then thought, that a preparation for life, and a deliverance from death, depended upon my own performances, and must be obtained by the deeds of the law. These thoughts were the more deeply impressed upon my mind from having narrowly escaped death. And, indeed it was nothing but a merciful providence that rescued me from the power of the grave. While I was confined to the house, from the injuries I had received, I had some serious reflections as to the providential manner in which my life had been spared, and of the awful situation I was in: Had I then, been cut off in my sins?—For I fully realized that I was without God, and without hope in the world. My heart was filled with gratitude to God for his preserving goodness in sparing my life; for it seemed to me then, that he had done so in order to afford me time and space for repentance; and, that this shock was a warning for me to set about the work. So I then resolved to do better; and promised the Lord from that time forward I would endeavor to be found walking in obedience to his commands: and in order to make good my promise, I took to reading the scriptures, with a view to make myself acquainted with his law; and if possible to fulfill it. Thus I went on for about seven years, trying to do something which I thought would bring the Lord under obligation to save me. I sometimes felt proud of my religious performances, for I thought I was better than some of my acquaintances, who had been professors for several years. Indeed, I thought I was almost a christian, and as soon as I could do good deeds enough to overbalance my evil ones, then the Lord would own and bless me with a sense of "pardoned sin." Thus the case stood with me until the summer of 1840, in the twenty-fifth year of my age, when it pleased the Lord to disclose some of the deep corruptions of my depraved nature, and, made me to feel my poverty weakness and guilt, which caused me to exclaim in the language of the jailor, "What must I do to be saved?" Here then commenced my distress of mind; for I was a guilty and condemned sinner before God; and no goodness or merit of my own to move his compassion towards me, it was a source of regret that greatly disturbed my troubled soul. I again turned to

the scriptures for instruction and comfort; but when I would be reading, the least noise or stir, like the sound of an approaching footstep, would cause me to close the sacred volume and retire, for fear some one would see me and suspect my concern of mind. Oh! thought I, if I only had that sacred book in some silent secret place, with what intense anxiety would I turn over its pages, with a view of finding some portions thereof, that would allay my fears, and calm my troubled breast. Sometimes I would take up the bible and pray that I might open to the passage that would speak peace to my soul, and declare my sins forgiven; but alas! alas! Everything that I read seemed to condemn me, while there was nothing to justify me, for anything I had ever done, or ever could do, I then saw that my salvation depended entirely upon the mercy of God, and that there was nothing for me to expect but to feel his wrath and banishment from his presence.

One day, feeling unusually pressed down with guilt and fear, I went into a private room, took the bible in my hands, and thus directed my petition: O Lord, if there is anything in this sacred volume, that can give relief to a poor sin-burdened soul, let me now open to the scripture that will bring comfort and rest. Having thus prayed, as I thus thought, I ventured to let the book fall open, and the first paragraph that caught my eye, contained these words: "Beware, lest there be any fornicator, or profane person, as Esau, who, for one morsel of meat, sold his birth-right." I could read no farther, for I felt that my doom was sealed, and that the Lord had shown that there was no repentance for me, though I sought it diligently with tears, and then closed the book, and walked out, feeling to say as I went, "I am condemned, but thou art clear." But O the anguish of soul which I then felt! for I thought I was forsaken of God, and despised by the world. About this time a great political excitement arose in that section of the country; but nothing seemed to attract my attention until the month of October, when a great mass-meeting was to be held in Leesburgh, Va. I had never taken any part in the political movements of the day, but as the time drew near for that meeting, the thought occurred to me that I must go—perhaps I would see or hear something beneficial in dispelling the gloom that was brooding over my mind. When the day arrived, I rode a distance of twelve miles to the meeting. I saw many things that day which was calculated to amuse the carnal mind and create a fleshly rapture, and I soon began to feel some degree of enthusiasm—I participated in the festivities of the day, and thought I had regained my former vivacity, and was a man once more. When the crowd began to

disperse, I started for home in company with some of my associates, feeling quite cheerful—when I reached home, the family had all retired for the night, and, as I wanted for nothing I went in and went to bed without speaking to any person; as soon as I had laid down comfortably, my thoughts were turned within, and something seemed to say, Well, how have you spent the day? are you any better for your hilarity and mirth? When the sins of that day, together with those of my past life, were presented to view, it caused a distress of mind that I cannot describe, and, which seemed to me to be insupportable—I felt the wrath abiding upon me, and I tried to bury my face in my pillow, to screen myself as it were, from his eye of justice, and all I could do was to groan, the sinner's only plea, God be merciful to me—so shocked were my sensibilities, and so terrified, that my natural strength gave way, for I thought I was gone, lost beyond recovery. How long I remained in that situation surrounded with terror and shame, I cannot tell; but, when my strength returned, and I began to try to collect my thoughts, I was astonished to find that load of sin and guilt, which, but a little while ago, was sinking me down to eternal misery and woe was all gone. Joy and peace was diffused into my soul; and, instead of viewing God as a stern judge as I had before, I now viewed him as reconciled in the person of his Son—I felt that the Lord Jesus had undertaken my case, and had wrought a great deliverance for me. Still, I dared not hope that I was a christian; yet I felt the comfortable assurance, that he who had begun the good work, would carry it on until it was perfected: but I still thought I must be wrought upon in a most extraordinary way; that I must see some light shine about me, and hear some audible voice proclaiming my new life and forgiveness. Thus I continued for about eight months, waiting, looking, longing and hoping for a brighter evidence of my acceptance in the Beloved—Yet at the same time I felt a peculiar attachment for the people of God, and a longing desire to be with them, but a sense of my unworthiness kept me back. Indeed, I began to despair of ever being a fit companion for the saints; for I found that there was still corruption within, that I had evil thoughts, and angry passions, which were sinful, and I thought a christian should not feel anything of sin. One day, while lamenting over my lonely condition, and desiring to know whether I would ever be a fit subject for church membership or not—the words of the poet came with force to my mind: "If you tarry till your better, you will never come at all."

This afforded me much comfort, and led me to conclude, that, what I so ardently desired—which, was to

be free from sin, could never be attained to while here in the flesh. I then tried to ask of the Lord, If it was his will for me to be baptized and seek for a name and place among his people, when this scripture was applied to my mind, "If thou believest thou mayest." My response was, Lord I believe, help thou my unbelief. I now wished for an opportunity to be baptized; and on Saturday before the first Sunday in July 1841, I went in company with my aunt, to the church at Little River, and related the substance of what is here written, and was received and baptized in the fellowship of the Little River church in Loudoun Co., Va. Thus you see, my dear brother, that I have been in the school of Christ professedly for thirty-two years, and it seems to me that I have made but little progress in the knowledge of the things to be learned therein, and I often feel chided for my dullness and stupidity, as were the Hebrew brethren, in the following words: "For, when for the time ye ought to be teachers, ye have need that some one teach you, which be the first principles of the oracles of God." But there is one thing I do feel assured of, and that is, If I am not taught of God to know something of myself as a sinner, and of Jesus as my Savior, and felt the love of God shed abroad in my heart, by the Holy Ghost, all other knowledge will profit me nothing in the coming day. "For, whether there be tongues, they shall cease, whether there be prophecy, they shall fail, whether there be knowledge, it shall vanish away; but charity never faileth. If Jesus is not revealed to me, as the way, the truth, and the life, I shall despair of ever being able to come to the knowledge of the truth, even if I possessed all the scholastic and philosophic knowledge in the world. It is written: "No man by searching can find out God." And, again: "No man knoweth the Son, but the Father, and, no man knoweth the Father save the Son, and he, to whomsoever the Son will reveal him." And now, if I have any spiritual life abiding in me, that life was given me in Christ Jesus before the world began; and, if I have ever been made partaker of the divine nature, then that life which was given me in Christ, and which is Christ, was communicated to me experimentally, in the new birth, and, it is that which constitutes me a child of God and an heir of glory, if, I am one at all, for, the apostle says, "The children of the flesh, these are not the children of God."

Dear brother, I have occupied more space than I intended, and I fear it will weary you to read what is here written, but, if you find anything in this, that will be interesting, please drop me a few lines—if otherwise, throw it aside, and all will be right.

Yours in hope of eternal life,  
S. G. DOWDELL.

Shelby Co., Ky., August 30, 1873.

BROTHER BEEBE:—With your permission I will offer a few thoughts to the readers of the "Signs of the Times," which is generally, and in my opinion always should be, a messenger of "Peace and good will," borne on the wings of mutual love to the weary pilgrims scattered throughout the length and breadth of this once happy country. Within the last year, however, it does seem to me that some of the articles written by correspondents who live a long way from where the paper is published, have betrayed something like a spirit of strife for the mastery. If I am wrong in my conclusion, may God forgive me. If brethren differ about some point of doctrine, let them see if they can, by conversing with each other, reconcile the views held by each with the scriptures; if they cannot, then let them (if the difference between them is of sufficient import) call a council of the brethren in the vicinity in which this difference of views is manifested, and see whether or not that council can reconcile the views held by each with the scriptures of truth, and finally with each other; and if it so turns out that they can do neither, then let them appeal only to the association to which they respectively belong, and let each association say for herself whether she will tolerate the preaching of what she conceives to be false doctrine, by holding correspondence with the advocates. I think there is reason to hope that if such a course were begun and pursued in the spirit of meekness and brotherly kindness, that those local troubles might, as a general thing, be settled without serious hurt to the "lambs of the fold;" and if they cannot be so settled, what good can it do to afflict the saints all over this broad land with a history of local difficulty? If there is blight in one small division of the "Vineyard," why spread that blight over the whole crop, instead of trying to cure it where it is, or at least to circumscribe its limits and consequently its effects? If it did not look too much like arrogance in me, (one of the very least) I would suggest that those who take it on themselves to spread a local trouble all over the whole body, should be admonished, and entreated not to afflict the whole body with those things which can, if mended at all, be cured more certainly and more radically at the seat of the disease, than they can after being spread over the whole system.

Brother Beebe, I have not written in a spirit of wisdom, but I hope I have written in the spirit of meekness; and although I have directed this to the readers of the "Signs of the Times," if in your judgment it is calculated to hurt any of the little ones, throw it aside and all will be right with me.

Yours in love,  
H. T. MONTFORT.

Waverly, Iowa, Oct. 12, 1873.

DEAR FATHER IN ISRAEL:—As I am to renew my subscription to the "Signs of the Times," I felt a desire to tell you a few of my thoughts on divine things, for I humbly trust you will bear with the weak. I feel that I have no reason to complain, but many, yea, very many things to be thankful for while recounting the mercies of God to my poor soul. If I know my own heart, I want to be patient and submissive to him who rules all things. I do not want to murmur or complain on account of my afflictions, but such is the force of my natural depravity, that I feel to say, Not so Lord; when I know that his chastisements are not more than I deserve; for, my short comings are many, which causes me to fear I have grasped the shadow and missed the substance; but, if I am in possession of one good thought, I feel that it is of no merit of my own, it is all of the Lord. Yes, dear father, I feel very destitute of anything to recommend me to divine favor, for my nature is inclined to evil; and, I feel it is only him who rules all things, that can make me feel to say, I know that my Redeemer liveth, and though he slay me, yet will I trust in him. I feel that the world can never give to my soul its longings, the bliss which I desire to come in possession of. How vain the fleeting things of earth seem, compared to this blessed hope that reaches beyond the vale! But, daily I am made to fear that hope is not for me; that I walk in darkness and have no light, but, whatever becomes of me, I do believe the sun shines in the hearts of his children and causes them to rejoice in the hope of their salvation. I feel to say, "Give me the wings of faith to rise, within the veil and see." For the preparation of the heart in man, and, the answer of the tongue, is from the Lord."

Notwithstanding the opposition I am surrounded with, I am stronger and stronger in the belief that salvation is of the Lord, and I do rejoice that it is so. We must give all the glory to his holy name, for, to him all the glory belongs. O, I am left to wonder why the Lord was so merciful to remember me; if indeed, it is so. I can give no reason, but so it seemed good in his sight.

My scribbling is wandering, and so am I. I desire to follow on to know the Lord; for, I would rather be a door keeper in the house of the Lord, than to dwell in the tents of wickedness. I believe when the saints are called home to glory they will sing that song—"Not unto us, Not unto us, but to thy great and holy name be all the glory."

Yours in hope,

A. SHEPARD.

## EDITORIAL.

MIDDLETOWN, N. Y., NOVEMBER 1, 1873.

## JUSTIFICATION.

"There is therefore now no condemnation to them which are in Christ Jesus, who walk not after the flesh, but after the Spirit."—Rom. viii. 1.

This glorious assurance when applied by the Spirit to the redeemed family of our God and apprehended by faith, is full of consolation to them. Conscious of our fallen and guilty state by nature, as transgressors of the law of God, and the utter impossibility on any deliverance from the guilt of sin and condemnation of the law of God by any work that we can perform or offering that we can bring, we are experimentally prepared to appreciate the salvation which is in Christ Jesus; and that deliverance from wrath and condemnation which is only found in him who bore our sins in his own body on the tree, whose blood cleanses us from our pollution and guilt; by whom the righteousness of the law is fulfilled in us who walk not after the flesh, but after the Spirit. Only by a righteousness and purity commensurate with the righteousness of the holy law of God, can any man be justified in the sight of God; and only in such a perfect justification can we be free from condemnation. As easily may leopards change their spots, and Ethiopians their skins, as any sinner can by obedience to the law be justified in the sight of God. We having already transgressed that holy law, are condemned by it already, and all its wrath is upon us. There can be no freedom from condemnation for any who have sinned except it be through the blood of Christ; for, without the shedding of blood there is no remission of sin. But all who are in Christ Jesus are freely justified through the redemption there is in him. All their iniquities were laid on him, and he has put them away by the sacrifice of himself, and by one offering perfected forever them that are sanctified. He has carried their sorrows, borne their griefs, and the chastisement of their peace was laid on him, and with his stripes they are healed.

It was not by a partial, provisional, or uncertain work of Christ that sinners are redeemed; for, if a spot or blemish is left upon those for whom he died, their salvation would be impossible. Heaven and earth shall pass away, but not a jot or tittle of the law shall fail until all is fulfilled. The mediatorial work of Christ was not to modify the law so that an imperfect righteousness might suffice. If but one stain of sin, or shadow of a spot had been suffered to remain upon the church, her salvation would have been as hopeless as though the Redeemer had not died. "The great God and our Savior Jesus Christ, gave himself for us that he might redeem us from all iniquity, and purify

unto himself a peculiar people, zealous of good works." If there be any iniquity still remaining on those for whom he gave himself, he has failed to accomplish the object for which he gave himself. If there be a particle of impurity remaining on them, he has failed to purify them; and, in that remaining impurity they cannot be free from condemnation, nor can they be saved; for, corruption cannot inherit incorruption; and, without holiness they cannot see God.

In the former part of this epistle to the Romans, the apostle has testified that the saints are justified by the imputed righteousness of Christ. "Who was delivered for our offences, and was raised again for our justification. And in this eighth chapter he demands, "Who shall lay anything to the charge of God's elect? It is God that justifieth. Who is he that condemneth? It is Christ that died, yea, rather that is risen again, who is even at the right hand of God, who also maketh intercession for us." And again in the same chapter, "For whom he did foreknow, he also did predestinate to be conformed to the image of his Son, that he might be the first born among many brethren. Moreover, whom he did predestinate, them he also called; and whom he called them he also justified; and whom he justified them he also glorified."

There is therefore now no condemnation to them that are in Christ Jesus. Now that Christ has died, yea, risen from the dead for our justification. From these considerations; as a legitimate consequence resulting from the premises stated, all who are in Christ are fully justified. Know ye not, brethren, how that the law hath dominion over a man as long as he liveth? For the woman which hath a husband, is bound by the law to her husband as long as he liveth: but if the husband be dead, she is loosed from the law of her husband. So then if, while her husband liveth, she be married to another man, she shall be called an adulteress: but if her husband be dead, she is free from that law; so that she is no adulteress, though she be married to another man." Wherefore, my brethren, ye also are become dead to the law by the body of Christ, that ye should be married to another, even to him who is raised from the dead, that we should bring forth fruit unto God? Our former relation to the law, was like that of a man to the law which hath dominion over him, as long as he liveth, but no longer. It is also like the relation of the wife to her husband, subject to its dominion as long as the law retains that dominion.—And, as long as the law held that dominion over us, in our fleshly relation to Adam, so long as we continued in that fleshly relation to the law, and the law held dominion over us, we could not be wedded to Christ without involving the sin of adultery. In this figure, or allegory

the law is the husband that held us in subjection so long as we were in the flesh, or in our fleshly relation to it. "For," says the apostle, "when we were in the flesh, the motions of sins, which were by the law, did work in our members to bring forth fruit unto death." But, now we are delivered from the law; that being dead in which we were held; that we should serve in newness of spirit, and not in the oldness of the letter.

Thus, the relationship of the law, as a former husband is dissolved and forever annulled by the death of the parties. How? By the body of Christ. He was made flesh, was made of a woman, was made under the law to redeem them that were under the law, and in his incarnation he took on him the seed of Abraham; "For, if ye are Christ's, then are ye Abraham's seed and heirs according to promise." He took on him our flesh—"For as much then as the children are partakers of flesh and blood, he also himself likewise took part of the same." And thus our flesh constituted the body of his flesh, in which he suffered. This was the body which was prepared for him; prepared for the suffering of death. His church being his body in which he suffered and died, by the death of this body of our flesh, we were buried with him by baptism into death; that like as he was raised from the dead by the glory of the Father, even so we should walk in newness of life. Hence, we thus judge, that in this identity with his church as his body, One died for all, all his members, and then there were all dead. The dominion of the law could extend no farther; the old marriage is annulled; we are dead to the law by the body of Christ, and now the impediment is removed, so that we may lawfully be married to him that is raised from the dead, and by the quickening power of that endless life by which his crucified body was raised from the dead, we are brought into a vital and spiritual identity with our risen head and husband, that we should bring forth fruit unto God. and that we should walk no more after the flesh, but after the spirit. Now quickened together with Christ, partakers of his resurrection life, and vitally identified with him, in the power of his resurrection, dead to the law by his risen body, and raised up from under the dominion and curse of the law, together with him, and made to sit together in the heavenly place in Christ Jesus. Now therefore being risen with Christ, we as his members are to seek those things which are above, in Jerusalem which is above, and free where Christ sitteth on the right hand of God. "Know ye not, that so many of us as were baptized into Jesus Christ were baptized into his death? Therefore we are buried with him by baptism into death; that like as Christ was raised up from the dead by the glory of the Father, even so we also should

WILL the person who sent us the file of German papers to be bound entitled "Dahiem" please send us their address, as it has been mislaid, and the work has been done some time.



walk in newness of life, For if we have been planted together in the likeness of his death, we shall be also in the likeness of his resurrection; knowing this that our old man is crucified with him, that the body of sin might be destroyed, that hence forth we should not serve sin. For he that is dead is freed from sin. Now, if we be dead with Christ, we believe that we shall also live with him."

From all these considerations the apostle admonishes the saints to set their affection on things above, not on things on the earth. "For ye are dead," being crucified with Christ and baptized into his death. "For ye are dead, and your life is hid with Christ in God. When Christ who is our life shall appear, then shall ye also appear with him in glory. Mortify therefore your members which are upon the earth." Consider yourselves dead indeed unto sin, but alive unto God.

Our justification is in Christ, and not in our earthly nature. The body is dead because of sin; but the spirit is life because of righteousness. The two conflicting elements are with us so long as we remain in the flesh, as is clearly shown in the preceding chapter and the warfare between the flesh and spirit, the old man and the new, until this mortal shall put on immortality, and death is swallowed up of life. Christ having put away our sins and washed us in the regeneration, redeemed us from the dominion of the law, and brought us under law to himself, there is therefore now no condemnation to them who are in him, who walk not after the flesh, but after the Spirit." For the law of the spirit of life in Christ Jesus, hath made me free from the law sin and death." This the law could not do for us; nor could we effect this by obedience to the law, "For what the law could not do, in that it was weak through the flesh, God sending his own Son in the likeness of sinful flesh, and, for sin condemned sin in the flesh, that the righteousness of the law might be fulfilled in us who walk not after the flesh, but after the Spirit."

Our fleshly nature is not justified; it is still vile; and in it there dwells no good thing; it wars against the spirit and is contrary to the spirit; therefore, if we live after the flesh we shall die. "For to be carnally minded is death, and, into that carnal mind, which is death, we run, if we live or walk after the flesh; but, if we, through the spirit, mortify the deeds of the flesh, and are led by the spirit, we enter into life, and enjoy our freedom from condemnation, and dwell in the liberty wherewith Christ has made us free.

Our justification being in Christ, we can only enjoy our freedom from condemnation as we abide in him: for he is of God, made unto his saints, wisdom and righteousness, and sanctification and redemption. The law of sin and death from the condem-

nation and dominion of which we are redeemed; can no longer condemn the redeemed of the Lord; but, we are under law to Christ, having risen with him from under the law which he has fulfilled; but, being now risen with him, he is given to be the head over all things to his church, and the church with all her members are under law to him. He is our King, we are his subjects, and if we transgress his law—which in distinction from the law of sin and death is called the Royal law of Liberty, we shall be chastised for our transgressions of his law. "If we sin wilfully, after we have received the knowledge of the truth, we shall endure—a certain fearful looking for of judgment and fiery indignation, which shall devour the adversaries." For we know him that hath said, "Vengeance belongeth unto me, I will recompense, saith the Lord. And again, The Lord shall judge his people. "It is a fearful thing to fall in the hands of the living God."—Heb. x. 26-31. But to them who are in Christ Jesus who walk not after the flesh, but after the Spirit, there is no condemnation.

## SOUTHERN BAPTIST MESSENGER.

On our last page will be found the prospectus for the resuscitation of the Southern Baptist Messenger, which was so long and so ably conducted by Eld. Wm. L. Beebe, at Covington, Ga. The former patrons of that paper will need no commendation from us, as they are well assured of the competency and reliability of its publisher. The Messenger is to be greatly enlarged from its former size, and will advocate the doctrine of salvation by grace, and earnestly, contend for the faith which was once delivered to the saints. We trust it will receive a generous patronage.

## OUR BAPTIST HYMN BOOK IN LARGE TYPE.

We are now ready to supply all orders for our Large Edition on the following terms:

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A liberal discount for cash will be made to those who buy by the dozen to sell again; but no book will be sent from the office until paid for.

We shall issue the Fourth Edition of our former size and style as soon as we can run them through the press and get them bound. They will be at the former prices.

## Church Constituted.

ELDER BEEBE—DEAR BROTHER:—I wish to say to you and the brethren and sisters who read the "Signs," that through the goodness of God I am enabled to inform you of the constitution of another Old School Predestinarian Baptist Church, in Cobb County, Ga. Thirteen brethren and sisters, living too remote from any church, the Lord put it in their minds to unite, and on the second Saturday in June they met and called for the following elders:

W. M. Carroll, B. M. Camp, and N. W. Eubanks, as a presbytery to meet them on Friday before the fifth Sunday in June, and they responded to their call.

Organized by choosing Eld. W. M. Carroll Moderator, and T. H. Moore Clerk.

The brethren and sisters produced their letters of dismission, also their articles of faith, which they had adopted as their platform of principles.

The council ascertaining that their desire was still to be constituted, and being satisfied of the necessity of such constitution, and also of the soundness and good order of the brethren, proceeded heartily in the constitution in the following order, viz.:

Eld. W. M. Carroll offered prayer, and pronounced them a regular Baptist Church in order to do business Charge by N. W. Eubanks, after which, while singing one of the songs of Zion, the right hand of fellowship was given them by the moderator and council.

Then said church adopted the name of Sarrell Spring Church.

The council then adjourned until one o'clock to morrow.

On Saturday, after divine service by W. M. Carroll, the presbytery being organized, by request of the church proceeded to examine brother William Smith, whom the church had elected to the office of Deacon, and brother Smith giving full satisfaction, the presbytery proceeded as follows:

Prayer by Eld. B. M. Camp, and the hands of the presbytery imposed. Charge by Eld. N. W. Eubanks to the deacon, in reference to his respective duties.

The church then ratified what was done, and discharged the presbytery. The church then went into conference, and chose brother Eld. John G. Eubanks Pastor, and J. J. Smith Church Clerk.

Thus another church is formed, and we pray that the blessings of God may rest upon them, and add to them such as he will have to be saved.

August 12, 1873.  
Since writing the above nine souls have been made willing to come out from the world and tell to Sarrell Spring Church what great things the Lord has done for them, and were baptized last Sunday morning by our much beloved young brother John G. Eubanks, who is an able defender of the gospel of God our Savior.

ISAAC N. MOON.

## Circular Letters.

*The Muskingum Baptist Association, held with the Scott's Creek Church in Hocking County, Ohio; August 20th, 21st and 22d, A. D. 1873, To the Churches of which she is composed, sendeth Christian salutation:*

BELOVED BRETHREN:—The anniversary of our meeting, as an association of churches, is an event calculated to awaken in us emotions of a varied and interesting character. The ceaseless flight of time has added another year to the centuries of the past, and brought us another year nearer to the close of our earthly pilgrimage and to our eternal home.

What gratitude is due to our God for his love and mercy in preserving us through the changes, dangers and vicissitudes of the past year; for the kind care and protection which has been extended to us, and for delivering us from the temptations which have assailed us, so that protected, delivered, sustained and receiving help from him, we continue an association of Churches, and we trust, a people, whom he has formed to show forth his praises and the exceeding riches of his grace. And this gratitude is enhanced by the joy and gratitude we experience at meeting our brethren again and being permitted to unite with them in the solemn worship of Zion's King; to speak of the glory of his kingdom, to talk of his power, of his gracious dealings with his children and of the love which is shed abroad in our hearts by the Holy Ghost, which is given unto us, and which directly centres in the allwise God our Savior as its author. For we love him because he first loved us, and this great fact constrained the apostle to exclaim: "Behold what manner of love the Father has bestowed on us, that we should be called the sons of God.—1 John, iii, 1. "And because ye are sons, God has sent forth the Spirit of his Son in your hearts, crying Abba, Father.—Gal. iv. 6.

And another important fact taught in the Scripture and happily experienced by every child of grace, is that this love as surely flows forth to those who are the sons of God, for love is the principal characteristic of his children, and indeed without its manifestations, they, according to the Scriptures, afford no evidence that they have been born of God, as is clearly proven by the following: "Beloved, let us love one another, for love is of God, and every one that loveth is born of God and knoweth God." "He that loveth not, knoweth not God, for God is love."—1 John, iv. 7, 8.

"If we love one another, God dwelleth in us, and his love is perfected in us."—12. "God is love, and he that dwelleth in love dwelleth in God, and God in him."—16. "If any man say I love God and hateth his brother, he is a liar, for he that loveth not his brother, whom he hath seen, how can he love God whom he hath not seen?"

"And this commandment have we from him, that he who loveth God, love his brother also."—21.

"Therefore if thou bring thy gift to the altar, and there rememberest that thy brother has aught against thee; leave there thy gift before the altar, and go thy way; first be reconciled to thy brother, and then come and offer thy gift."—Matt. v, 23, 24.

And again, "Moreover, if thy brother trespass against thee, go and tell him his fault between him and thee alone; and if he shall hear thee thou hast gained thy brother."—Matt. xviii. 15.

What a glorious precept! Given by him who spake as never man spake. Go and tell him his fault between him and thee alone. What a manifestation of brotherly love in the discharge of such a duty! Not having noised the brother's fault abroad to the world, nor told it to the brethren of the church, nor to the pastor of the church, no, not even to his nearest and dearest relatives, but with meekness and humility of soul, and a prayerful hope for the blessing of God to rest upon them, he tells the trespassing brother, his fault between them alone. "If he hear thee thou has gained thy brother." What a glorious result, and with what lasting love, will the trespassing brother ever regard such a friend who has so tenderly admonished and so kindly forgiven him, and who will forever refrain from mentioning the subject to any other person whatever.

"But if he will not hear thee, then take with thee one or two more, that in the mouth of two or three witnesses every word may be established."—Matt. xviii. 16.

Observe here again the glorious law of love in the direction given, to take with thee one or two more; mark, it does not require that the aggrieved brother shall go and first tell his grievance to one or two more, and then take them with him and tell the brother his fault in the presence of his family, or in the presence of the world, or in the presence of any other members of the church, or in the presence of the pastor of the church, or in the presence of the pastor, or pastors of any other church; but the plain inference, is that profound silence shall be observed by the offended brother towards the witnesses with regard to the object of their mission, until in the presence of none but the witnesses and the trespassing brother he relates the subject of his grievance; and if reconciliation is effected, the duty of all the parties present, to observe everlasting silence with regard to the matter, appears to be understood; but if reconciliation be not effected, entire silence to be observed by the witnesses until the church, in session to hear their case, calls for their testimony.

"And if he shall neglect to hear them, tell it to the church; but if he neglect to hear the church, let

him be unto thee as an heathen man and a publican."—Matt. xviii. 17.

Again, let us observe the direction given by infinite love, to the aggrieved brother, who has faithfully sought reconciliation by the first and second directions, but has been unable to secure it; it does not now require that he shall tell his grievance to his own wife or family and ask their advice with regard to the subject, nor to any one of the world and ask his advice, nor to any members of the church and ask their advice, nor to the pastor of his church and ask his advice, nor tell it to the pastor or pastors of other churches and ask their advice, nor does it require him to tell it to the church in the presence of the world; but, to tell it to the church, and, if he neglect to hear the church, let him be unto thee as an heathen man and as a publican."

Brethren, when we contemplate the circumstance of an aggrieved brother, who has faithfully and prayerfully endeavored to secure reconciliation with an offending brother, by the first and second directions given by the great head of the church, but has failed, and now in the further discharge of his duty, with becoming meekness he gives notice to his pastor that he wishes a special meeting of the church, without expressing in any way the object for which he desires it. And observe the pastor quietly requesting the members to attend such a meeting without any intimation with regard to whose request it is called; and see members assemble alone at the call of their pastor; and hear the aggrieved brother, state for the first time in the presence of any of them, save the offending brother and witness or witnesses, the nature of his grievance; and behold the church in solemn session, in the presence of none but the King of Zion, dispose of the case according to the word of God, and when they adjourn, each member observing entire silence with regard to the transaction; and never making anything known to any person whatever, except such an one is an excluded member, when such has become the fact, and that, only with becoming humility and on proper occasions; shall not we exclaim, how beautiful and how glorious is the order of God's house, founded in eternal love, and "his children with all lowliness, with long suffering and forbearing one to the other in love."

"Endeavoring to keep the unity of the Spirit in the bond of peace. For, there is one body and one Spirit, even as ye are called in one hope of your calling. One Lord, one faith, one baptism. One God and Father of all, who is above all, and through all, and in you all."—Ephesians iv. 2, 6.

And now, beloved brethren, being members of the highest and holiest brotherhood known here below, organized by infinite wisdom and eternal love, with provisions not only for our welfare in time, but also in

eternity, and having, as we trust, received the earnest of our inheritance; and having had some joyful foretastes of that immense bliss, which is reserved in Heaven for the redeemed of the Lord; therefore let us live as becometh our high calling, and yield a willing obedience to the commands of our Great King, and not turn to the right, nor to the left, to follow after any of the various institutions of men, organized professedly for the promotion of benevolence and religion, but not required by the scriptures of divine truth, nor be partakers therein, lest we bring a reproach upon the cause of Christ by thus denying the all sufficiency of the instructions of the allwise God our Savior, to his church, and doubting the ample provision he has in store for the complete protection and preservation of every child of grace while here in this world, and eternally in the heavens.

But beloved brethren let us cleave to the word of God alone as the man of our counsel, for we are assured, by an inspired apostle, that, "All scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness; that the man of God may be perfect, thoroughly furnished unto all good works."—2 Timothy, iii. 16. And with deep humility and holy reverence, let us earnestly pray to our Heavenly Father, to keep us by his Almighty power, and guide us by his Holy Spirit, while we sojourn in this world of sorrows and temptations, and when his righteous will has been served with us here below, to receive us home at his right hand above, in the mansions of everlasting bliss, for Jesus Christ our Redeemer's sake, to whom be glory and majesty, dominion and power, both now and ever, Amen.

"How sweet, how heavenly the sight  
When those that love the Lord  
In one another's peace delight,  
And thus fulfill his word.

When each can feel his brother's sigh,  
And with him bear a part;  
And sorrow flows from eye to eye,  
Or joy from heart to heart.

When free from envy, scorn and pride,  
Our wishes all above,  
Each can his brother's failings hide,  
And show a brother's love.

Love is the golden chain that binds,  
The happy souls above;  
And he's an heir of heaven who finds  
His bosom glow with love."

### Corresponding Letters.

*The Lexington Old School Baptist Association in session with the Second Church of Roxbury, Delaware Co., N. Y., Sept. 3d, 4th & 5th, 1872, to the Associations, Conferences and all other meetings with whom she corresponds, sends christian salutation.*

**BELoved BRETHREN:**—One more year has passed away, and we are again permitted, through the goodness of our heavenly Father, to meet in an associate capacity, to praise our covenant keeping God for his continued goodness toward us, his poor, tried and afflicted people, in keeping

us from the errors and delusions of those who lie in wait to deceive—the enemy of all righteousness, the man of sin, that wicked one that shall be revealed. How much it becomes the children of the living God to praise and adore his great name for his goodness, in their being kept by his almighty power through faith unto salvation, ready to be revealed in the last time. For says the apostle, "Ye are dead, and your life is hid with Christ in God. When Christ, who is our life, shall appear, then shall ye also appear with him in glory." What a sure foundation the children of God have to rest upon, Jesus Christ himself being the chief corner stone. And again, "The foundation of God standeth sure, having this seal, The Lord knoweth them that are his." Dear brethren, press forward for the prize of your high calling in Christ Jesus; not laying again the foundation of repentance from dead works, and of faith toward God, but looking unto Jesus, the author and finisher of our faith, who for the joy that was set before him endured the cross, despised the shame, and is set down at the right hand of the throne of God, ever making intercession for his dear children.

The churches of our association appear to be enjoying a good degree of union and peace, continuing sound in the faith of the gospel, having no confidence in the flesh; but trusting alone in the gospel of our Lord and Savior, who is the life and salvation of his people, the joy and rejoicing of all the saints, and from whom all spiritual blessings flow, and are handed out to them just in accordance with his own sovereign will and purpose; and this choice was made before the foundation of the world, by the which Christ and his bride are one, and is made manifest in time to every one of the heirs of the kingdom, according to the will of the Father, who has loved them even as he has loved his only begotten Son, who is made unto them wisdom and righteousness and sanctification and redemption.

Our meeting has been harmonious and comforting, in receiving your messengers and minutes, and we are glad to express our love and fellowship to the numerous associations of our correspondence, hoping for a continuance of the same christian love and fellowship.

Our next meeting is appointed to be held with the First Roxbury Church, to commence on the first Wednesday in September, 1874, and continue three days.

ISAAC HEWITT, Mod.

AHAZ COLE, Clerk.

R. W. SANFORD, Ass't Clerk.

### APPOINTMENT.

If not providentially prevented, Elder Gilbert Beebe will preach at the meeting house of the Ebenezer Baptist Church, No. 154 West 36th Street, New York, at half-past 10 A. M. and at 3 P. M. on Sunday, November 16th, 1873.



## Marriages.

Oct. 28, 1873, by Eld. Gilbert Beebe, at the house of the bride's father, in Wallkill, Mr. George Hunt, of Elmira, N. Y., and Miss Clarie E. Carey, daughter of Mr. John B. Carey.

Oct. 29, at the Meeting House of the Primitive Baptist Church, in Middletown, by the same, Mr. Wm. Jones and Miss Mary Adela Price, all of Middletown.

Oct. 15, by the same, at his residence on Grebard Street, Middletown, Mr. Anson J. Benedict, of Thompsonstown, and Miss Hannah J. Ronk, of Montgomery.

Oct. 23, at the residence of the bride's mother, three miles north-west of Hardie's Station, in Yalobusha Co., Miss., by Eld. E. A. Meaders, Mr. Wm. M. Burdeshaw, late of Grenada County, and Miss Leu A. Talbert, of Yalobusha Co.

Oct. 15, 1873, at the residence of the bride's parents, by Eld. H. C. Longyear, Mr. Ezra Mead, of Roxbury, Delaware Co., N. Y., to Miss Mary E. Lawrence, daughter of George Lawrence Esq., of Halcott, Greene Co., N. Y.

## Obituary Notices.

DIED—Of congestion, after a few days of sickness, on Sunday, August 24, 1873, at the residence of her parents, near Bethesda Church, Wachita Co., Arkansas, Miss Mattie Kennedy, aged 13 years. She was the daughter of Mr. Thomas Kennedy.

What parent's heart does not sicken at the thought of yielding up to death a darling daughter, a valued treasure? Yet when viewed in the light of clear christian philosophy, she is blest incomparably, and saved the cares and ills of life. Deeply do I sympathize with our dear sister and brother, and pray that the Lord may give them grace to say, The Lord doeth all things well. And when we shall have filled up our sufferings here on earth, may we by grace meet our dear friend Mattie around the throne of God, to praise his holy name forever and ever.

DIED—In North Berwick, Maine, August 2, 1873, sister Sarah Hall, aged 61 years.

Her disease was consumption, but she kept around and went out of doors until the last of her life. She has been a member of the O. S. Baptist Church in this place many years, but being feeble in health she has not met with the church for some years. We believe she has gone to rest.

ALSO,

DIED—In Sanford, Maine, August 18, 1873, Mary L. Jelleson, daughter of Moses and Sarah E. Jelleson, aged 16 years.

Mary was a fine girl, and gave good evidence that God had fitted her for himself. Some months before she was taken sick, being away from home to work, in writing to her parents she conveyed the idea to them that she felt that she had but a short time longer to live in this world, and manifested a great desire to be fitted by grace for the better world than this. Soon she was taken with the fever, and then told her parents that she should not get well. While sick, she was patient, hungering and thirsting after righteousness, and having a comfortable hope that God had saved her and called her with a holy calling, not according to her works, but according to his own purpose and grace, which was given to his people before the world began. She seemed to be wholly weaned from this world, and wanted to go where Christ is. A few days before she died, before prayer she wanted the 17th chapter of John read, and that led her kind father to select the 24th verse of that chapter for me to preach from at her funeral, if my mind should so be led, which I did, to a large and attentive gathering of people.

WM. QUINT.

North Berwick, Maine.

DIED—Oct. 29, in this village, Miss Sarah Ann Vail, in the 61st year of her age. Her death was very sudden and unlooked for. She arose in the morning in usual health and spirits, and had arranged her business for the day, but was suddenly prostrated with paralysis or apoplexy, and lingered about five hours, when her spirit departed. She was the only surviving daughter of our aged sister Rebecca Vail, whose house and home is now made desolate and lonely. Of eight children, but one son now survives.

Miss Vail had made no public profession of religion, but held a high place in the esteem of all who had the pleasure of her acquaintance. Her funeral was attended by a large and solemn assembly, at the Meeting House of the Primitive Baptist Church of this village, and a discourse was preached on the occasion by the pastor, from 1 Peter i. 24, 25, after which her remains were taken for burial to the cemetery of the Baptist Church at New Vernon. [Ed.]

Departed this life June 18, 1873, at the residence of his son, in Monroe Co., Mo., Deacon Jacob Long. He was born February 23, 1789, in Orange Co., N. C., moved to East Tennessee in 1804, from thence to Morgan Co., Ill., in 1832. He made a profession of religion and joined the Old School Baptist Church in 1833, and was baptized by Eld. John Ray. He came to Brown Co., in 1834, was, I believe, in the constitution of the New Salem Church, and was ordained first deacon of that church in 1835, which office he held in honor until he got too old to officiate in church capacity. He leaves an aged and infirm companion, and sister in the church, to mourn her loss, which is his eternal gain, together with a large family of children and grand-children, and a large circle of friends.

May the Lord cause that the bereaved shall be resigned to their sad bereavement, and prepare them for the solemn event of death.

PETER AUSMUS.

Brookfield, Mo.

Dea. John Osburn departed this life on the 15th of March, 1873, in the 81st year of his age. He united with the Regular Baptist Church in Ohio in 1832, and was baptized on profession of his faith by Elder Jacob Leyman. He was a firm believer in the doctrine of salvation by grace, through the merits of Jesus Christ. His house was always open to receive his brethren, and was always ready to communicate to the ministers of Christ. He leaves an aged companion, who is indeed a mother in Israel, with several children, to mourn their loss, but not as those who have no hope.

His funeral was attended by his surviving friends, when a discourse was delivered by Elder J. C. Beeman, to a solemn audience.

Brother Osburn lost his hearing many years before his death, but his speech was good, and he talked much of the sovereign power of God in saving his people by grace alone. His last sickness was but a few days.

May the Lord bless and sustain the bereaved family. is my prayer for Jesus' sake

E. M. REAVES.

DIED—At the residence of her son-in-law, Elder G. Beebe, Middletown, N. Y., Sept. 17, 1873, Mrs. Sarah E. Cunningham, relict of Samuel Cunningham, of Orange County, N. Y., in the 96th year of her age. In early life she professed a hope in Jesus, which sustained her through her many trials of life, and continued with her to the latest breath of her extreme old age. While her natural faculties had so failed that she was living over middle age, youth and childhood, the spirit of Christ in her was manifested by a looking forward to the future, and praying fervently for the time to come that her heavenly Father would take her to dwell with him. The marked difference between the natural and spiritual life was to me forcibly evident. Her life for

years prior to her death was almost entirely retrospective, while by faith she saw and longed to come in possession of the joys of eternal life, frequently "speaking to herself in psalms and hymns and spiritual songs. The regularity of her pulse and articulation failed six hours before her death. While dying, she took my hand and shook it, as if taking a final leave, and expired without a distorted feature.

Her daughter,

P. A. BEEBE.

Deacon James Simmons, father of Eld. R. M. Simmons, has been called home. He suffered about two weeks, which was said to be the first bed sickness of his life. He was born in the state of Virginia, April 6, 1795, and was 78 years, 4 months and 15 days old at the time of his death. He was married to Sally Stice, May 22, 1815, in Kentucky, emigrated to Madison County, Ill., in 1816, was baptized by Eld. Thomas Ray in 1831, removed to Warren County in 1833, where he has remained about forty years, one of our best citizens, and by industry and economy accumulated quite a large estate to leave to his heirs. His descendants are, 13 children, 82 grand-children, and 11 great-grand-children, making 106 souls. He was one of our most faithful members of the church at Newhope, Greenbush, Ill. Long will he be remembered. He was a strong believer in the eternal salvation of God's children by grace alone, and was careful to maintain good works. He requested me to preach his funeral before he died, the text used being Hebrews iv. 9, and the largest congregation I ever saw on such an occasion was there. Eld. I. N. Vanmeter being present, closed the services with appropriate remarks to the well behaved and attentive audience.

May the God of love bless the bereft with all who mourn in Zion.

B. BRADBURY.

DIED—August 7, 1873, at the residence of her son-in-law, Sheldon Wyman, in the town of Fairfield, Lenawee Co., Michigan, my mother, Catherine Carpenter. She was born in New Jersey, August 28, 1785. When she was twelve years old her parents moved to Chemung County, N. Y., and at the age of twenty-one years she was married to Elder James Carpenter, and moved to Orleans County, and endured the hardships of a new country and the war of 1812. There father became a preacher, and the Lord called her by his grace, and showed her that she was a sinner, and gave her a good hope in Jesus Christ. She was baptized by her husband over fifty years ago. In 1833 we moved to Michigan, when it was a wilderness, and underwent the hardships of a new country again. She has ever been a faithful Old School Baptist, and a faithful wife and mother. She died as she had lived, in hope of eternal life beyond the grave. She has left seven children to mourn, with many grand-children and friends; but we do not mourn as they who have no hope. She died like one going to sleep.

Jesus can make a dying bed

Feel soft as downy pillows are,

While on his breast I lean my head,

And breathe my life out sweetly there.

Elder Gander preached at her funeral from 1 Cor. xv. 45.

W. S. CACPENTER.

Our dear brother, George Hume Sen., died at his residence near Sidney, Fremont Co., Iowa, June 27, 1872, aged 70 years and 1 month. He was born in 1803, was raised in Kenton County, Kentucky, and in 1827 experienced a hope in Christ, and was baptized by Elder Wm. Hume, in the fellowship of Cruise's Creek Church, in 1829. He then moved to Indiana and joined the Regular Baptist Church called Bethel. From there he moved to Crawford County, Indiana, and there joined the O. S. Baptist Church called Elbethel, and was there ordained deacon, and officiated fourteen years. From thence

he moved to Iowa, in 1854, and in 1857 joined the O. S. Baptist Church called Liberty, where he lived until his decease. He was a strong believer that God from all eternity purposed to save his people from their sins, they being the peculiar objects of his love, given to Christ in covenant, in which they ever stood related to him, and known in the holy scriptures as the elect, chosen of God.

He was taken sick the last of April, with dropsy of the heart, and suffered very much, but said he did not suffer any too much, when he thought of the sufferings of the Son of God for him. He was visited by many of the brethren, to whom he talked a great deal about going home to that rest which remained for him, and for all the people of God. He bore his afflictions well, relying upon God in this his most trying hour, resigning himself to the Lord in all things, knowing that he doeth all things right.

He leaves a widow and five children, together with many devoted brethren and friends, to mourn his departure. He died on Friday, and on Saturday at ten o'clock the funeral took place, which was largely attended, the discourse being preached by Edler Thomas Jenkins, from the words, "Blessed are the dead which die in the Lord," &c.—Rev. xiv. 13.

Yours in love and fidelity,

G. W. H.

DIED—Of croup, after a few days illness, Oct. 28, 1872, Philip E. Cate, son of E. and E. Cate, aged 4 years, 4 months and 20 days. He was considered by all who knew him a child of great sweetness of temper. The little sufferer bore his sickness with great patience, and was rational to the last. His last words were, "Ma, I am so tired." His little body now rests in sweet repose in the old graveyard, and his spirit has gone to God who gave it. His funeral was preached by Eld. I. Blakely, May 11th.

Dearest Philip, can it be  
Your face on earth no more we see?  
We cannot hear that pleasant voice  
That oft has made our hearts rejoice.

ALSO,

DIED—James P. Callen, son of Wm. P. and M. E. Callen, and grand son of the late Eld. Joseph Armstrong, after a few days sickness, with the same disease as the above. He departed this life Dec. 2, 1872, aged 10 years. He was kind and affectionate, and very tender hearted. He suffered the most agonizing pain for twenty-four hours before his death, but finally the messenger, death, came, and his spirit left the suffering body, and has gone to dwell with the ransomed of the Lord. Shortly before the little sufferer died, while his friends were standing around his bed, on seeing his mother's tears falling fast, he said, "Mother, don't cry; I am better." It seemed like he did not want to see us weep. We rejoice with those that do rejoice, and weep with those that weep. May we all be enabled to adorn the doctrine of God our Savior, is the desire of an unworthy sister, if one at all.

S. I. CATE.

Moravia, Iowa.

DIED—At the residence of her parents in Montgomery County, Virginia, March 22, 1873, Ellen Robbins, in the 21st year of her age.

The subject of this brief notice had long been a sufferer with that fatal disease, consumption, which hastens to the tomb so many of our best friends, both in the morning and evening of life. Notwithstanding the long and intense suffering to which she was subjected, she bore it with that fortitude and resignation so characteristic of the girl from her infancy to her demise; and when the final summons came, it found Ellen with her lamp trimmed and burning, and ready to enter into her Master's joy. Through her long and painful illness she was never heard to murmur, retaining the vigor of her mind and the consciousness of her approaching dissolution until the final moment came, when, with that calmness and triumph which characterize the last hours of the christian, she was heard to whisper to the family and friends who were gathered around her dying bed, to sit down and be composed, saying, "I am going to meet death, which you have to do. It is nothing to die when prepared, and I am ready." As the sands of life ebbed slowly, a triumphant smile lit up her countenance, and the last words that fell upon the ears of her weeping relatives were, "Sweet Jesus! Sweet Jesus! and peacefully passed from



the suffering scenes of earth to the home of the just made perfect.

It has been but a few short months since Delia, a lovely sister of Ellen's, was summoned from earth to heaven, where, were we permitted to draw aside the veil, we should look upon and realize the enjoyment of those two happy spirits, as they participate in the triumphant shouts, and bask in the eternal sunshine of the paradise of God.

May the afflicted and bereaved parents bow in humble submission to this afflictive dispensation of the all wise God, remembering that

"Youth and health and beauties' bloom  
Are blossoms gathered for the tomb."

M. V. S.

"Zion's Landmarks" please copy.

**Deacon Otis Atwood** died at his residence in Westmoreland, Oneida County, N. Y., on the 6th of May, 1873, in the 86th year of his age. He was born in Massachusetts, Aug. 9, 1787, and was reared in that state, and about the time of his majority removed to this state, in the town of Salem, where he was married, I believe, in 1809. In 1816 he removed to Westmoreland, near the place where he died. Soon after, there was a reformation among the Baptists, when for the first time his mind became impressed with a sense of his sinfulness and alienation from God, and so powerfully was his mind wrought upon that he refused his necessary food, and his hands refused to perform the ordinary labors of the day. But his convictions, though pungent, were short, for it pleased the Lord to set him at liberty, and to show him that God could be just and the justifier of the ungodly. He was made to rejoice with joy unspeakable and full of glory, and soon after, with Elder Bicknell and fifteen others, I believe, was buried in the liquid tomb, and rose to newness of life. Soon after this he removed to the town of Deerfield, in Oneida County, and moved his membership to the Whitesboro Church, and a few years subsequently to Trenton, where he held the office of deacon for sixteen years, I think, to the general acceptance of the church. In 1848 he removed with his family to Oswego County, where he lost his beloved companion, which was the greatest affliction of his life, and it seemed for a time that he would sink under it, and for a number of years his health was quite poor; but time's healing hand in a measure blunted his extreme grief, and his health gradually improved, and the last fifteen years of his life he enjoyed extraordinary good health. On the 30th of April, 1859, he removed back to Westmoreland, where he lived until he died. For a man of his age, he retained his memory and other mental faculties to a remarkable degree; but like many old people, the grasshopper became a burden, and he was at times almost ready to give up his hope in the Redeemer; but then again at times the clouds would lift, and he was enabled to behold the King in his beauty. But it seemed to last but a little time, when he would be dwelling upon the dark side again. Such was the darkness of his mind that he did not travel with the church for several years before he died, though his brethren sympathized with him and tried to ease his mind, but to no purpose.

The disease of which he died was what in medical parlance is called cerebro spinal meningitis, an inflammation of the membranes of the brain and the spinal cord. He lived only four and a half days after he gave up entirely. He could talk but very little, and it was with great difficulty that he could make his wants known.

Six children survive him, (three sons and three daughters) and although we mourn his departure, yet we trust he is at rest, enjoying the blissful presence of the dear Savior whom for fifty years he so much loved and adored. He has been gathered to his fathers, like a shock of corn fully ripe in its season. Peace to his ashes.

Yours in affliction,  
D. C. BESSE.

## Three Days Meetings.

The Little Flock Church of Old School, Predestinarian Baptists, will hold a three days meeting, the Lord willing, at their meeting house in Coatsburg, Adams Co., Ill., on the C. B. & Q. R. R., 16 miles from Quincy, on the last Friday, Saturday and Sunday in November, 1873.

Brethren and sisters who would like to see us, are cordially invited. Brother P. L. Branstetter, of Missouri, and others, have agreed to attend.

C. G. SAMUEL.

## PROSPECTUS.

To all who desire the revival of the publication of

## THE SOUTHERN BAPTIST MESSENGER.

In compliance with the solicitations of many former patrons of the "Southern Baptist Messenger," I have decided to attempt its resuscitation, proposing, if the Lord will, to issue the first number dated January 1st 1874, and continue its publication semi-monthly, on the 1st and 15th, thereafter, each number to contain eight large quarto pages, (about one-third larger than those of the old "Messenger.") the size of the pages of the "Signs of the Times," and to be devoted, as formerly, to the service of the Primitive or Old School Baptists exclusively. It is designed to furnish a medium for fraternal correspondence among the scattered children of God in this section, but as the church is one in every part of the world, correspondence is invited from those who have obtained like precious faith with us, wherever they may sojourn in their earthly pilgrimage. From all such we solicit aid in reviving our "Messenger."

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### DEATH AND RESURRECTION.

Substance of a discourse preached by Eld. David Bartley, at Martinsville, Ill., in June, 1873.

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## The "Signs of the Times,"

DEVOTED TO THE

OLD SCHOOL BAPTIST CAUSE

IS PUBLISHED

ON THE FIRST AND FIFTEENTH

OF EACH MONTH,

BY GILBERT BEEBE,

To whom all communications must be addressed, and directed, Middletown, Orange County, N. Y.

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# Signs of the Times.

DEVOTED TO THE OLD SCHOOL BAPTIST CAUSE.

"THE SWORD OF THE LORD AND OF GIDEON."

VOL. 41. MIDDLETOWN, N. Y., NOVEMBER 15, 1873. NO. 22.

## POETRY.

### THE SAVIOR'S SYMPATHY.

Heb. ii. 14-18; vi. 13, 16.

Poor mourning soul, why thus cast down?  
Why heaves thy aching breast?  
Has sin or suffering, death or hell,  
Disturbed thy earthly rest?

Sink not in hopeless sorrow down,  
Though friends may die or fail,  
Since God by this now clears thy way  
To Christ within the veil.

Consider him! He led the way  
Through scorn, and toil, and pain,  
And all in measure taste the cup  
Who follow in his train.

Compassion, power, and love divine,  
Blend in the God Man's face;  
The human and divine unite,  
To suit thy urgent case.

A God—to enrich the needy poor,  
And give them all that's good,  
Whose mighty arm can reach the lost,  
And save them by his blood.

A Man—to feel! Unbosom all  
Thy sin, and shame, and smart;  
Hide nothing from this tender Friend,  
He has a loving heart.

He'll not upbraid thy clinging soul,  
Or scorn thy briny tears;  
He will not blight thy rising hopes,  
Or turn away thy prayers.

In faithful love he chastens sore,  
And then we writhe in pain;  
Give all our helpless idols up,  
And call upon his name.

Alas! that we should grovel here,  
So rest in earthly love  
As to provoke a jealous flame  
In that dear Friend above!

Ah, Lord, thou knowest how to bring  
Such wanderers to thy feet;  
A wound none but thyself can heal  
Will make thy mercy sweet.

### HE LEADS US ON.

He leads us on  
By paths we did not know,  
Upward he leads us, though our steps be  
slow,

Though oft we faint and falter by the way,  
Though storms and darkness oft obscure the  
day,  
Yet when the clouds are gone,  
We know he leads us on.

He leads us on  
Through all the unquiet years;  
Past all our dreamland hopes and doubts  
and fears,

He guides our steps. Through all the tan-  
gled maze  
Of sin, of sorrow, and o'erclouded days,  
We know his will is done,  
And still he leads us on.

And he at last,  
After the weary strife,  
After the restless fever we call life,  
After the dreariness, the aching pain,  
The wayward struggles which have proved  
in vain,  
After our toils are past,  
Will give us rest at last.

## CORRESPONDENCE.

MILLPORT, Ala., June 17, 1872.

DEAR BROTHER BEEBE:—I was so well pleased, and so much nourished, by brother Stipp's accounts of his troubles and deliverance, preceeding his getting a proper view of the scripture which relates to John's imprisonment, and his enquiry by his messengers and our Lord's reply, that I greatly desire to say a few things in the same line, giving an account of some of my dark nights and sunny days, and how I profited by the same. But I am so subject to an attack of an old family disease, when I attempt to write or speak upon the subject of religion, that I may have a paroxysm before I get through, and lay it all aside as I have often done heretofore. I know the symptoms full well which precedes an attack. They are as follows: 1st, Look how simple your style is; 2d, try now to step into a high style of expression, go off smoothly like a Beebe, a Stipp, a Purington, a Johnson, a Vanmeter, or a Dudley. Thus the old serpent of pride creeps out of his den in the flesh, that old Leviathan, the second monster of the deep seas of human corruption, and prompts me to do that which I cannot do, and then dissuades me from doing at all. As you will see much imperfection in my pen, suffer me to lead off by saying a few things in regard to my raising as an apology for the same. I cannot boast as some do, of blood or birth, or any high born state, according to the flesh, or any religious training or scholastic advantages.

But I can say this much with pleasure. That for honesty, fidelity, and kindness of nature, my father, Isaac Coleman, was never excelled. He was a Universalist in principle until he was 73 years old, when he found favor through mercy, and your unworthy correspondent baptized him, and he lived and died a thorough Old School Baptist. My relatives both on my maternal and paternal side are very numerous. Those who bear my name all sprang from three brothers who emigrated from Wales, to Virginia, preceding the Revolution of 1776. I see there are some Colemans in the North who are Old School Baptists, and I say this much so that they may know whether any consanguinity exists between us or not. On my maternal side, the family names are Jordan, Edwards, Taylor and Mosley. On my paternal side, there are Colemans, Manns, and

Ragsdales. None of my male relatives on either side have ever been convicted for murder, stealing, perjury, or any desperate crimes. None of the females, numerous as is the family, have ever disgraced their sex. But one of my relatives either male or female, have ever contracted a second marriage, that I know of. They live generally to be old, too. Some of them in Virginia are scholars, all industrious, liberal, kind-hearted, generous and merciful, but ambitious and resentful when insulted. My father rambled off into the frontiers of Georgia, when your correspondent was a small boy, where I was raised among the wild beasts of every kind common in our country. I have had, perhaps, more narrow escapes from them than any man now living. In order that you may see how wonderfully the Lord displayed his goodness to me in my preservation when a reckless boy, I will relate one.

In my 15th year, I strolled over to our nearest neighbor's Mr. Hooks, a distance of four or five miles. The party that day consisted of myself, young Hooks, and his two cousins, John and William Griffus. About 10 o'clock young Hooks proposed that we go down to the big creek near by, and see the big alligator. You could call him up to a kind of sand bar at any time by imitating the grunt of a hog, as he always came ashore for his rations. A few grunts brought him out to where the water was about waist deep. I undressed myself, and plunged in by him, and succeeded in getting on his back. He gently glided off into his hole, the boys on the bank in the meantime remonstrating against my reckless course. He swam shallow I suppose, in order that he could get a good lick at me with the saw on his tail. When he got to where the water was about ten feet deep, I rose erect upon his back, and being very active, I sprang off, when he made a strike at me with his saws, that would have cut me in two, had he struck me. He then pursued me to the bank, but I escaped without the least fright. I was truly reckless and daring. This was in Baker County, Georgia; and perhaps some eye may see this who remembers the circumstance. I could remember many such dangers, through which I came unscathed, with bears, panthers, &c.; but enough. I was very industrious and energetic, and had fine judgment for a boy; so much so,

that at eighteen I was worth \$1,800, that I had made, and served my father all the time beyond his full satisfaction.

My first dark night.

From swimming my horse over an angry river, in mid winter, and traveling ten miles with frozen clothes, I was taken sick, and was given up by the doctors as being in the last stages of consumption. While lying one day on my bed condoling my misfortune, at a view of my blasted prospects and aspirations, the thought rushed into my mind that my soul was lost. I lost my breath, but not my action. I struggled some time before I could get my breath. Death and judgment were brought right up before me. I did not know it was conviction. I did not know what conviction was. I had heard no preaching. My father never had had a bible or hymn book in his house. My mother was a pious woman, and I had carelessly heard her sing Zion's songs. It would take a large volume to contain an account of all that occurred to me, through this dark stormy night of two years. I must be allowed to tell you one of my fearful dreams, and then make a long stride. I dreamed one night that I was passing through a city, and going by a fine house. I heard the sound of the most enchanting music. The door was opened, and I made ingress, but when I entered I found that the music was in an adjoining room, to get to the door of which I had to pass behind a counter. I went round and entered. As soon as I entered the iron door was shut and locked by the devil. Then he took me by the arm and began to pull me toward the fire. I pulled with all my might, but he was too strong. But with a quick, fiery, energetic surge, (which is characteristic of me) I brought him to his face and got away. But how was I bettered by this, for the iron door was locked and he had the key, and I could not think of going within arms length of him any more. So I went up to the door and thrust the three fingers next my thumb into the keyhole, and made a tremendous surge, when it was loosened from its hinges, and in falling broke into thousands of pieces, and out I walked. As I walked off, I looked back and saw the shutter restored, and the music resumed. About this time I met Mrs. Allen, a very proud, vain woman, making her way to the music; I tried to dissuade her, but to no use;

on she went. I saw her enter and heard the shutter slammed too, and heard the key turn, and I have never seen Mrs. Allen since. I awoke in terrible fright, and supposed from the dream that I was going to die, and be sent to Hades. My troubles were so great as well as my bodily afflictions, that I was reduced to 114 pounds weight. Thus I traveled two long years through this dark and dreary Becca, not knowing where I was going or what would become of me.

On the 14th day of May, 1838, (I bring but a boy) I left home to ride a little distance on some business, having but a faint hope that I should ever return. I had to pass what is called Hachachubie Hill, where there are large massive rocks, as large as a house. When I got at this place, my sin burthened soul seemed as though it would burst. I had coughed, sighed and sorrowed so much that my breast bone was sore. I thought then I must fall, but amazing grace! I felt a breeze of love and joy sweep through my flinty heart, which I never can express, and I verily believed it swept through those big rocks. I was happy; I was absolved; I was rich; I was independent. Death had lost its terrors and life its sorrows. Death and hell were hurled into the lake, far beyond the range of my eye. From that moment I had impressions to preach, but how could that be of the Lord? I had consumption, the doctors said, and so weak were my lungs that I could not sing or read vocally; and then I was so sinful and ignorant.

My second night and day.

Some six months after this, I retired to bed one night in much trouble, and after a long struggle I was given sleep. While wrapt up in the slumbers of the night, and far away in the dreamy regions, I thought Satan caught me and carried me up high, and let me fall into a dense briar thicket. I was almost scared to death. Presently he found me and carried me up again, when down I would come. In vain I tried to elude him. At last I awoke, shaking like a man with the ague. I interpreted the dream at once to mean that I was a hypocrite, and had deceived the church, and now justice was overtaking me, and die I must. I nearly lost my breath, being very weak. I turned me to the wall to die, when to my amazement and joy this scripture came to my mind: "What I tell thee in darkness, that speak ye in the light and upon the housetops." "Unto you it is given to know the mysteries of the kingdom." If I had ever read these scriptures, I did not know it. But I was happy, O, so happy. The Master, the great interpreter and applier of the things of Jesus, the great revealer of his word, had come, I hoped. Here was a day and night—heaven and hell in close proximity. One moment in darkness, the next in light. One moment in the belly of hell, the next moment in the bosom

of my Beloved. O my Beloved, my Beloved, why not stay with me all the night? The dark, stormy night of life, this sinful life, this miserable life, which we are taught to hate and lose. My Beloved had come into his chamber, and drove all my enemies away. O how I swooned in his arms, and felt the heat and warmth of his righteousness enter my poor hungry, thirsty soul. How he clothed me with the robe of his own righteousness, and sweetly whispered to me, Be of good cheer, for I have overcome the world. Fear not; he that is in the world is stronger than you; but he that is in you is stronger than he that is in the world.

But alas! another and another night had to come. My Beloved smiled sweetly and gently, and withdrew himself from me, and all was darkness and sin. Old lust, pride, doubt, and all the family of demons, began to crawl out of their dens in the flesh. Some would threaten me, some would scare me, some trip me, some would tempt me, and tell me my Beloved was no more than another's beloved—that he was fickle, inconstant lover, and would never come back again; that he had seen so much unfaithfulness in me, he had bid me adieu. O how they made me tremble! I peeped through the lattice. O how I would go to the window and weep for a long, long time. Finally, one morning in the balmy month of May, I had given him out. I thought I was so ugly that he had quite left me, and never to return. So that morning I thought I would make the best I could of my misfortune and loss, and forget him if I could. I went into my garden to hoe some beans, and he sweetly addressed me with these words, and they went to my very heart: "And they shall never perish." I dropped my hoe. Welcome, said I, my Love; welcome art thou to all I am or have. I cared but little for my garden then. The time of love had come. O how I begged him to stay longer this time, when he smiled, but gave me no farther promise, only that I should never perish. Oh, said I, why give me a portion—the latter clause only of that sweet verse? He answered me, that I had already obtained eternal life, for I both knew him and his Father, whom to know is life eternal, and now all I needed was a guarantee from perishing, which he had come to give me, by unfolding to me the meaning of these sweet words. They were his words all the while, but I did not know they contained such sweetness, until he shewed it me. O how sorry I was when I felt him withdrawing; but I took consolation in the hope that I never could doubt him again, or fear I was so ugly that he would put me away forever. But alas! I turned to our old family lookingglass, and I never saw myself so ugly before, when indeed I was no more ugly than I had always been, but he had given me more light and grace, which enabled me to

see my deformity plainer. O how I wept. Said I, I am almost sure he will never own such an ugly one as I am. He has become disgusted at my deformity, manners and poverty, and has bid me adieu. There I was, left in darkness again. I had commenced saying, "Behold the Lamb of God which taketh away the sins of the world." In this time I went to Providence Church, who had called me as their pastor, young as I was. On Saturday there were brethren from neighboring churches present to hear the young preacher. I spoke from this text: "As ye have therefore received Christ Jesus the Lord, so walk ye in him." I was so disgusted with myself that I have never quoted that text since, and was determined, live or die, sink or swim, I would speak no more in that name. I and the visiting brethren went home with Deacon Sprewill. I called for a room and bed, and withdrew from the company of my friends. When the dinner bell rang, I heeded it not, although I had rode nineteen miles, and tried to preach. Hunger had left me, and O how I sighed and groaned. Weep I could not. Oh, if I could have called back the day I joined the church, I would no more deceive the good people of the Lord. About this time the brethren in the portico, in my hearing, began to talk about me. Old brother Williams remarked that he never before heard such a sermon from a young man. The remark mortified me. See there, said old doubt, you have even deceived that good old man. I slept none that night. Here I doubted whether it was really Christ who had visited me or not. It must have been a thing of fancy—the effect of hallucination—sparks of my own kindling; for, if it had been him—surely if he loved me still, he would not see me weltering in my gore; he would surely come with the kisses of his love. The still night passed on, I heard with envy the snore of the family, the singing of the night-gale, the barking of dogs, and the crowing of the cock, which I was glad to hear; for I wanted to get home before I died, for die I must. On returning, I had to pass the meeting house yard; when we arrived there, my company began to dismount; I began to tell them good by; they did not understand it—I, in explanation, told them I was sick. There were a large congregation, and in their remonstrance against my going home, they called my attention to the disappointment. I left them abruptly, and on I went—I traveled about two miles in the direction of home, when I found myself on the very margin of despair. O what a storm of terror! O what darkness and fear! Surely, said I, I am gone this time; there is no chance—I was sinking. Hark! but I hear a voice; it is the voice of him that rides upon the wings of the wind and who makes the clouds his chariot—it is the voice of him that scatters darkness; it is the voice of him who says: "Peace, be still." With extacy and surprise I exclaimed: O my love, hast thou come to me when in this awful trial? He made me a very singular but satisfactory reply: "Blessed art thou among women." With these words, he filled my soul with gladness, the darkness was dispersed and all was

serene and calm. Thought I, if there is such a rich feast of love as this beyond every storm, I care not how fiery and wild they may be. My beloved showed me that there was a feast for me beyond every stormy night of trouble and sorrow, and assured me, that the last storm would be so fierce that it would quite demolish this old house of sin; and, that then I should have an eternal. Then I could sing—

"Ye wheels of nature speed your course,  
Ye mortal powers decay;  
Fast as ye bring the night of death,  
Ye bring eternal day."

Here he reminded me of what he had said to me upon a former visit: that I should never perish. Oh, said I, that dirty faced neighbor of mine, that I cannot kill or scare off; as soon as thou leavest me—he fairly danced around me and said: Thou my love will come no more; and besides I am so unworthy, poor and ugly. But I have loved thee; because, I was love and you were the object that developed my nature; which is all love. Now, the young man, knows not that there is any thing in him as love, until he beholds the object and she develops his love. So, I for-knew thee as my bride, and predestinated thee to be conformed to my image; and, in order that this may be done, you must pass through great tribulation; you must suffer with me, and reign with me; for we are all one. Here old doubt put in his mouth, and said: Now you know you are deceived; for, this scripture that has given you such comfort, was spoken to the opposite sex; and that should prove to you that it is all imaginary. Upon this, I appealed to my love for a solution: he sweetly whispered thus: True, it was spoken to my mother after the flesh; but she most beautifully represents my spiritual bride; and, as she was blessed with this rich gift, so is the church; and ye are a member of that body, and it is proper to say to each of the members and all together, "Blessed art thou among women." The difference is this: Mary was the material and spiritual temple; and ye are only the spiritual temple. O what a time of love this was! The night which preceeded this bright sweet day, was the darkest and stormiest of all my nights up to that time, so the day was commensurate. He remained with me three days—he healed my wounds, and caressed me in his arms. But about noon of the third day, self-confidence began to crawl out of his place in the flesh, and whispered that I had become so strong now I could get along by myself. I felt that my soul, to some extent, assented, and in a moment I was left in darkness again. O how I was bewildered. I knew not what to do. I had listened to the flesh, and lived after the flesh, and now I must die to that confidence in the flesh, as did Peter. I had sowed to the flesh, and must of the flesh reap corruption. During these three days of happy sunshine, I had penned down in my diary an account of my deliverance, and of my free, happy feelings. I turned to my diary and read it over and over, but alas! the letter was there, but the spirit had withdrawn. We can't lay up the manna for to-morrow, for the worm of unbelief and doubt will eat it up. But as my Beloved went, he whispered, I will come again.

Brother Beebe, I must close for this time, having given only a succinct account of my days and nights for a few years.

As ever yours, the chief of sinners;  
A. J. COLEMAN.



LOCKTOWN, N. J., Oct. 1st, 1873.

DEAR BROTHER BEEBE:—As it is the blessed privilege of the poor and afflicted saints of God to speak often one to another, I feel as though I would like to say a few words to my brethren, by your permission, if you see proper to insert it. And what shall it be? The first thing that comes to mind is the blessedness of the saints when walking together in unity, when striving to keep the unity of spirit in the bond of peace, when with one voice they are praying for the peace of Jerusalem; when we can all feel and say with David, Behold how good and how pleasant it is for brethren to dwell together in unity. But I often feel myself such a poor sinner that I wonder how my brethren can fellowship such an one. But, unless I am mistaken, my love has not ceased toward them; they are always ready to bear with my weaknesses and imperfections, and they look to me like the excellent and salt of the earth; and the more they talk about the power of God, and the glory of his kingdom, the more I delight in their company. I will tell a little more how they look to me, when all are of one mind striving together for the faith of the gospel, marching along hand in hand, with one object in view, and that object is to glorify God, in their body and spirit, which are his; when in this condition they look like a city on a hill which cannot be hid; and yet they are as a garden enclosed, a spring shut up, a fountain sealed. This my Lord's sister and his spouse. She, or her fruits, are also compared to a flock of sheep going up from the washing, every one of them bearing twins, and not one barren among them. Dear brethren and sisters, let us take a little further view of this fair one as she is marching from the wilderness, leaning on her beloved, clothed in his righteousness. This is the same wonder that John saw, a woman clothed with the sun, and the moon under her feet, who was then about to take her flight into that wilderness which she is now coming up out of, as safe and secure as when seen by John, clothed with the sun, or secured in Jesus her righteousness.

When I view the church of the living God, clothed in Christ her living head, joined together as one head and body, walking with him and in him—O what a beautiful sight is this! Now, with the beloved apostle John, I say to you, my dear brethren and sisters everywhere, in the endearing relationship of little children, little brothers and little sisters, will you come along with me, and help me search our Father's will, to see if we can find anything beautiful or encouraging for us? What does the word of our Father (the Lord) say about Zion, his chosen? Why, he says he has formed her for himself, and if so, then she must be beautiful; she appeared so even to the daughters; they praised her, and

blessed her, saying, "Who is she that looketh forth as the morning, fair as the moon, clear as the sun, and terrible as an army with banners." Songs vi. 10. What more is said about her beauty? Why, it is said in the next chapter, that even her feet, her most uncomely parts, are beautiful, because she is shod with the preparation of the gospel of peace. How beautiful are thy feet with shoes, O princes' daughter. Can we find any more such beautiful things said about Zion or Jerusalem? O yes; our Father's will is full of them. She is called the perfection of beauty, for it is said in the Psalms, "Out of Zion, the perfection of beauty, God hath shined." God himself calls Zion his Holy Hill. He says: "Yet have I set my King upon my holy hill of Zion." She is called the King's daughter, and is all glorious within; her clothing is of wrought gold; she shall be brought unto the King in raiment of needle work. She is also called Sought Out, a city not forsaken; Mount Zion, the city of the living God; the New Jerusalem; the bride of Christ; the Lamb's wife; the church of the First Born. These are but a small portion of what is recorded in our Father's will. Now, my dear little brothers and sisters, how do you feel concerning these glories that are spoken of thee, O city of God? Methinks I hear the saints all with one voice saying, I see all these beauties in the church; but I am so perplexed concerning myself. I see Mount Zion, "beautiful for situation, the joy of the whole earth," and I am sensible that God is known in her palaces for a refuge, and I also believe that he works all things after the counsel of his own will, and that he loves his children with an everlasting love, and with loving kindness he draws them; and that by one offering he hath perfected forever them that are sanctified. The anointing which ye received of him, abideth in you; and ye need not that any man teach you, but as this same anointing teacheth you, of all things, and is truth, and is no lie; and even as it hath taught you, ye shall abide in him. So says John, ii. 27. Now he goes on in the 28th verse: And now little children, abide in him, that when he shall appear, we may have confidence, and not be ashamed before him at his coming. A little more concerning this anointing, as it teaches us of all things. We will mention some of these all things. Hereby know ye the spirit of God; every spirit that confesseth that Jesus Christ is come in the flesh, is of God. This I understand to be what the saints receive in their experience in the new birth; this anointing gives us to discern the spirit, both of the church of God and the spirit of anti-christ, which was already in the world in John's day. And John says, Ye are of God, little children, and have overcome them, because greater is he that is in you, than he that is in the world; this is

Christ in you the hope of glory. He has come in your flesh, and works in you both to will and to do of his good pleasure; works out your corruptions so that you may see that this is only a body of death, and if Christ be in you, the body is dead because of sin; but the spirit is life because of righteousness.

Now, my dear brethren and sisters, I have been writing mostly concerning Christ's body, his church, and have not said as much about her glorious Head as I would like to, but inasmuch, says Jesus, as ye have done it unto these my brethren, ye have done it unto me; for he that sanctifieth, and they that are sanctified are all of one; for which cause he is not ashamed to call them, brethren. I have written a long letter, but not very satisfactory to myself. May God bless his poor and afflicted children, everywhere, and cause them to trust in the name of the Lord, and hope in his mercy, is the prayer of your unworthy brother,

CORNELIUS MYERS.

PLEASURVILLE, Ky., Oct. 25, 1873.

DEAR BROTHER BEEBE:—In compliance with a partial promise we propose to give a brief account of a recent visit amongst the dear brethren and sisters, embracing three churches in Marion and Johnson counties, Indiana. The first was the church at the Forks, of Little Buck, on the second Saturday and day following of the present month, at her regular meetings. Two meetings were held each day, and a dear young brother, G. M. Biggs, was baptized, also on Sunday, having united with the church a month previous. The ordinance was administered by Eld. Peterson Parr, a faithful and beloved minister of the New Testament, who attends this church alternately with Eld. Weaver. The Lord seems to have greatly prospered of late years this church, and hence all appears to be peace and harmony. Surely, the dear ones here are united in the endearing ties of love and fellowship—keeping the unity of the spirit in the bond of peace. The humble writer felt in the very pleasant assembled interviews that it was no less than the house of God, and surely he had verified his ancient promises by making one in the midst. We wish to say to the dear ones at this place, that we wish long to cherish with kindly feeling the kindness and forbearance with which they received one to them, in the flesh, almost an entire stranger. And we felt greatly strengthened with a comfortable assurance at these meetings, that the Lord had not only taught us, though unworthy, to trust alone in his precious name, but to love his people and rejoice in the peace and welfare of Zion.

We had also the pleasure of meeting with the churches at Stott's Creek and Bethel, in Johnson county, at special appointments during

the week. At the latter place we again met Eld. Parr, and had the pleasure of enjoying the hospitality of his house. His estimable lady and daughters are both members, and we trust dear lovers of the truth. We shall not only cherish their kindness to usward, but that of others in the same vicinity which we do not here name. Elds. Parr and Isaac Sawin, minister to this church. We were denied the pleasure of meeting the latter.

On Saturday, the 18th, we returned to Stott's Creek, and were with the church at their regular meeting. Meeting was held at night and at the usual hour of the day on Sunday. The gatherings were more than usually large, and attention marked with seeming interest. This little church is laboring under discouragements in some respects, but whilst we found near and around the other churches some lovers of truth who have not as yet been enabled to take up the cross and follow the blessed Master, they seemed even more numerous in the bounds of this little church. The unworthy writer was deeply impressed with the cry, like unto that of Pentecost, "What must we do?" O that the Lord may direct such in the path of duty.

This church has no pastor. A member and precious brother, S. T. Biggs, (licentiate) conducts the meetings in the absence of visiting ministers. Our desire and prayer is that the Lord will remove all impediments, and raise up, or send them a watchman who shall feed them with knowledge and understanding, and that those precious ones may confess their Lord and Master before men, and may be enabled to adorn the doctrine of God our Savior, in walk and conversation. To one and all at this place, we wish to acknowledge the unmerited kindness shown us. O my Father's children, how we should desire to show forth the praises of our covenant-keeping God. Great and marvelous are his works. And when we contemplate, poor as we feel in ourselves, that we have some humble hope that we are his workmanship created in Christ Jesus unto good works which God hath foreordained that we should walk in them, how careful we should be to work out only what is wrought in us, and thus set at naught all the works of men, by which the world (denominations of) are so characterized in this age when evil men and seducers are waxing worse and worse, deceiving and being deceived. But may we be enabled to work out our own salvation with fear and trembling, for it is God that worketh in you to will and to do of his good pleasure.

And now to one and all who love the Lord Jesus Christ in sincerity, we would say when it goes well with you, remember a poor wanderer. And may we all desire the peace and welfare of Zion.

Yours in hope of eternal life,

I. M. DEMAREE.

ASHLEY, Ohio, Oct. 24, 1873.

ELD. BEEBE DEAR BROTHER IN CHRIST:—By request of a number of brethren, I now attempt to give a short statement of my tour or visit this fall in Indiana, Michigan and northwest Ohio, where I spent six weeks amongst the churches of Old School Baptists, visiting our friends, and trying to preach Christ and him crucified whenever requested, and my health would admit. I left home on the 5th of August, and the next day attended the funeral of Frankling Baulden, E-q., one of my friends. He never made a public profession, but in principle was a sound Old School Baptist, and supported the cause, preached to a large and attentive congregation. Being requested I preached again at night in a school house near where he lived, and again had a good attendance; visited the next day some friends in this neighborhood, (it being where I formerly preached) and was kindly treated by all. On the 7th, I took the cars for Indiana, and reached my brother-in-law's, John A. Goodin, about 9 o'clock the next morning in Wells. He is not a member, but is sound in the faith, though his faith is dead being alone, for he has not given himself to the church to walk in her ordinances. My sister is a member. I visited with them and two of my children, who live in this place, about a week, and attended the meeting of the Walnut Creek Church of Predestinarian Baptists with Mr. Goodin and wife, my sister, her membership being in this church. I tried to preach Saturday and Sunday to an attentive congregation. Brother James Galispy is the pastor of this church, which seems to be a very sound and consistent Predestinarian Baptist, and I had the pleasure of seeing him lead one of the little ones down into the water, and baptize her, on Sunday after preaching. He said to me as we passed from the meeting house to the water, "Brother Biggs, your preaching is the kind we used to hear when you and I first joined the Baptists; but we do not hear much of it now."

On the 14th, Mr. Goodin took me to the neighborhood where the Lebanon Association met, a distance of about thirty miles, my sister and her daughter and a number of friends also accompanying us. We tarried over night with a brother Kelsy, where I met a goodly number of brethren, and tried to preach for them in the evening. Next morning the Association met with the Pleasant Run Church in Allen county, Ind., where I met ministering brethren from five States, Illinois, Michigan, Ohio, Kentucky and Indiana; also a good many brethren and friends from different parts. I heard a great deal of preaching during the Association, and not a jarring sound or a discordant note; and I could but say, how good and how pleasant it is for brethren to dwell together in unity. Here for the first time I met

our beloved old brother, J. F. Johnson, whom I have been very desirous to see many years, and who has suffered much for the truth's sake. I was not mistaken in my expectations, for I expected that if I ever saw him, and heard him preach, I should hear and see a plain, faithful, uncompromising Predestinarian Baptist preacher, who had suffered much for the truth's sake. I have digressed a little, but I wish to say to him, Go on your way rejoicing; your crown is just ahead. I know what it is to suffer for truth's sake. But now to return to my visit. From the Association I went home with a brother Smith, whom I had baptized in Ohio, brothers J. Gander and A. B. Brees accompanying us. Not feeling very well, I tarried in this neighborhood three days. I tried to preach one night in a little town near brother Smith's, called Arcola, on Wednesday evening. Brother Smith and a Mr. Works accompanied me to Fort Wayne; there I took the cars for Michigan to visit the church of Predestinarian Baptists called Deerfield and Fairfield, situated in Lenawee county. I reached the town of Deerfield about 3 o'clock Thursday, and found brother A. B. Brees waiting for me. He accompanied me to Deacon Bragson's, of Deerfield church. I preached at brother Peter Carpenter's the next evening. On Saturday and Sunday met with the church, it being the regular time of meeting. At this meeting, met brethren Thomas Wyman, the pastor of this church, and Jacob Gander, the pastor of Fairfield church, and also Deacon Livesay, of Fairfield. I tried to preach here on Sunday, and at night at Deacon S. Carpenter's. Sunday at their regular place of meeting, it being the time of their communion, the administration was attended to by brother Wyman, and the unworthy writer. From here went on Tuesday, in the bounds of the Fairfield church, to visit a number of the brethren, and among the rest a very aged brother, Deacon Carpenter, who was very feeble in body but strong in the Lord, and only seems to be waiting for the time of his departure. Friday night tried to preach at the meeting of the Fairfield church, preached Sunday and Sunday night here, and had the most precious meeting that I had during my tour, although there was a little disputing on the question of ordaining deacons, but I hope there will nothing serious grow out of it. From here I went to the Olive Branch church in Wood county, Ohio, brother A. Brees accompanying me. We met with this church on the first Sunday in September, and the Saturday preceding, and tried to preach both days. Brother L. L. Delano is the pastor of this church. From here went within the bounds of the Thompson Church. This church meets in Putnam county, Ohio. Brother Henry Morris, an old father in Israel, and brother Samuel Seitz, preaches for it. Here I tried

to preach two evenings to large and attentive congregations, and from here went on to meet with the Mad River Association, which met in Van Wert county, Ohio, with the Jennings Creek Church; here again met a goodly number of ministering brethren. I preached the introductory sermon; this was also a very pleasant meeting. I heard a good deal of preaching; the preaching and business of the Association was harmonious. Here my son John and Deacon James Main met me and conveyed me home, where I found all well. Now, brethren, to you all I will say I much appreciate your kindness to a poor unworthy servant, for surely if one of God's, I am an unworthy one, and may I be given the spirit to thank God for his mercy.

JOHN H. BIGGS.

RHEA Co., Tenn., August 22, 1873.

TO THE EDITOR OF THE "SIGNS OF THE TIMES:

Dear brother, being entirely unacquainted with you, except by the reading of a few articles in your paper, to which brother Asa Newport is a subscriber, and he being my near neighbor, I venture to send you upon this a very remarkable circumstance, the most so of any thing I have ever known during my life.

Brother James Reaves' wife has been prostrate for over five years, perfectly paralyzed, and the greater portion of that time she could not move hand or foot, nor even talk but very little, and that a very weak and feeble whisper. Brother Reaves lives about thirteen miles from me, and is a member of Mount Pleasant Church, and when I say that much, I mean Baptists. I was in attendance at their regular meeting last Saturday, and brother Reaves requested me to go home with him on Sunday night. His wife having by some whisper given such intimation, on Sunday night I did so. Monday morning she with a weak and trembling voice, though very distinct, related to us her experience. She said substantially that since she was prostrated she professed religion, but became in doubt, and not being as well satisfied as she desired, she prayed to the Lord for instruction, and that about two years ago she had a manifestation of God's love and great mercy, which satisfied her, saying, if the Lord had forgiven her sins she ought to be satisfied. She concluded by requesting brother Reaves and myself to tell the above to the church, and if they received her unto their christian fellowship, she wanted me to baptize her on the Tuesday following. It is in a mountain country, being quite thinly settled, and notice being quite short and only partially known, still persons came for miles to witness the scene. I in the meantime procured brother J. P. Roddy, a Baptist minister, to assist, and on Tuesday, according to the arrangement of the church, we baptized her

in the presence of a considerable congregation.

If you see proper you can publish this in the "Signs of the Times" I desist for the present, and remain respectfully yours in the faith of the Gospel,

JAMES JOHNSON.

This letter was handed to me with a request to send it to you, brother Beebe, and request you to publish it. I am well acquainted with the case, and know the above statements to be facts. I have seen her often when not able to move or speak, or even open her eyes or move a single muscle. I was not present when she was baptized, but would liked to have been there.

ASA NEWPORT.

PRESTONVILLE, Tenn., Aug. 27, 1873.

ELD. G. BEEBE—DEAR BROTHER:—I embrace the present opportunity to inform you that I have received the "Signs of the Times" tolerable regular during the whole time for which I subscribed and up to the present time, and I feel desirous to continue to read them still, and for that purpose I am writing now; and in order to do so I enclose two dollars as my remittance for another year. I also acknowledge the receipt of the "Editorials of the Signs of the Times" and Hymn Book which I wrote for, both of which I was well pleased with, because they contain the truth, as I understand the bible. I desire to continue to read the "Signs" as long as I am able to see to read, brother Beebe. My sight has failed very much in the last twelve months, owing to sore eyes for several years. One is almost useless, and entirely so as to reading or writing. I address you as a faithful old soldier of the cross of Christ, and may it be the will of our heavenly Father that you may long live to wield the sword of the Lord and of Gideon. Dear brother, [if one so unworthy may claim such relationship] having concluded the things which I first designed writing of, I feel that I would be glad to give you a concise history of my life, especially the last forty-four years.

I was born in Knox Co., East Tennessee, on the 7th day of October, 1802. My parents were both Baptists, of the old order, and my father was a faithful minister of the gospel of Christ, as I believe. I used to go to meeting with my parents, I suppose from before I could remember things; but after becoming old enough to take notice of matters and things, I always felt to reverence my parents, and thought they were good people and that I would like to be good myself, before I should come to die, but put that time a good ways ahead. I was a very rude, mischievous boy, although when quite young, would oftentimes have serious impressions on the subject of death and a future state. I never was allowed to use bad words, or keep bad company.

In my 18th year, I married, and was poor in the things of the world, but I concluded soon to get rich or well to do, but it was not so ordered; I became discouraged, passionate and wicked, using profane language and the like, for which my wife would often reprove me, though she was not a professor at that time. Time passed on, I often having awful forebodings of eternity, until in the year 1829. I had then moved to Roane county, Tenn. An old Baptist preacher, (Joshua Frost) preached at my house; his text was: "Up, ye, ye out of this place, for the Lord will destroy this city." Gen. xix. 14. His text fell with awful power on my mind. I thought I was in the city of destruction, and that my fate would be as theirs, to be destroyed. My distress was past description. I asked the old brother to pray for me, which he did, apparently with great earnestness. It seemed to do me no good, and for months I saw but little satisfaction, at home or abroad. I often would retire to some lonesome grove, or some place where no human being would see me, and go from place to place, fearing to get on my knees, for fear some one would see me. I saw myself a miserable sinner against an holy God, and that I was justly condemned under his righteous law. I was a smith by trade, and one night I left my shop, and went to my house. I ate some supper, and left the house for a dark, thick grove, thinking I would try to pray one time more. I thought I had never been humble enough; it appeared to me I must be lost forever. I had done all I could do, and instead of getting better, as I thought I could, I seemed to grow worse continually. I reached the woods and fell prostrate on the ground, and prayed God to be merciful to me me a poor condemned sinner. My thoughts ran all over the neighborhood; it did appear to me that Jesus could save any one but me; my case was an outside case. I had sinned so much; there was no help for me. In that extremity I lay for some time, when I rose to return to the house; as I rose up something seemed to say to my mind, It is presumption to ask the Lord for mercy now, after sinning so long against him. I fell prostrate again, to ask pardon for my presumption. Dear old brother, time would fail me to write, and your patience become wearied to read it, if I had the capacity to write all the travel of my mind, in this my great distress; but not long after that doleful night, I was at a night meeting, and an old brother was preaching, and I meditating over my deplorable condition, thinking my doom was eternally sealed, when suddenly it appeared revealed to me plainly, that Christ was able to save to the utmost all that come to God by him, and for the first time I had a view of how God could save a sinner without the creature doing any good until he could get a preponderance of good works in his favor, then God

could have mercy. I then saw that it was all free, rich and sovereign grace, and not of works all. I was then made to rejoice in my very soul; I did not shout aloud. Dear brother, this is a short sketch of the reason of that little hope I have of a blessed immortality beyond this troublesome world. I still have many doubts and tears that I might be deceived. I often pray to be more certain, and if deceived to be undeceived. Now comes up another great trouble. I felt it my duty to be baptized, and live with the dear children of God, if I only could feel worthy to be amongst them. A majority of the church near me was of my family relations. I feared to tell them my feelings, lest they would receive me out of human sympathy. At length, the second Saturday in November, 1829, I ventured to tell the church my little experience, there being some visiting preachers and brethren present that I thought would be faithful, and tell me if I was under a delusion; but, to my astonishment, after telling very little, as I thought, one of those preachers moved to take the general question. I said no; I want you to ask me questions until you are fully satisfied; for I don't wish to deceive the church, nor be deceived myself. They received me and I was baptized on the next day. Then came more trouble; I had a desire to talk to my associates, and tell of the wonderful goodness of God, and what the Savior had done for poor sinners, dead in trespasses and sins; but Oh, when thinking of my weakness and incapacity, I shuddered at the thought. I suffered under those impressions for about three years. I could not rest day or night until I tried to obey in what I thought the Lord had enjoined on me. Unworthy as I am, I am still living in the confidence of my brethren. I could write much in relation to the troubles we have in this country, concerning the many human inventions of the present age. I love the "Signs of the Times" for the truth's sake. Brother Beebe, I have written more than I expected to; you can, perhaps, read it, and then do with it as you think best, and all will be right with me. I was at a meeting last Sunday, where there were seven willing subjects went down into the likeness of Jordan. I tried to preach to a very large crowd of attentive listeners. My love and christian regard for you and all the dear brethren in Christ who write such precious things in the "Signs." Yours as ever in gospel bonds. Farewell.

ASA NEWPORT.

FLORENCE, Ky., Sept. 2, 1873.

ELD. G. BEEBE—DEAR BROTHER:—In pursuance to previous appointment, the Salem Association of Predestinarian Baptists met with Salem Church, Boone Co., Ky., on Wednesday, Aug. 20, 1873. After an appropriate introductory sermon

by Eld. Underhill, and other preliminary arrangements for supplying the stand with preaching, the association convened for business.

Elder Underhill, was elected Moderator, and brother Willis Florence, Clerk. The usual business was then taken up and harmoniously conducted; strictly after the order and usages of the ancient Baptists in the West—as we understand—At least, after the manner of those Associations with whom we correspond. We were well supplied with live ministers of our Lord and Savior Jesus Christ—They were truly in the spirit of their Master.

Elders Hite and Morehouse from Ohio, and H. Wright from Indiana, Humston and Theobalds from Ky., coming together with the heavenly treasures, bearing testimony to the same mighty words of Jesus, as though they had been sitting and learning at the feet of him who spake as never man spake. Truly, the gospel which those servants of God preached, was the power of God to many believing souls who were there to hear. The meeting was well attended each day; but the last day was unusually so. Taking it all together, it was a time of great refreshing from the presence of the Lord. It was truly affecting to see the big tears stealing down the truly penitent faces of the children of God, as they drank in from the fountain of truth, the words of life.

The community generally, on that occasion showed marked kindness, even to us who differ with them in many things.

We hope that this may be the harbinger to better times.

C. T. CLINSTON.

GULFORD, Va., Oct. 25, 1873.

ELDER BEEBE—DEAR SIR:—I have noticed, in reading the "Signs of the Times," your kindness in replying to the various questions asked you by persons who feel their inability to understand the scriptures; and having tried in vain to settle in my own mind for some months a very important point, I have decided to submit it to you, earnestly hoping you will favor me with views on it, and praying that you may be guided by the Spirit.

The question is this: "Would it be contrary to scripture for a person excluded from the fellowship of a church, on being received back into fellowship, to be baptized the second time, if he earnestly desired it and felt it to be his duty? This is not an idle question, asked merely to satisfy curiosity, neither is it asked by an uninterested person, but by one who feels a need of the Savior of sinners, and who desires to obey and follow his commandments. If you can please answer in your paper of November 15, 1873, and oblige one who prays that you may long be spared to proclaim the truth.

Sincerely yours,

A. FRIEND.

(Editorial reply on page 263.)

THE following defence of the Licking (Ky.) Association and of the Old School Baptists generally, against unfounded charges and implications published in the "Western Recorder," of Louisville Ky., was written by Eld. Theodore P. Dudley, and published in pamphlet form by brethren of the churches of that Association. As similar charges are made in other localities against the Primitive order of Baptists, the able defence of the truth and convincing refutation of the false and slanderous charges of our persecutors, will, we think, be read with profit and interest by the lovers of the truth throughout the circulation of the "Signs of the Times."

We, therefore, take the responsibility of copying the same for the benefit of all who desire to know where are the old paths—and to walk in them. [ED.]

THOS. P. DUDLEY'S REPLY.

LETTER I.

My attention has been called to an article published in your paper of the 8th ultimo, over the signature of "Old Flint," in which the writer undertakes to prove that the Particular, Predestinarian, or Old School Baptists, are not entitled to the appellation "Old School," but are "New School" Baptists. The attempt is a feeble one indeed, as I shall show.

The London Confession of Faith was adopted by several congregations of Particular Baptists in England and Wales, in the year 1643. In the year 1742, the Philadelphia Baptist Association, adopted that confession as her confession of faith, with the addition of two articles,—the imposition of hands, and the singing of psalms in public worship. I ask, emphatically, did either of those confessions recognize missionary, tract, temperance societies or Sunday Schools as instrumental in the conversion of the world?

In the year 1786, the Elkhorn adopted the latter, as her confession of faith, and "Old Flint," asserts that she has never repudiated or changed any part of her confession of faith. We shall presently see whether "Old Flint's" assumption is sustained by the facts. "Old Flint" has commented on such parts of the Licking Circular-letter as suited his purposes, suppressing those parts of the letter which go to establish the facts maintained in that letter. He seems to have ignored entirely the authority of the Word of God in such matters, as is evident by the following: "Now we command you, brethren, in the name of our Lord Jesus Christ, that ye withdraw yourselves from every brother that walketh disorderly, and not after the traditions received from us."—1 Tim. iii. 6. We had supposed the above declaration to be equally applicable to the multitude as to one who walks disorderly.

In the year 1808, the Elkhorn Association, by a large majority, voted



that she was in disorder, in a matter then before the body, and upon a motion to return to order, the vote was against returning to order. This disorder produced the split in Elkhorn Association—the minority claiming to be Elkhorn Association, standing on the original constitution and order.

In the year 1809, the church at Bryan's determined, by an overwhelming majority, that she would not longer retain her connection with the majority of the body; not withstanding which, a small faction went to work secretly and obtained the names of twenty-six whites and twenty-five blacks and sent a messenger and letter to the majority who met as Elkhorn Association, claiming to be the church at Bryan's. The Elkhorn Association refused to recognize them as the church at Bryan's. The church now being advised of the disorder of this faction, took them under dealing, and after laboring with them for about nine months, excluded them from her communion.

In the year 1810, the majority met at Clark Creek, in Woodford county, claiming to be Elkhorn Association, and at that session recognized that excluded body as the church at Bryan's, with a knowledge of the fact that they had been excluded, and have ever since recognized that faction as the church at Bryan's, although they have never been restored to the fellowship of the church, or been constituted.

The minority of Elkhorn Association met at Bryan's, Fayette county, the same day the majority met at Clear Creek. Majority sent a committee to minority for the purpose of endeavoring to restore harmony; and utterly failing, and in this new disorder of receiving the excluded faction being made manifest, the committee from the majority proposed that both bodies should relinquish the name Elkhorn, and assume some other names. After much was said, and it appearing that both claiming to be the Elkhorn Association would create confusion among corresponding associations,—the minority, upon the pledge given by the committee that both parties should relinquish the name, adopted the name Licking Association. How far the majority have observed good faith in this matter, is left for others to determine. We are not aware that the Licking Association has ever departed from her original constitution and order, nor do we know of any charge to that effect being made except by the Elkhorn and Long Run Associations, both of which signally failed.

At her session in 1836, the Elkhorn Association, in her corresponding letter, charged Licking, with having departed from the terms of correspondence—the Philadelphia Confession of Faith. In the same year, Licking Association, in her corresponding letter, threw back the charges of departure upon Elkhorn. The Licking corresponding letter was

read and referred to a committee, of which the late Dr. Noel, was chairman, and on Monday the committee, through their chairman, reported that corresponding letters were not the proper medium for discussing doctrinal subjects, but rather the pulpit or the press. He said Elkhorn had charged Licking with departure; that Licking had thrown back the charges, and proved, from the Scriptures that Elkhorn was the guilty party. They further recommended Elkhorn to make acknowledgements to Licking for erroneously charging with departure. While the subject was under discussion in that Association, Elder James E. Duvall a member of that Association, arose and said in substance, if not verbally: "The union between Elkhorn and Licking is only a union on paper. The fact is, we don't believe the doctrine maintained by Licking Association; and I move we stop correspondence with Licking." And, on his motion, the correspondence was dropped. Now I ask, emphatically, was there no virtual repudiation of the confession of faith in the action of this body? In view of the total want of authority in the Bible or in the confession of faith, for the flood of unscriptural inventions, comprising missionary, Bible, tract and temperance societies, with Sunday Schools, I ask who has claim to the name of Old School Baptists—we who have adhered throughout to the confession of faith, or those who have introduced matters unknown to that, in sentiment? "Old Flint" contends that there is nothing in the confession of faith opposed to them, and, I add, nor is there anything said in the confession of faith against horse-racing or cock fighting? Are we thereby authorized to engage in either of those amusements? But, "to the law and to the testimony: if they speak not according to this word, it is because there is no light in them." The commission given by the Savior to his apostles reads thus: "Go ye therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost, teaching them to observe all things whatsoever I have commanded you; and lo, I am with you alway, even to the end of the world." Paul said, he had not shunned to declare unto you all the counsel of God." If, then, no authority can be found in the commission, or in the carrying out by one of the inspired apostles of that commission, for those institutions of human invention in the worship of God, is there not presumption, to say the least, in their propagation by Elkhorn Association? But, "Old Flint," being hard pressed, has introduced the names of Ambrose Dudley, J. Price and others, who did not claim apostolic inspiration, as being favorable to those inventions of men. All the action taken by Elkhorn Association with regard to these institutions, previous to the year 1808, may be found in the following extracts from

her minutes. From a careful examination of the minutes of Elkhorn Association, commencing with the year 1792, the first year, it is believed, her minutes were printed, and concluding with 1808, the last year that Ambrose Dudley, J. Redding, and J. Price met with the majority of Elkhorn Association, we find the following to be the action of that body on the subject of missions: "session of 1801—Monday. Request from South Elkhorn to send missionaries to the Indian Nations. Agreed to appoint a committee of five brethren to hear and determine on the call of any of our ministers, and if satisfied therewith to give them credentials for that purpose; to set subscriptions on foot to receive collections and apply the same for the use of said missions; and it is recommended to the churches to encourage subscriptions for said purpose, and have the money lodged with the deacons, to be applied for that purpose whenever called for by the committee. The following brethren are appointed: David Barrow, Ambrose Dudley, John Price, A. Eastin, and George Smith, or any three of them. Minutes 1802. Agreed to continue the same committee respecting the Indian Mission." Is it not the fact that no report was ever made by said committee, and no evidence that one dollar had been collected for that purpose, at least, strong presumptive evidence that the matter was permitted to fall still-born?

Extract from the Licking Minutes, 1820: Brother J. Taylor presented his book entitled, "thoughts on missions." It was committed to the committee of Arrangements. Monday morning, the subject of brother Taylor's book was taken up, and it was agreed to receive it, and to recommend to our brethren the perusal of it." Those who have read "Thoughts on missions," we think, will conclude it is the severest rebuke of the money begging system that they have seen. And yet, "Old Flint" wants to make it appear that Ambrose Dudley, John Price and other particular Baptists, have favored their unscriptural measures.

From the Elkhorn Minutes, 1813, in her corresponding letter published with her Minutes, we find the following paragraph: "Let each church send to, and support at least one young Timothy, or Titus at Georgetown College, and when our denomination in Kentucky are supplied with ministers, send the remainder into all the world to proclaim the glad tidings of salvation." Again, on page seven of the same minutes, we find the following: "Highly honored is the church in the present age, in as much as all Christians may become co-workers with God himself in laboring for the salvation of our apostate world, and that none is so humble as to be debarred from participating in this noble work." Again, on page eight: "Our Sunday-Schools during the

past year have greatly increased in number, and the members of the church have exhibited a more lively interest in this institution, which we believe to be one of God's own establishment, and which we regard as a pillar of the church." Let it be remembered that those institutions were unknown in this country until within the present century, and yet their advocates presume to tell us they are Old School Baptists.

Once more and I am done, for the present.

"Old Flint" tells us that "no preachers, from the apostles down to the time of planting the first churches in Kentucky, ever labored harder, traveled more extensively, and made greater sacrifices for the spread of the gospel, than did the pioneers. Many of them left their homes in the old dominion and crossed the mountains into the "dark and bloody ground," that they might preach the unsearchable riches of Christ to the inhabitants concealed in the forts, and to avoid the clandestine attacks of the red men of the forest." Now, I ask, did the apostles, or subsequent ministers who made such sacrifices, wait to make a contract with the Missionary Board for a stipulated salary, and thus make themselves hirelings; or did they, in ordaining subsequent ministers, give it in charge that they should not preach for a church or churches unless they were paid for it? We ask the community to contrast the course of those apostles and pioneers with that of the advocates for the modern inventions of men to evangelize the world, and determine who are Old School Baptists.

Possibly "Old Flint" entertains the idea that the Bible holds forth two systems, directly antagonistic to each other, for the salvation of our apostate world. And in the language of one of the most prominent and learned ministers of Elkhorn Association, a few years since, asserted publicly, that it was not his business to reconcile them. The same minister made an attack on a circular of the Licking Association, in which he uttered as grossly Arminian doctrine as I ever heard from a Methodist or Reformer. Or, with another minister of Elkhorn, that the atonement of Christ was infinite, but the application is special. I ask, emphatically, is this the doctrine taught in the Philadelphia Baptist Confession of Faith? Who then is entitled to the name of Old School Baptist?

Respectfully,

THOMAS P. DUDLEY.

March 7, 1873.

#### LETTER II.

To the Editor of the Western Recorder:

My attention has been called to three additional articles over the signature of "Old Flint," published in your paper, the first, of date Feb. 1st, the second, Feb. 22d, and the third, March 1st, in all of which he labors hard to establish his claims to the

title of Old School Baptist. He is not possibly aware that the old flint lock was found utterly unreliable in warlike contests; that it has been very generally superseded by the percussion cap. He may yet learn that it is equally unreliable in contests of a different character, especially when brought in contact with that harder material which is announced on very high authority: "Is not my word like as a fire, saith the Lord, and like a hammer that breaketh a rock in pieces."—Jer. xxxiii. 29. I have shown in my former communication that the commission given by the Lord Jesus is silent as death on the subject of Missionary, Bible, Tract and Temperance societies, and Sunday Schools, with all the modern inventions originated by men as aids in evangelizing the world; and that the teachings of his inspired apostles are equally silent; furthermore, that the London and Philadelphia Baptist Confessions of Faith urge no duty on the church to rear and sustain those inventions. So far from it, the Confession of Faith assumes and insists that the scriptures of the Old and New Testaments are the word of God, and the only certain and infallible rule of faith and practice; that they contain "everything for us to know, believe, or do in the service of God." Is he prepared to ignore the preachings of Christ and his apostles? If not, why seek to make additions? He has set out with false assumptions and seems determined to adhere to them. Has he read in the divine record that, "Everything that a man hath will be given for his life, skin for skin?" Whether he has read it or not, he seems determined to carry out the principle. He reminds me forcibly of the witness who swore the horse was seventeen feet high. The counsel attempted to correct him by saying seventeen hands. The witness replied, "Did I say feet?" "Yes," said the counsel. "Then," said the witness, "I stick to it."

He assumes that the split in Elkhorn Association grew out of a personal difficulty between Jacob Creath, Sr., and Thomas Lewis, relative to the exchange of a slave. Why did he not tell all the truth with regard to exchange of slaves; that Creath urged the exchange and proposed to pay Lewis a certain sum of money as the difference between the value of slaves, although Lewis was indisposed to the exchange; yet, finding Creath solicitous, he consented. Sometime after the exchange, the slave which Creath had received was taken sick and died. Creath declined to pay the note. The matter was brought into the Church and helps called from sister churches to aid in settling the difficulty. Although Lewis established his just claim for the money due him, yet the sympathy of the church and helps called, or some other cause, seemed to blind their sense of right and justice, and they determined that as

Lewis was rich, and Creath poor, that he shall be relieved of his obligations pay. No doubt but Elders Ambrose Dudley, Corbin, Redding, Bainbridge, Price and Barrow, may have concluded the decision an extraordinary one, and one that did not reflect much credit on the tribunal which gave it. But the true cause of the split grew out of the treatment of two members of the church at Bryans, who had been requested to attend Townfork in a matter of veracity entirely unconnected with the Lewis and Creath difficulty. The two members from Bryans being called upon to give testimony in the case, after which, although their testimony was not controverted, the Elder on trial arose and said in substance, if not verbatim: "You can't hurt me; the Bible says, 'Receive not an accusation against an elder, but before two or three witnesses;' and the same bible says, 'A man and his wife are one.'" On which the tribunal acquitted the accused. When in the progress of the business of the Association, the complaint of Bryans against Townfork was called, my father left the chair and called Elder Corbin to act as Moderator. Elder Creath rose and said that he had fourteen reasons for believing there was a combination against him to take his life, and that Ambrose Dudley commanded the party and had employed Elijah Craig to deal with him. Elder Corbin called him to order, remarking that the matter before the Association was the case of Bryans against Townfork, and that the Association had nothing to do with Creath and Dudley. Creath paid no attention to the call to order, although repeated several times. Finding that he was not sustained in the call to order, Elder Corbin remarked that they had no need of a Moderator, as no attention was paid to order, and left the chair. When Elder Creath had concluded his speech, my father, Ambrose Dudley, rose and said that he had been publicly assailed and felt that it was his privilege to be heard in reply, and as Elder Corbin had left the seat as Moderator, he supposed he would have to address the Clerk. He then proceeded to reply to Elder Creath's reasons in a lengthy speech, at the conclusion of which Elder Corbin rose and said there were two questions which he wished the Association to decide: first, Is the Association in order? (a large majority voted it was not); second, Will the Association now return to order? (a majority voted they would not). They, however, proceeded to acquit Townfork on the charges preferred by Bryans. Elder Corbin now rose and said he would never meet the majority of this body again as the Elkhorn Association, because of the disorder which has been manifested there.

I, of course, was not cognizant of the matters I have here detailed; but I have them from men whose veracity was as unquestioned in the

community in which they lived as any living. I now dismiss this part of the subject, the cause of the split in Elkhorn, with the remark that I sincerely regret that the vindication of the truth of history has, in my judgment, rendered it necessary and proper.

He insists that the pioneers to the dark and bloody ground were missionaries. I have already shown in my former communication that the only attempt to introduce missions and missionary societies in the Elkhorn Association, previous to the year 1808, when the Association split, fell still born. I will now show the action taken by Licking Association, of which were members the following pioneers who did not wait to contract with a missionary board for a stipulated salary, but labored faithfully in the gospel of Christ, and were as eminently useful as the best of "Old Flint's" missionaries, with their stated salaries, namely: Ambrose Dudley, Corbin, Redding, Price, Bainbridge, and perhaps Barrow. Here is an extract from the Licking Association in 1814: "Monday, 5 p. m.—Letter from Elder Luther Rice, respecting missionary business, called for and read. Agreed to send brother Rice a friendly letter and return to him the money for the pamphlet that he sent us; but we do not join in the missionary business in its present form." Who are we to believe, "Old Flint," or the messengers from eighteen churches composing the Licking Association? Assuredly the latter. He seems to belong to that class of whom the apostle speaks: "Desiring to be teachers of the law, understanding neither what they say, nor whereof they affirm." He seems to be very shy of the "hammer that breaketh the rock in pieces." Hence you do not hear him speak of Jesus, Peter, John, Paul, Jude, Timothy or Titus, as missionaries advocating the modern inventions of men for the purpose of evangelizing the world; but rather of those "pioneers" who did not profess apostolic inspiration. Suppose for argument that those pioneers advanced what we believe to be error, would he have subsequent ministers to follow in the propagation of such error? He seems to have become desperate in the fear that he will be unable to rob the name of "Old School" from those to whom it legitimately belongs, and from his hiding place makes personal attacks on Elder Johnson and myself. He would seem to belong to that tribe of whom we read in the bible, who said, "We will eat our own bread, and wear our own apparel, only let us be called by thy name to take away our reproach." We shall presently learn his success. The charge that I deny the doctrine of the Regeneration and the New Birth, will be pronounced by thousands of honest, truthful Baptists, in and out of Kentucky, who are acquainted with my religious views, an unmitigated slander; in that num-

ber I include many intelligent Baptists of Elkhorn Association. What, suppose you, the churches at Elizabeth, at Bryans, Bourbon county, at Mount Carmel, Clark county, and at Georgetown, Scott county, where I have preached steadily for the last fifty-two years, will say to the charge? They will at once say that the charge proceeded from a disordered intellect, or else from a calumniator.

His endeavor to make the impression that the doctrine we maintain now is not that which was taught in 1786, and instances the doctrine of eternal union of Christ and his church as taught by Elder J. F. Johnson and myself. He, with all his hosts, cannot successfully controvert that or any other doctrine we maintain. Let it be remembered that in the purer and better days of Elkhorn, and before Elder Luther Rice and others *drugged to intoxication* that association with the poison of missionism she adopted and printed in her minutes of 1796, a circular written by the late Elder John Gano, (one of the pioneers), on the "unity of Christ and his church," in which he maintained substantially the doctrine we maintain. The Confession of Faith maintains it: and above all, it is the doctrine of the bible.

But he says, "those claiming to be" Old School Baptists, deny the universality of the gospel; or that the gospel should be preached to all men. I know not what he means. If he means that we do not preach the gospel to the comprehension of the unregenerate, I plead guilty. My bible teaches me it is the gospel of the kingdom; that it is hid from the wise and prudent, and revealed unto babes; "that it is to the Jews a stumbling block, and unto the Greeks foolishness; but unto those who are called, both Jews and Greeks, it is the power of God and the wisdom of God." I give the practice of the Savior, whom I desire to follow, "For both he that sanctifieth and they who are sanctified, are all of one, for which cause he is not ashamed to call them brethren, saying, I will declare their name unto my brethren; in the midst of the church will I sing praises unto thee; again, I will put my trust in him; and again, behold I and the children thou hast given me."—Heb. ii. I will dismiss "Old Flint's" third number, notice of which is not appropriate just now.

Some years ago, I met at an appointment in Frankfort, Elder Alfred Bennett, who, I suppose, was recognized with Elder Luther Rice as apostles sent to the West in the interest of missionism. After preaching, Mr. Bennett asked to have an interview with me on the next morning. When I met him, he had gathered some of his missionary friends to witness, as I suppose, my conversion to missionism. He proceeded to ask my views of many texts, which I frankly gave. He not dissenting from me. He remarked, you are not



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to conclude that I agree with you because I do not express dissent. Several brethren present remarked, we shall take it for granted that you agree with brother Dudley unless you express dissent. Mr. B. seemed somewhat excited, and said, I wished to ask him (me) some questions for my own satisfaction. The brethren replied, you both profess to be teachers, we want instruction. Mr. B. replied, No, I will not give my reason for dissenting. He resumed questioning, and I answering, from one to two hours. When he got through, I said, Mr. B. I wish now to ask you some questions: Do you believe that men in nature are dead in trespasses and sins? He replied, most certainly I do. I asked, do you believe that sinners are capable of believing and obeying the gospel without the direct operation of the Spirit of God? He replied, I do not. I asked him, have you any evidence that God will send his Spirit where you send the gospel? He replied, No. I asked him, what proportion of those to whom you send the gospel do you suppose will believe and obey it? He replied, I do not know. I asked, will all? He said, no. I asked, will half? He said, no. I asked, will one in ten? He replied, I suppose about one in ten. I asked, what will be the cause of the damnation of those who are damned? He said, the rejection of the gospel, and the cause of the salvation of those who are saved, the belief and obeying the gospel. I said, where is all your boasted philanthropy? Why send damnation certain to nine out of ten, with the bare possibility of saving one? Finding himself unable to extricate himself from the dilemma in which he was involved, he became considerably excited. When we left the room, I said to a brother who had previously spoken of his soundness, what do you think of Mr. Bennett? He replied, he is as rotten as a rotten pear. I have conversed with several other apostles of missionism with about the same result. Do you now wonder that Licking Association declared non-fellowship for the brood of unscriptural institutions? "Old Flint" invites attention to the history of Licking Association, showing her decline in numbers rather exultingly, and would seem to indicate, as the cause of that decline, her opposition to missionary societies and their kindred institutions. That decline is owing to several causes. Death has removed very many in half a century, removal from the vicinity of a number more, want of ministerial aid, perhaps some others. The candle stick had been removed from several localities. But thank God, those who remain are of one heart and one judgment, as is confidently believed, having sweet union, love and christian fellowship. If there is one dissenter I do not know it. Such union, harmony and sweet fellowship as many who are not of our body, in our own and other States, who have vis-

ited our associational meetings, proclaim they have never seen in any other body of the same size. It is most true that we do not boast of what we have done, are now doing, and intend doing for the Lord. We leave those who seem not so poor, helpless and dependent on sovereign rich and reigning grace as we feel, out rather "speak of the glory of his kingdom," and talk of his power, to save to the uttermost those who come unto God by him, being drawn by his irresistible power. Had we been presumptuous enough to suppose, or claim to be, "co-workers with God himself, in laboring for the eternal salvation of our apostate world," and resorted to exciting meetings, telling sympathetic tales, whispering persons into the church, who gave no evidence of obtaining fellowship for them, we know not to what extent we might have depleted our numbers. But believing that "salvation is of the Lord," it is not of him that willeth, nor of him that runneth, but of God that showeth mercy, that our God cannot be hastened, and, glory to his name, he cannot be hindered in developing the heirs of glory in his own good time. Having no desire to see our churches crowded with a brood of persecuting Ishmaelites, who do not with the heart believe unto righteousness, and with the mouth make confession unto salvation, "whether brought from Sunday Schools," which some esteem "the pillow to the church," much as we desire a refreshing from the presence of the Lord, we have to await God's time. We are not so presumptuous as to suppose that we can change God's purposes; that we can make ourselves or others "heirs of God, and joint heirs with the Lord Jesus Christ." Mine own arm, said Jesus, hath brought salvation, and of the people there were none to help. Some are curious to know what amount of capital missionary and other kindred institutions contribute to the firm of "their God & Co.," in laboring for the salvation of our apostate world. Our God tells that he is the "author and finisher of our faith;" but their God would appear to require aid in carrying out his system of proselytism. Hence it is evident "their Rock is not as our Rock, our enemies themselves being judges," and yet they would be called by thy [our] name to take away our reproach.

I am now done with "Old Flint," at least until I shall deem it necessary in the defence of truth, which I sincerely hope may not be the case. I bear him no ill will, but should be much gratified to have better evidence than I yet have had that he is "born of God." In conclusion, I have to say I have many times publicly declared that I would as soon expect to get to heaven without redemption as without regeneration and the new birth. I had no desire, if it were possible, to go there in the absence of either.

Respectfully,

THOS. P. DUDLEY.

P. S.—Our adversaries will not presume to say they hold in higher estimation the "pioneer to the dark and bloody ground" than I do, especially when I tell them I was personally acquainted with all those named in the controversy, and three of them were present at my ordination, and advised it, after examination, nearly half a century ago. The council was composed of Elders Tollar, A. Dudley, Shackelford, Craig, Noel, and four or five others—ministers. Shackelford and Craig had been imprisoned, in Virginia, for preaching the gospel of the Son of God.

There is published evidence from those who knew me before, at and subsequently to my ordination, and heard the examination that I have uniformly maintained the doctrine I promulgated in my earliest ministry. I am now over four-score years old, and it matters little what may be said of me; but when gospel truth shall be abused in my person, I am not too old to repel the attack.

T. P. D.

## LETTER III.

Editors Western Recorder:

I am advised that you decline publishing my second reply to your anonymous correspondent "Old Flint," notwithstanding since you have published one or more numbers over that signature. I am not advised of the reasons which have brought about this determination; but the suggestion of an intelligent Baptist, that "you feared the cause of missionary, and other kindred institutions, might be damaged by publishing the historical facts with which my communication abounds, and bringing them before the readers of your journal." I believe it is generally, if not universally conceded, that "a public press is a public blessing, so long as it disseminates truth; but when it is prostituted by suppressing truth, and endeavoring to build up and sustain error, it becomes a public curse. An editor who opens his columns to a personal attack on a christian or gentleman, and closes them against a reply, does not deserve the confidence or patronage of an honorable, correct thinking community.

Your correspondent has assailed a body of christians, of whom he seems to know but little, or if he knows more, has not the candor to represent, as I shall presently show to all who are not blinded by prejudice or passion. My sense of fealty to the truth of God, and the "author and finisher of the faith of his people," would not allow me to retain connection with a body of professed christians, who would publish to the professed christian world, a sound declaration of faith, and yet, allow their ministry to trample on that faith with impunity, as I know to be the case with those whom your correspondent attempts to defend.

I have evidence that this has been

done in a number of instances. Has your correspondent ever read in the Philadelphia Baptist Confession of Faith, the following clause: "We believe the scriptures of the Old and New Testament are the word of God, and the only certain and infallible rule of faith and practice; containing everything needful for us to know, believe or do in the service of God." If so, whence the declaration, "Every christian may become a co-worker with God himself, in laboring for the eternal salvation of our apostate world?"

Your correspondent insists that he has proven that the "Old Pioneers" were missionaries. I have shown that no record of any report from the committee appears on the minute of Elkhorn Association, up to the year 1808, when the split took place; nor yet of the collection or disbursement of one dollar for missionary purposes. Is not this strong presumptive evidence that the committee did not concur with the act of the association on that subject? But can your correspondent have read in the bible, "As the body without the spirit is dead, even so faith without works, is dead also." Would it not seem the faith of the association was a dead faith? Let it be remembered the association was governed in matters of that character by a majority. Not so when these same "old pioneers," in the year 1814, answered Elder Luther Rice, that "we do not join in the missionary business." Then, as since, Licking Association has been governed by the rule, *unanimity*. Your correspondent insists that very many have been converted to God in Europe, Africa and America, through the instrumentality of tract and other societies. Many have been converted to those inventions of men, but whether they have been converted to God, is quite another question. My bible is silent as death with regard to these instrumentalities in producing the new birth. "Mine own arm brought salvation; and of the people there were none to help." It is not of him that willeth, nor of him that runneth, but of God that sheweth mercy." "Which were born, not of blood, nor of the will of the flesh, nor of the will of man, but of God." I think "Old Flint" would find it very difficult to prove that "all christians can become" co-workers with God in producing this birth. Or imparting eternal life to sinners, which is indispensable to a "knowledge of the true God, and Jesus Christ whom he hath sent."

He still insists that Elkhorn has not repudiated her confession of faith. I have shown in my first reply, that her committee to whom Licking corresponding letter in 1836, in answer to the charge of departure from the terms of correspondence, the Philadelphia Baptist Confession of Faith, was referred, reported through Dr. Noel, their chairman, that Licking had thrown back the charge of departure on Elkhorn, and proven



EDITORIAL.

MIDDLETOWN, N. Y., NOVEMBER 15, 1873.

"And these shall go away into everlasting punishment, but the righteous unto life eternal."—Matt. xxv. 46.

These words were spoken by our Lord Jesus Christ, in the conclusion of the parable of the sheep and goats. Words of such fearful import from the lips of him by whom God shall judge the world in righteousness, demand our serious consideration.

It is not our design in this article to treat upon the entire bearing of the parable, but we call the attention of our readers to the fact that it was addressed to the disciples, in enforcing the solemn admonitions which he gave them in the preceding chapter. And it is fitting and proper that the disciples, and all who cherish the hope that they are the disciples of Christ, to inquire carefully and prayerfully as to what position they occupy, whether on the right hand or left hand of the King.

He who is the brightness of his Father's glory, and the express image of his person, who being in the form of God, thought it not robbery to be equal with God, condescended to be made flesh, to be made under the law, and to learn obedience, and he humbled himself in his obedience, even to the death of the cross, for the redemption of his people. He was about to endure the cross, and suffer for the sins of his people, and then to rise from the dead and enter into his glory, when he spake this parable. In prospect of the joy set before him, he bore the sufferings of death, and then arose to fill his Mediatorial throne, and reign as the King of saints upon his holy hill of Zion. Of this excellent glory he spake, saying, "When the Son of Man shall come in his glory, and all his holy angels with him, then shall he sit upon the throne of his glory, and before him shall be gathered all nations; and he shall separate them one from another, as a shepherd divideth the sheep from the goats: and he shall set the sheep on his right hand, but the goats on the left. Then shall the King say unto them on his right hand, Come, ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world."

God's chosen people are frequently called sheep, in the scriptures, both of the Old and New Testaments, and in this parable they are so designated. It is a beautiful comparison; for there are many particulars in which this figure in its application to them is both striking and illustrative. But scattered in the nations and kindreds of this world, they being by nature children of wrath even as others, none but the King is competent to divide and separate them from the rest of mankind. The seal of the foundation of God is, "The Lord knoweth them that are his."

from the scriptures that Elkhorn was the guilty party, and recommended Elkhorn to make acknowledgments; that, while the report was before the association, Elder Duvall rose and said, the union between Elkhorn and Licking was only a union on paper; that we do not believe the doctrine maintained by Licking Association; and made a motion that the correspondence be dropped; and on his motion the correspondence was dropped by a vote of 22 for, to 20 against. It does not, I think, require extraordinary acumen, to discover at least a virtual repudiation of her constitution. Your correspondent seems clearly to ignore the teachings of Christ and his apostles, as a perfect rule for subsequent ministers. Paul said to a young minister, "Thou, therefore, my son, be strong in the grace which is in Christ Jesus; and the things which thou has heard of me among many witnesses, the same commit thou to faithful men, who shall be able to teach others also."

But "Old Flint" has attempted to evade the force of the text I quoted in my first reply, as follows: "Now we command you, brethren, in the name of our Lord Jesus Christ, that you withdraw yourselves from every brother that walketh disorderly." I have shown that disorderly walking on the part of the majority, caused the split, and not as "Old Flint" has asserted, the difficulty between Creath and Lewis, with regard to a trade of negroes. He says: "All that Mr. Dudley says, of course I mean his historical account, might be admitted, and still the statement that the first Baptists in Kentucky were Missionary Baptists would not be affected in the least degree. That was the only question submitted in the article from which Mr. Dudley quotes."

I have shown that the proposition to send missionaries, &c. fell still-born—that no report was ever made by the committee appointed, and that there never was one dollar collected or disbursed for missionary purposes, up to the year of the split in 1808. I have furthermore shown from the minutes of Licking Association, to which the old pioneers belonged, that they declared "we do not join in the missionary business." Really, your correspondent reminds me of an old saying, "There are none so blind as those who won't see." But he seems to have forgotten that the article to which I first replied, and perhaps the first statement of that article which I noticed was, These claiming to be Particular or Predestinarian, nor Old School Baptists were entitled to the name.

Now, I have shown, I think, that the tribe to which "Old Flint" belongs, is not entitled to the name; that their men made inventions, including Missionary, Bible, Tract societies, &c., were originated within the present century.

I have proven first negatively, that the old pioneers were not mis-

sionaries, agreeably to the common acceptance of the term, and positively, by their act of 1814, that they were not missionaries. I have also proven that they are emphatically entitled the name Particular or Old School Baptists by our following the pattern of Christ and his apostles.

But we ask, "Will Mr. Dudley stick to the point at issue?" I apprehend I have stuck too closely to the points, or issues, he has raised for his comfort, or convenience—so closely, indeed, as to prove he did not understand the subject about which he has "feebly" undertaken to enlighten his readers upon.

"Old Flint" says: "But Mr. Dudley ought to know, and perhaps does know, that by means of missionary, Bible, tract societies and Sunday Schools, thousands of heathen, in Asia, Africa and America, have professed conversion to God. Will he deny the genuineness of their profession?" I have seen many glowing accounts of missionary work abroad, and if I judge from specimens I saw in Baltimore, in May, 1834, I should very much doubt whether the missionaries, or their converts, were converted to God. After preaching in that city, I was invited, in company with the resident minister of the Old School Baptist Church, to visit one of the members. On arriving at the house, we met two missionaries from Buimah, with two of their pets, or converts. I felt a desire to know the "reason of the hope within them." All that I could get was, "Mr. ——— mighty good man. He convert my soul. Mr. ——— mighty good man. He learn me religion." I suppose the two boys were from fourteen to sixteen years of age.

I do not object to the Bible being circulated. It contains the best code of morals of men, in nature, that ever was produced; and the Gospel presents to those enlightened from above, the only system of salvation that can save a sinner. That system proclaims "mine own arm brought salvation; and of the people there were none to help." In accordance with which, and under the teaching of the Holy Spirit, Jonah exclaimed, "Salvation is of the Lord." And Paul said, "It is not of him that willeth, nor of him that runneth, but of God that sheweth mercy." And Jesus said, "Which were born not of blood, nor of the will of the flesh, nor of the will of man, but of God." But "Old Flint" does not consider the Scriptures a sufficient rule of faith or practice; or why does he with his Arminian tribe, attempt, presumptuously, to supply the supposed deficiency with those missionary and other societies?

But he asks: "Is there anything worse in publishing a tract or newspaper? Have not Mr. Beebe, and Mr. Durand published books? and has not Mr. Dudley, published a tract on the Christian warfare?" Mr. Beebe, and Mr. Durand, in their publications, recognize the Word of

God as the standard by which all opinions of men, creeds, and confessions of faith, shall be tried; are entirely willing that their productions shall be tried by that standard.

With regard to the "Circular on the Christian warfare," I have this to say: That circular was written in the year 1846, for the Association, but on learning that some opposition would be raised to its teachings, it was not presented. At the session of 1847, a circular, written by another individual, was presented, which failing to meet the views of the committee to which it was referred, a brother from abroad, who was present, suggested that the circular on the Warfare, be presented as a substitute. On its being read, two or three members suggested inability to concur in all its teachings, but said if the Association thought proper to adopt it, they would go with the majority. I immediately rose and said, I have no misgivings as to the truth taught in the circular, but that I would not intentionally be the means of embarrassing the minds of the brethren, and, consequently, I object to the letter being received.

The Association being governed by the real unanimity, the letter was not adopted. Subsequently many misrepresentations of the teachings of the circular were circulated, which drew forth many letters asking of me explanations.

In 1848, I had the circular printed, and largely circulated. Since then it has been subjected to many criticisms. Sometimes, pretty severe. But I know of but one occasion on which its teachings have been directly and publicly attacked. In 1860, a learned D. D., of the Elkhorn Association, attacked it in the presence of a church he supplied, and promised, and continued his criticism the next meeting. Hearing of the attack, I applied for the notes or manuscript he used, as I intended to reply, at a certain time and place, and gave a public invitation to him and his congregation to be present, and hear what I had to say in reply.

The Doctor with some reluctance, gave a synopsis of his two discourses, on twenty-two closely written pages, which was handed me the day before my reply.

The congregation in attendance, to hear the reply, was composed of all various denominations, including very many members of Elkhorn Association. They will bear witness that the charge "Old Flint" has made, that I deny the doctrine of the New Birth, is false and slanderous. That the Doctor lost by the contest, is cheerfully submitted to those who heard it.

Immediately after, several members of the church he was supplying, obtained letters and joined the Particular Baptist Church in Georgetown.

Hence it is seen the Particular or Old School Baptists are not shy of

(Concluded on page 263.)

And as he only knows who they are before they are made manifest by their holy calling, none but himself is competent to gather them. It is therefore written in the prophets, "Behold the Lord God will come with strong hand, and his arm shall rule for him: behold his reward is with him, and his work before him. He shall feed his flock like a shepherd; he shall gather the lambs with his arm, and carry them in his bosom."—Isa. xl. 10. In fulfillment of this prophecy, Jesus says, "I am the good Shepherd." And to him the porter openeth; and the sheep hear his voice, and he calleth his own sheep by name and leadeth them out. In the tenth chapter of John the declaration of Jesus is several times repeated, "I am the good Shepherd. I know my sheep," &c. To none but Jesus will the porter open. None but Jesus knoweth his own sheep, and can call them by name, and therefore none but Jesus can lead them out, and put them forth, and set them at his right hand, and bring them into the inheritance which the Father has prepared for them from the foundation of the world. Not until the King has himself separated them from the goats, and set them on his right hand, will he say to them, Come, ye blessed of my Father, inherit the kingdom. They are not blessed for being his sheep, as though they had made themselves sheep; nor for being at the right hand of the King, as though they had placed themselves there; but because the God and Father of our Lord Jesus Christ has blessed them with all spiritual blessings in heavenly places in Christ Jesus, according as he hath chosen them in him before the foundation of the world.—Eph. i. 3, 4. Whom God did foreknow, them he also did predestinate to be conformed to the image of his Son, that he might be the first born among many brethren. Moreover, whom he did predestinate, them he also called; and whom he called, them he also justified; and whom he justified, them he also glorified. Thus redeemed by the Shepherd's precious blood, and called by his well known voice, and gathered with his strong almighty arm, and placed by him at his own right hand in the heavenly places, he, as the King, having all power in heaven and in earth—power over all flesh, that he should give eternal life to as many as the Father has given him—he now calls them to inherit the kingdom, as the legitimate heirs of God, and joint heirs with himself. For it is their Father's good pleasure to give (not offer conditionally) them the kingdom. Of this kingdom, they inherit the earnest of its joys now, and the fruition of its blessedness is reserved in heaven for such as are kept by his power, through faith unto salvation, ready to be revealed in the last time. Peter says, this inheritance to which they are begotten is incorruptible, and undefiled, and cannot fade away.

And now God's Shepherd has been smitten; the Man who is God's fellow has poured out his soul unto death, for their offences, and has arisen from the dead for their justification. He has ascended his throne, and set up his kingdom. The risen Jesus is now exalted with the right hand of the Father, to be a Prince and a Savior, to give repentance unto Israel and the forgiveness of sins.

"Exalted at his Father's side  
Sits our victorious Lord;  
To heaven and hell his hands divide  
The vengeance or reward."

The throne on which he reigns is a throne of Judgment. "Justice and Judgment are the habitation of his throne: Mercy and Truth shall go before his face."—Psa. lxxxix. 14. The Lord shall judge his people, and vengeance also belongeth unto him, he will repay his, and his people's adversaries. For he shall reign until he hath put all enemies under his feet.

The same exalted King who shall say unto them on his right hand, Come, ye blessed of my Father, shall surely say also unto them on his left hand, Depart from me, ye cursed, into everlasting fire prepared for the devil and his angels. "And these shall go away into everlasting punishment, but the righteous into life eternal."

Skeptics and infidels may disbelieve that there is a judgment to come, and deny that there is any future state of punishment for the ungodly, but of the awful reality all shall certainly know, hereafter. The blessed assurance that all who are born of God, and possess his love shed abroad in their hearts, shall inherit the kingdom and enjoy eternal life, is not more irrevocably declared in the scriptures of eternal truth, than is the certainty that all who die in their sins shall go away into everlasting punishment.

The saints, while here on earth, have an earnest of the joys of heaven, and although it be but an earnest, it is in kind and enjoyment the same that they shall possess in full fruition when delivered from the bondage of corruption, into the full tide of glory which awaits them in the world to come.

And so also have the ungodly an earnest here of the torments of the damned. The rankling enmity of their hearts to God, their bitter hatred to his truth, to his sovereignty, his holiness, and his justice, is, we doubt not, in kind, though not in degree, what they must feel and writhe under, as a worm that dieth not, and as a fire that shall never be quenched. It is called "everlasting punishment," from which no cherished delusion, or plausible subterfuge of caviling, can screen them when the great day of God's wrath shall come upon them.

But now, in conclusion, we call attention to the characteristic marks which distinguish between the sheep and the goats—the righteous and the ungodly. A loud profession of religion, an orthodox creed, a form of

godliness without the vital power thereof, is not enough to demonstrate that we are sheep of Jesus' fold, gathered with his arm, and carried in his bosom. If we have only the form and the profession, we are weighed in the balance and found wanting. Though we may have a name to live while we are dead, what will that avail us in the presence of the heart searching and rein trying God, with whom we have to do?

Would we know on which hand of the King, the right or the left, we stand, whether with the sheep or the goats, with the blessed or the cursed, let us examine the marks given in this impressive parable. What is our treatment of the King? Is it our wont to feed his members whenever and wherever we find them hungry? to give them drink when thirsty? when strangers, do we delight to make them welcome to share the comforts of our cheerful homes? When we find any of them naked, or suffering for lack of comfortable clothing, have we clothed them? Have we visited and ministered freely to them in their sickness? Aye, have we suffered the mortification of following them to prisons, to see if we could not administer to their comfort there? How vain are all our cherished hopes, if we have not found it in our hearts to bear one another's burdens, and so fulfill the law of Christ. Can we show love to him while we neglect his members? While the scriptures forbid the idea of salvation by works, and testify that the people of God are saved by grace, through faith, and that not of themselves, it is the gift of God—that it is not of works, lest any man should boast—they also teach that all who are saved and called with a holy calling, not according to their works, but according to his own purpose and grace which was given them in Christ Jesus before the world began; while the scriptures clearly testify that the evidence of this salvation is found in the good works which God has ordained that his children shall walk in. When John in vision saw the dead, small and great, stand before God, he says the books were opened, "and the dead were judged out of those things which were written in the books." Yet they were judged "according to their works." "And whosoever was not found written in the book of life, was cast into the lake of fire."—Rev. xx. 12 & 15. Not that their works was the cause, but the effect and the evidence of their being saved by grace which was given them in Christ before the world began. "Pure religion and undefiled before God and the Father is this, to visit the fatherless and widow in their affliction, and to keep himself unspotted from the world."—James i. 27. Nor will that ostentatious display of popular benevolence which was common with the pharisees, and is not uncommon now among fashionable religionists, be approved by the

righteous Judge. "Though I speak with the tongues of men and angels, and have not charity, I am become as sounding brass or a tinkling cymbal. And though I have the gift of prophecy, and understand all mysteries, and all knowledge, and though I have all faith, so that I could remove mountains, and have not charity, I am nothing. And though I bestow all my goods to feed the poor, and though I give my body to be burned and have not charity, it profiteth me nothing."—1 Cor. xiii. 1-3. All this may be done by those who have no charity, in the sense which the apostle here defines gospel charity to be. It is the love of God, which will continue when faith will yield to reality, and hope be lost in fruition. The apostle John makes a searching inquiry after that professor who hath this world's goods, and seeth his brother have need, and shutteth up his bowels of compassion from him. "How dwelleth the love of God in him?" And he adds this admonition, "My little children, let us not love in word, neither in tongue, but in deed and in truth."—1 John iii. 17, 18. There are those whose words sound soft and gentle, and their tongues are fluent in professions of love and benevolence, who never reduce to practice what they profess. Whenever the test comes, they go away like the young man, sorrowing, and still clinging with stronger tenacity to their worldly treasure, than to their fidelity to Christ, from whom they have received all that they possess.

But to bring this matter home, Where do we—we who write and read this article, stand? Can we occupy a place among the sheep at the King's right hand, and see him hungry, thirsty, naked, sick or in prison, and refuse or neglect to minister to him? How close is the unity and identity of Christ and all his members! What we do to them, we do to him; and what we fail to do to them, we fail to do to him.

It is true that those who truly love God supremely, and love their brethren with a true heart fervently, and who would cheerfully divide their last morsel with those of their kindred in Christ who are in greater need than themselves, are at a loss to know when, where and how they have ministered to Christ. They feel as though they had never performed a good action in their lives, and in amazement they exclaim, Lord, when saw we thee thus, and ministered to thee?

"And the King shall answer and say unto them, Verily I say unto you, Inasmuch as ye have done it unto one of the least of these, my brethren, ye have done it unto me." Was ever king and subjects so closely united in interest and identity? Were ever kindred bound together in fraternal bonds so closely? Let us remember that every act of kindness or of cruelty done to even the least of the saints, is done to Christ, and deport ourselves accordingly.

REPLY to "A Friend," on page 257, on the validity of Baptism. If a person has been duly baptized by a regular authorized minister of the gospel, in the fellowship of a gospel church, on profession of faith, such baptism is, according to the order of the Old School Baptists, forever after valid.

Though the baptized person should be excluded from fellowship and from membership, if again restored to the fellowship of the church, we have neither precept nor example in the scriptures for re-baptism, nor can such second baptism be permitted without a repudiation of the regularity and scriptural validity of the action of the church and minister by whom, and in whose fellowship the first was directed and administered.

If the person is satisfied that the church in whose fellowship he was baptized was not a gospel church, or that the minister by whom the ordinance was performed was not, at the time of such administration, sustained by the authority and fellowship of a gospel church, in that case their baptism is null and void—and indeed is no baptism at all, in any gospel sense. Or if the candidate was not a believer in Jesus Christ at the time, then he, or she, stands as though they had never been immersed at all. But a baptized believer, who has been excluded and afterwards is restored, is restored to the same order in which he or she stood before the fellowship of the church was withdrawn.

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We shall issue the Fourth Edition of our former size and style as soon as we can run them through the press and get them bound. They will be at former prices.

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the "Hammer that breaketh the rock in pieces."—Rather, they look to the divine Word to sustain them.

The Licking Association unanimously adopted that letter at her session in 1860.

Are "Old Flint's" optics so obtuse, that he cannot see a radical difference between discussing some Bible subject in the "Signs," or elsewhere, and the publishing a tract or some fabulous tale of fiction or catechism, or questions and answers for Sunday-school children; and when they can memorise and answer these questions, recognize them as fit subjects for the ordinance of baptism, and for membership in the Church of God? I recollect that a would-be preacher, said to me, not long since, in rather a boastful way, "All my Sunday-school class have joined the Church." I suppose they were from six to ten or eleven years old. A minister with the New School, said to me: "The manner of receiving members here is different from that to which I have been accustomed." The pastor will whisper to an individual, after which he will ask, "is there any objection to the reception of this individual? No objection being made, he or she is received, without the Church having one word of fellowship—and that he had so expressed himself publicly in Church. He also expressed himself as opposed to salaried preachers.

But "Old Flint's" vision seems too "obtuse" to see a difference between our contributing of our "carnal things" to defray the expenses of the servants of our God, who have visited us from abroad, and ministered to us "spiritual things"—the pure and unadulterated gospel of the Son of God, and begging from saint and sinner to employ hirelings to preach "another gospel which is not another, but there be some that trouble you, and would pervert the Gospel of the Son of God."

I recollect to have seen published with the Minutes of Elkhorn Association some years since, "eleven enquiries put to the prayerful consideration of the Churches in Kentucky." the ninth and eleventh are as follows: "If all Missionary and Bible Societies were now to stay their efforts and leave the matter to others, how would they go about it? And how many centuries would pass before the Bible could be read or the Gospel could be preached in one hundred of the three thousand languages? And how many even in our own country might perish for the lack of knowledge?"

"If the Church shall fail to contribute to the extent of her resources to furnish the millions yet in Pagan darkness with the Scriptures, may not their blood be found at her door when their voices shall rise against her in judgment?"

I look upon the Missionary Society, with its kindred institutions, as among the most stupendous swindles I have ever known.

Between forty and fifty years since,

we were told by the advocates of these modern institutions, that from twenty-five to fifty cents per head the world could be evangelized. Since which time they have collected millions of dollars for that purpose, professedly. It is submitted to intelligent men whether the morals of the people have been improved? or whether the professed Baptist Church enjoys the same love, Christian fellowship, union and harmony she did fifty years since?

Believing that those attempted innovations, on the doctrine and order of the Church of God, are detrimental to her best interests, as I do, I should be recreant in duty, were I not to lift my voice and employ my pen in exposing them.

I have now done with the "Western Recorder" and her anonymous correspondent, and leave him to enjoy all the laurels he can, by introducing this controversy.

Respectfully,

THOS. P. DUDLEY.

May 1873.

P. S.—Experience and observation of more than fifty years, have satisfied me that where Andrew Fuller's system, in which he attempted to harmonize the sovereignty of God in the salvation of sinners, with what they call "free moral agency;" or that the atonement is infinite or indefinite, and the application is special or particular, thus attempting to harmonize that which the apostles taught was wholly irreconcilable, viz: "If it be of grace, it is no more of works, otherwise, grace is no more of grace; and if it be of works it is no more of grace, otherwise, work is no more work,"—prevails, it has only widened the flood-gates of error, and furnished an apology for the introduction of means, or instrumentality of the preacher, for the living word in giving life to the sinner, dead in trespasses and sins, and thereby producing the New Birth, without which none can "see the Kingdom of God." They seem to say, the preacher is the instrument, and the preached gospel the means, of the eternal salvation of our apostate world? "I however, have not so learned Christ." I hold that it is not less possible for God to change, than for the blood of Christ to secure the eternal deliverance of all for whom it was shed. "He, by one offering, hath perfected forever them that are sanctified." "He entered in once into the holy place, having obtained eternal redemption for us." Fuller's system, as I understand, would "tread under foot the Son of God, and count the blood of the covenant an unholy thing."

T. P. D.

#### Marriages.

Sept. 20, 1873, at North Berwick, Maine, by Eld. Wm. Quint, Mr. Henry W. Fuller and Miss Aldana F. Macomber, both of Jay, Maine.

On Wednesday evening, Nov. 5, at the residence of the bride's parents, by Elder P. Creech, Mr. Robert I. Lassiter and Miss Mary A., daughter of John F. Alford, all of Johnston Co., N. C.

#### Obituary Notices.

By request of the family, I send for publication the obituary of our highly esteemed brother, Wm. Crellen, who died Oct. 2, 1873, aged 72 years and about 9 months. He was a resident of Franklin, Bradford Co., Pa. He received a hope in the blessed Redeemer when about 35 or 37 years of age, united with the Lexington Church, in Green Co., N. Y., and was baptized by Elder H. Pettit. In 1842 he removed with his family to Pennsylvania, and soon afterward, by letter, he and his wife joined the church of Columbia and Wells, of which Elder J. Beaman was pastor, and retained his membership in that church until his death. He was firm and immovable in the doctrine of Salvation by grace alone, and contended earnestly for the faith once delivered to the saints. He was kind and generous, and his house was always a welcome home for his kindred in Christ. His aged widow who survives him, is the mother of seventeen children, nine of whom are living, (five daughters and four sons) who, with a numerous circle of relatives and friends, mourn his departure, but with a comfortable hope that our loss is his great gain.

May the Lord sustain the bereaved family. By request, the writer addressed a large and very attentive assembly, on his funeral occasion, from the 145th Psalm.

Yours as ever, in gospel love and fellowship,

C. SCHOONOVER.

Terrytown, Pa.

My dear grand-mother, Mrs. Anna Flint, fell asleep in Jesus, Dec. 2, 1872, at the residence of her son-in-law, Mr. James Doty, in Franklin County, Indiana, in the 75th year of her age. Her disease was dropsy, and her sufferings were great, yet she was seldom heard to murmur or complain. She was conscious until the last, talked very calmly about death, and longed to depart and be with Jesus, which is far better.

She longed to go, to bid farewell to woe, in hope of bright glory she left all below.

She was a member of the Regular Baptist Church about forty-four years, and was a firm believer in the doctrine of Salvation by grace, and loved to hear the gospel in its purity preached. Her seat in the church was seldom vacant, when she was able to go. She was a native of Pennsylvania, and came with her parents to Ohio when about eighteen years old, where she resided until her death, with the exception of two years. She raised eleven children, six of whom survive her. She was a kind and affectionate mother and sister. She was a widow for a number of years, and while she kept house it was a home for the Baptists. She leaves two sisters, six children, twenty-eight grand-children, and numerous other relatives and friends, with the church, to mourn their loss, but not as they who have no hope, for we believe our loss is her eternal gain.

Her funeral was attended by a large concourse of people, and a very comforting discourse was preached on the occasion by Elder James Martindale.

May the giver of all good enable us to walk in the footsteps of the dear departed, in the prayer of your most unworthy sister, if one at all,

A. BARNUM.

Contreras, Ohio.



Brother Reddick Kelly was born in Camden County, North Carolina, in 1799, joined the Baptist church previous to the division, emigrated to Fayette County, Tennessee, and united with the church at Mt. Pisgah, about twenty-five years ago. He died Oct. 15, 1873, of pneumonia. I attended his funeral and preached to a large concourse of people, who followed him to his last resting place.

Brother Kelly was a model Baptist of the Primitive order. He had been married three times, twice before he left North Carolina, and once in Tennessee. He left a widow and an infant, (his children by his first wives are dead) together with the church and many friends, to mourn their loss, but not as those who have no hope.

PETER CULP.

Somerville, Tenn.

My dear aunt, Mrs. Jane Hopkins, departed this life at the residence of her brother, Thompson Jones, on the morning of July 14th, 1873.

The subject of this notice was born in Bath County, Kentucky, Sept. 22, 1806, and was baptized in the fellowship of the Old School Baptist Church at Bald Eagle, when young, where she remained a faithful and orderly member until removed by death to that rest that remaineth for the people of God. The unworthy writer visited her often during her sickness, and always found her perfectly resigned to the will of her heavenly Master, being conscious of her approaching dissolution. A few days before she was called home, she asked my views on the following scripture: "For ye are dead, and your life is hid with Christ in God. When Christ, who is our life, shall appear, then shall ye also appear with him in glory." I endeavored to comply with her request, in a brief manner. She remarked, "That is the way. All my trust is in Jesus; he has done all things well." Her brother, Elder Samuel Jones, being present, by her request also gave his views on the subject, which appeared to be very comforting and consoling to her. But we have looked upon her for the last time in a mortal state. Her voice in our midst is heard no more, and her sufferings have forever ceased. May the Lord reconcile us to this dispensation of his providence, believing that our loss is her unspeakable gain.

On the 21st of this month a discourse was delivered in memory of her, by Elders D. C. Jones and J. H. Wallingford, to a solemn and attentive audience.

Yours in affliction,  
SPENCER F. JONES.  
Mt. Sterling, Ky., Sept. 27, 1873.

By request of some of the friends, I send this notice of the death of sister Jane Young, of Clark County, Georgia, who departed this life on the 23d day of January, 1873, at the residence of Elder Wm. Patman, of Clark County, being not far from 75 years old. She had been a devoted and consistent member of Big Creek Church, of the Primitive Baptist faith and order, for many years. Truly she was a mother in Israel, showing at all times unfeigned love for the truth and for the saints. While her husband (Nr. Thomas Young) lived, their house was a comfortable home and resting place for ministers, and others who called on them, and since the death of her kind husband she continued the same course, notwithstanding all her troubles, by the loss of her husband and many of her children and grand-children, with property, &c. She was a kind wife, a loving and affectionate mother, and as a neighbor, unsurpassed, and as an humble, devoted christian, marked and loved by all who knew her. She died easy, and unexpectedly to all, making no remarks on the subject of her departure from this vain world. But we are sure she is forever at rest, and her numerous relatives and friends have no reason to mourn for her, but rather to weep for themselves and their children. She is now where the wicked cease trouble, and the weary are at rest.

D. W. PATMAN.

Near Lexington, Ga.

## Three Days Meetings.

The Little Flock Church of Old School, Predestinarian Baptists, will hold a three days meeting, the Lord willing, at their meeting house in Coatsburg, Adams Co., Ill., on the C. B. & Q. R. R., 16 miles from Quincy, on the last Friday, Saturday and Sunday in November, 1873.

Brethren and sisters who would like to see us, are cordially invited. Brother P. L. Branstetter, of Missouri, and others, have agreed to attend.

C. G. SAMUEL.

## PROSPECTUS.

To all who desire the revival of the publication of

## THE SOUTHERN BAPTIST MESSENGER.

In compliance with the solicitations of many former patrons of the "Southern Baptist Messenger," I have decided to attempt its resuscitation, proposing, if the Lord will, to issue the first number dated January 1st 1874, and continue its publication semi-monthly, on the 1st and 15th, thereafter, each number to contain eight large quarto pages, (about one-third larger than those of the old "Messenger.") the size of the pages of the "Signs of the Times," and to be devoted, as formerly, to the service of the Primitive or Old School Baptists exclusively. It is designed to furnish a medium for fraternal correspondence among the scattered children of God in this section, but as the church is ONE in every part of the world, correspondence is invited from those who have obtained like precious faith with us, wherever they may sojourn in their earthly pilgrimage. From all such we solicit aid in reviving our "Messenger."

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IS PUBLISHED

ON THE FIRST AND FIFTEENTH

OF EACH MONTH,

BY GILBERT BEEBE,

To whom all communications must be addressed, and directed, Middletown, Orange County, N. Y.

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# Signs of the Times.

DEVOTED TO THE OLD SCHOOL BAPTIST CAUSE.

"THE SWORD OF THE LORD AND OF GIDEON."

VOL. 41.

MIDDLETOWN, N. Y., DECEMBER 1, 1873.

NO. 23.

Casper G. Fetter 15 Dec '73

## POETRY.

### TRIALS.

The joys we feel are but a taste  
Of those in heaven begun;  
Welcome invites us to the feast  
Of God's beloved Son.

Perplexed with trials and with cares,  
Which make us oft repine,  
'Tis then we weep with flowing tears,  
And pray, and weep again.

We often wish ourselves away  
To that bright world of bliss,  
Where saints shall reign in endless day,  
In perfect love and peace.

### NO NIGHT SHALL BE IN HEAVEN.

BY THOMAS RAFFLES.

No night shall be in heaven, no gathering gloom  
Shall o'er that glorious landscape ever come;  
No tears shall fall in sadness o'er those flowers  
That breathe their fragrance through celestial bowers.

No night shall be in heaven, no dreadful hour  
Of mental darkness or the tempter's power;  
Across those skies no envious clouds shall roll,  
To dim the sunlight of the enraptured soul.

No night shall be in heaven. Forbid to sleep,  
These eyes no more their mournful vigils keep,  
Their fountains dried, their tears all wiped away,  
They gaze undazzled on eternal day.

No night shall be in heaven, no sorrow's reign,  
No secret anguish, no corporal pain,  
No shivering limbs, no burning fever there,  
No soul's eclipse, no winter of despair.

No night shall be in heaven, but endless noon,  
No fast declining sun, no waning moon;  
But there the Lamb shall yield perpetual light,  
'Mid pastures green and waters ever bright.

No night shall be in heaven, no darkened room,  
No bed of death, no silence of the tomb;  
But joy forever fresh with love and truth  
Shall brace the saints with an immortal youth.

No night shall be in heaven. But night is here—  
The night of sorrow and the night of fear.  
I mourn the ills that now my steps attend,  
And shrink from others that may yet impend.

No night shall be in heaven, O had I faith  
To rest in what the faithful Witness saith,  
That faith should make these hideous phantoms flee,  
And have no night henceforth on earth for me.

## CORRESPONDENCE.

MACOMB, Ill., Nov. 12, 1873.

ELDER BEEBE—DEAR FATHER IN ISRAEL:—In No. 16 of the present volume of the "Signs of the Times," I notice a request published for my views through that medium on the last two verses of the epistle of James, and signed "Catechumen," and I propose to comply with said request, in a brief manner, by your permission.

The language referred to reads as follows: "Brethren, if any of you do err from the truth, and one convert him; let him know that he which converteth the sinner from the error of his way, shall save a soul from death, and shall hide a multitude of sins." I understand the apostle here to be addressing his brethren in Christ, and in a church relation, and the sinner to be a brother who has acknowledged, and walked in the truth, but who has erred from it and gone astray, either in faith or practice, or in both.

The opinion of some modern writers that this epistle, being addressed to the twelve tribes scattered abroad, embraced the whole Jewish nation, both saint and sinner, I think is erroneous; for they were in the faith of the Lord Jesus Christ, (chap. ii. 1) were called his *beloved brethren*, (chap. i. 16) and were begotten of God, &c., (chap. i. 18) and the sick of the flock were to call for the elders of the church. Believing the epistle to be addressed to the believing and regenerate part of the Jews who had been brought into a church relation, I shall proceed to notice the language quoted above, in a very brief manner, for the consideration of "Catechumen," and the readers of the "Signs" generally. Not only does this apostle, but all the New Testament writers, as well as Christ, himself, the supreme prophet and teacher in Israel, admit the fact that the children of God are liable to go astray from the truth, in both faith and practice, and to fall from their steadfastness; and both Christ and his apostles under him have given the rules to govern us in reconciling, reclaiming and restoring erring brethren, and thus saving them from their errors, and from a death, to the privileges and enjoyments of the house of God. On the first page of No. 14 of the present volume of the "Signs," the reader may see my views on Phil. ii. 12, 13, and as I understand Paul there to be treating upon a subject

similar to the one under consideration, I refer the reader to that article in conjunction with the present remarks on the language of James. If one of you do err from the truth, is an admission that we may err, that we are liable to go astray in faith and practice. And one convert him, not only is an admission that one brother may convert another from his error, but we are commanded and exhorted by Christ and his apostles to do so, and are told how to do it. If one sheep be gone astray, we are to seek after it and bring it home. If a woman (a church) lose a piece of silver, she must light a candle and sweep for it, or take God's word as the light, and the discipline of the gospel as the broom, and bring back the erring one to the fold. If thy brother trespass against thee, go to him. Here is the rule given by the King of Zion for individual or private offences, and none dare to alter it, and a neglect of it will result in distress and trouble in the church. Paul presents perhaps a different kind of sin or trespass where he says, "Them that sin rebuke before all, that others also may fear."—1 Tim. v. 20. Again, says Paul, "Brethren, if a man (a church member) be overtaken in a fault, ye which are spiritual restore such an one in the spirit of meekness, considering thyself, lest thou also be tempted."—Gal. vi. 1. The object of laboring with an erring or trespassing brother should always be his restoration to a state of uprightness and fellowship in the church; and if one brother, in the spirit of meekness or of Christ, shall restore, reform, or convert another from the error of his way, so as to induce him to change his disobedient and sinful course, he shall save that erring, sinning soul from death as a member of the church, and from death in his enjoyment of the divine life for the present. To continue and persist in erring from the truth will lead to a loss of fellowship and membership in the church, and being cut off from the body they are dead to it, and it is dead to them; and if an erring brother is not reclaimed, he may, and often does, commit a multitude of sins, and giving way to a carnal mind, and sowing to his flesh, he dies to a sensible enjoyment of religion in his heart, and his sins are uncovered and remain so before the church, and cannot be forgiven. We are commanded to confess our faults one to another, and forgive one another, and whenever we do forgive we cover our brother's sins out of our

sight as a church, and hide them from our eyes. We should forgive a repenting brother who has sinned, even as God for Christ's sake hath forgiven us, and that is to remember them against them no more. "Blessed is he whose transgression is forgiven, whose sin is covered."—Ps. xxxii. 1. By reclaiming an erring brother, and forgiving him upon his conversion from his errors, we not only hide his sins from us which he has already committed, but perhaps prevent him from going beyond the reach of forgiveness from the church, and committing a sin unto death, which we are neither to pray for, as a church, nor forgive. John says, "If any man see his brother sin a sin, which is not unto death," &c., he is to labor for that brother's forgiveness, but, There is a sin unto death, a capital offence, which a church cannot forgive, and he who is guilty of such a sin must die, or be cut off from her fellowship.—1 John v. 16. Another one of the apostles appears to be alluding to a similar case to that in the epistle of John, where a difference is to be made by the church between different degrees, or different characters of guilt, and says, "And of some have compassion, making a difference: And others save with fear, pulling them out of the fire; hating even the garment spotted by the flesh." See Jude 22, 23.

A lengthy article might be written on the word *death* in the scriptures, and it might be profitable and edifying if from the pen of some one who has more light than the writer, but as I intended this to be short, I shall add but little more. I hope that "Catechumen" and others will understand my brief remarks on the text: that it is a brother that errs from the truth, and is the sinner, and that it is another brother that converts him from the error of his way, as by his exhortation, admonition and counsel, changes the course and conduct of the erring and sinning brother, and thus prevents him from a merited exclusion from the fellowship of the church. The subject, in some of its relations, is of such vital importance to the peace, prosperity and order of the churches, that a volume might be written upon it without exhausting it. I mean that part of the subject embracing the labor with the erring, and the manner, and nature, and extent of forgiveness among brethren. I believe these christian duties are not sufficiently enforced by some pastors and teach-

ers, and not observed by many of the churches as they should be. May we all be enabled by the meek and lowly spirit of Christ, to watch over each other for good; to take heed to ourselves, and make strait paths for our feet, lest that which is lame be turned out of the way.

I remain your unworthy brother in Christ,

I. N. VANMETER.

GRENADA, Miss., Nov. 8, 1873.

ELD. BEEBE—BELOVED FATHER:—With all due deference to you, I once more come before your notice, with fear and trembling, and a true knowledge of my incompetency and a true knowledge of my unworthiness.

I resolved in my mind, while writing my last communication for the "Signs" never to make the attempt again, for I am too frail a piece of mortality, too insignificant, and to void of understanding, to think, much less to dare to write for publication, when there are so many able ministers deep and profound, daily elucidating and setting forth the gospel and manifold grace of God, in the most beautiful and vivid manner; searching out the hidden mysteries of Jehovah, and revealing them to the hungry saints. Letting fall, now and then, a handful of gleanings to the poor, starving souls that are without the fold, longing to enter in, but not daring to on account of their supposed unworthiness. O! that God would be pleased in his infinite goodness and mercy, to give to all such, a heart of reconciliation and a just knowledge of the duties incumbent upon every heaven-born child. Christ says, "If ye love me, keep my commandments."

O that they might be made to feel and know of a truth that so long as they remain out of their duty, they will never enjoy that sweet assurance, that soul-refreshing knowledge, of obeying their Master's will, walking in his footsteps, and following in his precepts and examples.

We are not to go forward in our own worthiness, but in Christ's imputed righteousness, looking unto him as the author and finisher of our faith; ever striving to walk as it becometh the humble follower of the meek and lowly Lamb. We do not enjoy a single blessing but what comes from that great Author of our being, he who loved us while we were yet in our sins, and gave his only begotten Son for us, that we should be holy and without blame before him in love. God is love, and Christ is in God, and his people are in him. "In them and they in me." Yes, we are presented to God in Christ, holy and without blame. And shall we be cold and indifferent, and remiss in our duties, when he has done so much for us? Shall we refuse to take his yoke upon us, and learn of him, and find rest to our souls, because we, within ourselves have no perfection? Can we expect to find rest, or to be blessed outside of our duties? We can do nothing by lying

out of our duty, to merit the favor of God. It is in, and not for, the act of obedience, that we are to receive his rich blessings. I ask again, shall we who have received a manifestation of his goodness, mercy, and long forbearance to usward, call the things that he has cleansed, common and unclean? or shall we take up our cross and run with patience the race set before us? O that we could live nearer to God and be submissive to his holy will in all things, fully relying upon his promises, and resting securely upon his strong arm for deliverance. Remembering that all things shall work together for good to those who love God; to them who are the called according to his purpose. But, O! says the poor, weak, trembling and God-fearing child, Do I love God? Am I one of the called? Can such a rich blessing be for poor unworthy me? What have I done to merit such favor? Nothing. Christ has done the work for you. "Ho, every one that thirsteth, come ye to the waters, and he that hath no money, come ye buy and eat; yea, come, buy wine and milk without money and without price." We are to buy before we eat, yet we are to buy without money and without price; and we are to walk in the commands of God, before we can feed upon his rich blessings. I think that, Taking his yoke upon us, means buying; or rather that buying means, Taking his yoke upon us.

But how are we to know that we love God? If ye love my brethren, you love me. And we know that we have passed from death unto life, because we love the brethren.

And again, what we once loved, now we hate; and the things that we once delighted in, we find no pleasure in them. But we find that a new song has been placed in our mouths, even praise to God. Yes, we are ready to exclaim with the poet, "You may have all this world, but give me Jesus." He is the bread of our life, the captain of our salvation. Without him we can do nothing, but with him we can perform all things.

Father Beebe, I started in the commencement of my letter to apologize for intruding my poor, unworthy scribbles on your notice, but my mind was caught entirely off, and I have written, I know not what. I will however state that it was through the earnest solicitation of a dear young sister that caused me to again come before your notice. The sister seems to have been pleased with and edified by some things that (I hope) the Lord directed me to write in my communications. I do greatly rejoice, and thank God, that I, a poor worm of the earth, have been instrumental in giving pleasure to one of his chosen. I have had quite a sweet season of rejoicing since my last communication to you. The Lord in his infinite wisdom, goodness and rich mercy, has been pleased to reveal his face to my poor, benighted soul, and caused me to

rejoice in the light of his countenance.

I was permitted to enjoy the blessed privilege of attending the Tallahatchie Association of Primitive Baptists, held with the church at Shiloh meeting house, in Marshall County, Miss., in the month of September, and also the Primitive Baptist Association, held with the church at Mount Pisgah meeting house, in Montgomery County, Miss. Among the number that were with us at the Tallahatchie Association, who preached not themselves, but Christ Jesus, were Elders Mothershed, E. A. Meaders, S. Parks, E. C. Verrel, M. C. C. Waples, W. W. Sammons, J. More and Castlebury. Their preaching was of a piece. The scriptures were beautifully illustrated by them as the Lord directed. The gospel stream that issued from their lips, was as a great, gushing fountain of water, gushing forth in all boldness, and scattering its enlivening spray on all those that were near. Yes, it was as the showers upon the grass, and the rain upon the tender herb. And Oh! how our hearts did glow and rejoice within, as they proclaimed the glad tidings of great joy; the unsearchable riches of God. The abounding love of the great "I am," and the saving grace of our Lord and Savior Jesus Christ. They rightly divided the word of truth, and gave to each his meat in due season.

The meeting of the Primitive Baptist Association was equally as glorious, as soul-refreshing and as harmonious (to me) as the one with the Tallahatchie Association. Among the number present who exercised a gift in their Master's cause, was Elders Pennington, E. A. Meaders, A. B. Harris, W. W. Sammons, S. Park and others.

How beautiful upon the mountains are the feet of him that bringeth good tidings, that publisheth peace; that bringeth good tidings of good, that publisheth salvation, that saith unto Zion, Thy God reigneth.

"Sing, O heavens; and be joyful, O earth; and break forth into singing, O mountains; for the Lord hath comforted his people, and will have mercy upon his afflicted.

I submit this to your better judgment, to do with as you see proper.

L. C. POWELL.

UPPER LAKE, Cal., Oct. 6, 1873.

DEAR BROTHER BEEBE:—I may be able to send more subscribers after awhile. The Baptists in this country are like English verbs, regular, irregular and defective; there are some Mission Baptists, who are down on missionism, and want to unite with the Old School—but, want to retain their missionary Baptism, so I have been informed.

Now, brother Beebe, if my advice were solicited by them, I would say: If your baptism be valid, according to the scriptures, it was because you were proper subjects, and the ad-

ministrators were duly authorized to administer the ordinance in the fellowship of the gospel church; therefore, do not leave your church organization, or set at naught its authorized authority; and, if your church has fallen into disorder, labor with her, and call upon her to repent and do her first work, lest her candlestick be removed; but do not forsake her in her perils, neither go off and set up new organizations and call them reformation, for there is but one reformation that meets the approbation of the King of saints, and that took place over eighteen hundred years ago, and was a reformation from Judasim; therefore, all reformers, protestants, and new lights are to be disregarded; but, if your so called church was never the church of Christ, by all means repudiate their baptism, with their entire organization and order, although she may have taken the golden vessels from the temple and carried them over into Babylon; the golden cup from which their king Belshazzar drank himself to intoxication.

Brother Beebe, I hold that we are either right or wrong, if wrong, we have forsaken the right way, if right, we have nothing to gain by compromise with reformers.

Pardon my almost unintelligible scribble. If it will pay you for your trouble, which is doubtful, you are welcome to its perusal.

Yours, I trust in the fellowship of the gospel,

I. N. NEWKIRK.

GREENBUSH, Ill., Sept. 25, 1873.

DEAR ELDER BEEBE—DEAR FATHER IN ISRAEL:—I send you ten obituary notices, for which you will please find a place in the "Signs of the Times" as soon as convenient, for the comfort and benefit of surviving friends, with my apology for their delay. My time has been so continually occupied with regular attendance on the churches and associations with my domestic affairs and correspondence, that I could not find time to write them out. And I would wish to say to correspondents with whom I am indebted to in letters, that I hope soon now to be able to answer them.

I remain as ever yours &c.,

R. M. SIMMONS.

DEAR BROTHER:—If you have time to attend to the requests of one so unworthy as I deem myself to be, and one who desires to know the truth as it is in Jesus Christ our Lord.

I wish, if you please, and have time, to give your views on Romans, the 4th chapter, and 8th verse. "Blessed is the man to whom the Lord will not impute sin." Paul takes this from the Psalms of David, Ps. xxxii. 1, 2. This is a disputed point in doctrine, and is thought by some not expedient to be taught.

Yours in love, C. MARRO.

REPLY.—We refer the brother to our remarks, for our views, in No. 12, present volume.



THE following letter of Eld. J. H. Gammon, had been lost sight of and forgotten. It should have appeared more than a year ago; very recently it was discovered among a large file of old papers. Hoping that it has lost none of its interest, we now produce and publish it. [ED.]

CYNTHIANA, Ky., June 1, 1872.

DEAR ELDER BEEBE:—During my late visit among the churches of Highland Association, our dear aged sister Cullen, of Providence Church, requested me to give my views on a certain portion of scripture. I presume the reason why she made the request, is because her late husband, Eld. Joseph Cullen, took it as the last text he ever attempted to preach from. Since my return, I have suffered much from inflammation in my head, which is the reason why I have not complied sooner. The text, is John xi. 25, 26. "Jesus said unto her, I am the resurrection and the life: he that believeth in me, though he were dead, yet shall he live. And whosoever liveth and believeth in me, shall never die. Believest thou this?" I am aware that this subject, like many others, has caused much controversy, both in the present and past times; but with all due deference to the views of others, I will say, if mine are not in accordance with divine truth, they will not benefit myself, nor the sister at whose request I write. The circumstances that gave rise to this expression, are among the most impressive in the life of our divine Lord, and prove to our mind that he was the Eternal God, or that the fullness of the God-head dwelt in him bodily. The three persons that composed the family, one of whom was about to be raised from the dead, where no doubt members of his mystical body; for we read in verse five, that Jesus loved Martha, and her sister and Lazarus. And again, "Having loved his own, he loved them unto the end." Lazarus had fallen sick, and our Lord was informed by his two sisters; but for the purpose of proving to the Jews the power of his divine nature, abode still two days in the place where he was. In the interim, Lazarus had died, and Jesus said to his disciples: "Our friend Lazarus sleepeth; but I go that I may awake him out of sleep." From the reply of the disciples, I conclude that they had not yet that full understanding of his divine power that they afterward had. They seemed to think that Lazarus was merely taking rest in ordinary sleep. But our Lord told them plainly, "Lazarus is dead." Now, I understand this to be literally or corporally dead; that the vital spark had fled; and, that it was for the glory of God, that the Son of God might be glorified thereby. That he might prove to the Jews that he was verily God, and not merely "Joseph the carpenter's son." The reason why I make this remark, is, I once heard a preacher

say: "that Lazarus was only dead in trespasses and sins; and that the grave mentioned, was a figure of the body. I was then quite young in the ministry; but did not believe any such doctrine; and now, after searching the Word thirty years, I still do not believe it. But, to resume. When our Lord arrived at the home of the sisters, we have a demonstration of Martha's confidence in Jesus as her Redeemer. She met him and said: "Lord; If thou hadst been here, my brother had not died." Jesus said to her: "Thy brother shall rise again." "Yea, Lord," says Martha, "I know that he shall rise again in the resurrection, at the last day;" then comes in the words of the text.

In the first place, I desire to present the meaning of the term, Resurrection, which is, literally, to revive. If not dead, how could he be resuscitated, or revived? In this case, the remark of Martha was to the point—"If thou hadst been here my brother had not died." Why not? Because, "I am the Resurrection and the life." The pronoun I, representing the Eternal God, the Everlasting Father, and the Prince of Peace. So, you see there is no Arianism here. Again, the term Resurrection, is brought to view in the scripture in a two fold sense; for, John, in the book of Revelation, says: "Blessed and holy is he that hath part in the first resurrection."—Rev. xx. 6. This pre-supposes a second resurrection. ~~The first Resurrection~~ here spoken of, I understand to embrace all who are included in the covenant of grace before the world began. Though they were dead in sins.—Eph. ii. 1. But in that mighty power they are resurrected and revived, and brought into life. Hence you find "I am the resurrection and the life"—the conjunction *and* joining the two principles together. But the question; Was Lazarus a subject of grace before he died? I most certainly contend that he was, as shown by the fifth verse, otherwise the text would be a misnomer, which is impossible. So then the term Resurrection, in our text, has especial reference to the reviving of the body after death.

And now, dear brethren and sisters, permit one who humbly trusts that he loves Jerusalem, to make a few remarks on this most important doctrine, so vitally connected with our hope of immortality, that, in its absence, we are of all men most miserable.—1 Cor. xv. 17.

Why should there be any altercation or controversy on the doctrine of the resurrection among the Baptists? How plainly, How forcibly is this doctrine taught. When Lazarus died and had been in the grave four days, Was it the same body—the same Lazarus that was raised? I answer without fear of successful contradiction—It was. Is there any difference in the resurrection of the

bodies of the saints in any age of the world? I would not be understood to contend that the bodies of the saints at the general resurrection will come forth like Lazarus, with their natural capacities. His resurrection showed that the power to raise the dead was invested in him who was the Resurrection and the life of his people: consequently when they have filled the measure of their suffering here, and they go the way of all the earth, their bodies see corruption; but in the resurrection it is raised in incorruption, a glorious body without any spot or wrinkle, or any such thing—In short, it will be like the body of our dear Lord. We need not be troubled about how we shall look. John, the beloved disciple says: "Beloved, now are we the sons of God, and it doth not yet appear what we shall be; but we know that when he shall appear we shall be like him; for, we shall see him as he is."—1 John iii. 2. I conclude this will be enough for every consistent Old School Baptist.

I have left but little room for commenting on the remainder of the text. "He that believeth in me, though he were dead, yet shall he live." This I understand to refer to all who are quickened into life by his divine power; for the text, grammatically considered, shows that it is in the past tense and refers to the state of all his children prior to their being born again; for they all are dead in sin until quickened by his power; then they live; or, in other words, ~~that divine life is implanted~~ you, the hope of glory."

"And he that liveth and believeth in me, shall never die. Believest thou this." All who are made alive by his divine power, do most certainly believe in the Lord Jesus; the testimony is so overwhelming that they can but believe. In this the Old Fashioned Baptists differ from all the Arminian world: and, permit me to remark, that while the pillars of this world endure, God will retain a people here that believe this. I am aware of the opposition they have to contend with, both from pretended friends and outward foes; but we do believe God will save his chosen with an everlasting salvation, world without end. Then, "Believest thou this?" Yes; blessed Jesus, we do believe thou art the Resurrection and the life. We believe thy dear family has experienced this; and we sometimes feel to hope that when the dream of life has fled, we shall put off the clothes of this mortality, and shall behold thee in the clear light of a blessed and glorious eternity. Then cheer up, dear disponding child of God, for your redemption draweth nearer than when you first believed.

May the dear Lord unite his family upon his most holy truth, in the prayer of your brother, in much affliction,

JOHN. H. GAMMON.

# "GOD IS LOVE."

(1 John, iv. 16.)

WHEN we contemplate the divine perfections of the Deity, and see love to be one of them, we are made to tremble with awe at the transcendent glory of the thought. O the glorious sublimity of the subject! that God, the everlasting Father, is love—He, who formed the world, and all things contained in it for a purpose of his own; is love.

God, by the prophet, speaking of his love to Israel, says: "Yea, I have loved thee with an everlasting love, therefore, with loving kindness have I drawn thee." But let us examine a little, and see when that love first began to exist. Love, being one of the divine attributes of Deity, is as old as God; and that suggests to us, that there was an object for his love to embrace ere time began.

Our understanding is too limited for us to more than hint at some of the most prominent features of the subject; therefore, we will now proceed to examine them as they occur to our mind. Then, as "God is love," and as love cannot exist without an object is embraced, we claim that in his wisdom and fore-knowledge, he always had an elect family; which, in his own good time, he would bring to a knowledge of the truth. We also know that all things work together for good to them that love—to them that love God—to them who are the called according to his purpose.—Rom. viii. 28, 29. "According as he has chosen us in him before the foundation of the world, before him in love."—Eph. i. 4. But, man violated the law of God; and, after the fall, all men were dead in trespasses and in sins. Because, the carnal mind is enmity against God, for it is not subject to the law of God, neither indeed, can be.—Rom. viii. 7. "But the natural man receiveth not the things of the Spirit of God, for they are foolishness unto him; neither can he know them, because they are spiritually discerned."—1 Cor. 14. But in due time, for the great love wherewith he loved us, even when we were dead in sins: he sent his only Son Christ Jesus into the world: and he was born of a woman; and made under the law, to redeem them that were under the law. "But when the fullness of the time was come, God sent forth his Son, made of a woman, made under the law, to redeem them that were under the law, that we might receive the adoption of sons"—Gal. iv. 4, 5. And, when he (Christ) was born, so great was the transport of the heavenly host, that a multitude of them were heard singing and praising God, exclaiming, "Glory to God in the highest!" On earth, peace, good will towards men.—Luke ii. 13, 14. As the law required the life of the offender, Christ came to redeem them by his blood; which he accomplished on the Roman cross.—

Acts xx. 28.—Rev. v. ix. And, we hear him cry, "It is finished!" He died for their offences, and arose for their justification.—Rom. iv. 25. "Who was delivered for our offences and was raised again for our justification.—Isa. liii. 3, 5, 6.

Although the life of all of God's children is secured in Christ Jesus, they are unable to take hold on eternal life, by any of their acts; but, it is all of grace.—Rom. ix. 16. So then it is not of him that willeth, or of him that runneth, but of God that sheweth mercy.—John x. 29. So, then there must be a change brought about by the power of God, before they can ever attain it.—Phil. ii. 13. For it is God which worketh in you, both to will and to do of his own good pleasure. The Savior saith: "All that the Father giveth me, shall come to me, and him that cometh, I will in no wise cast out.—John 6 37. and in Rom. xi. 26. It is written, "And so all Israel shall be saved." &c. Thus, showing that the number is definite with the Almighty. After having been quickened by the power of God, and made alive in Christ Jesus, we are ready to exclaim, It is all of grace! O wonderful love! And, having been brought to this point, we are ready to acknowledge: "We love him, because he first loved us." Will we ever fall away? We, answer, No; for he saith: "I am God; I change not; therefore, ye sons of Jacob are not consumed." After having manifested himself thus far, there is a duty for every one of us to perform; then comes the command to work out your own salvation with fear and trembling.—Phil. ii. 12. We being alive and capable of receiving instruction, he commands us to work. Why work? Because, in so doing, we will be comforted with the blessed promises of the gospel.

And now, dear brethren and sisters, readers of the "Signs," as "God is love;" and has loved us with an everlasting love, let us take courage, and gladly perform every duty he has enjoined upon us—ever striving to keep the unity of the spirit, in the bonds of peace—not forsaking the assembling of ourselves together—at our respective churches—as the manner of some is; and may the very God of peace be with you, is the prayer of the least one of the flock, if one at all,

R. W. L.

Lake City, Fla., Nov. 9, 1873.

WALKILL, N. Y., Nov. 1, 1873.

ELDER BEEBE—DEAR PASTOR:—As I cannot attend meeting to day, I will try to write a little on the subject of the things of which I so dearly love to hear you and others talk. Yea, and the brethren know that they are unspeakable, especially by one so poor and insignificant as I am: yet, I feel a desire to leave my feeble testimony to the truth—as it is in Jesus. It truly is a great privilege to meet with the saints for the

worship of God, and more to be desired than any worldly pleasure: to meet with the church in all her appointments; and leave the cares of this life for a season, to sit under the sound of the gospel, and to pray for each other, and sing the songs of Zion. Yes; these are blessed privileges, and such as none, nor all of the entertainments of the world can be compared with. Of such privilege I can say with the Psalmist: "One thing have I desired of the Lord; that will I seek after; that I may dwell in the house of the Lord all the days of my life, to behold the beauty of the Lord and inquire in his temple. I do not wish to mix with the vain amusements of the world, nor to go with the multitude who run after false doctrine. I would rather glean in the field of Boaz. He said to Ruth, Go not into another field, but abide fast by my maidens. Let thine eyes be upon the field that they do reap, and go thou after them: Have I not charged the young men that they shall not touch thee? And when thou art athirst, go unto the vessels, and drink of that which the young men have drawn." Surely one day in the courts of the Lord, is better than a thousand in sin. I can testify for one, that the many years I have been permitted to meet with the church, I have never been sent empty away; I have at least, had a taste of the good things of the gospel, and some times my cup has been full, and I have had a feast of fat things full of marrow, of wines on the lees, and well refined. O how much I miss when I cannot mingle with those who know, love, and talk of these precious things. How much it cheers me on my way. Sometimes I receive a meal that lasts me forty days—I then go on my way rejoicing; and can say, "If I forget thee O Jerusalem, let my right hand forget her coming; and let my tongue cleave to the roof of my mouth, if I prefer not Jerusalem above my chief joy.

I often think, what will I do, if I become so old and infirmed that I cannot meet with those whom I love for the truth's sake? Will they come to see me, and minister those precious things to me, the least of all the household of the Lord? When it shall be said of me, Mary is dead, will some of my esteemed brethren and sisters come and wrap me in my simple winding sheet, lay me in a plain coffin and bear me to some retired spot for burial—and write for my epitaph? "Behold! my witness is in heaven, and my record is on high." I desire no show or parade, from those who would deride my people, or the doctrine that we love. But I desire to be with God's people, in life and in death. Why should there be so much waste and extravagance lavished in our poor vile bodies which must go down to the grave to make food for worms?

MARY CAREY.

## EDITORIAL.

MIDDLETOWN, N. Y., DECEMBER 1, 1873.

### REMARKS ON 1 COR. XV. 51.

"Behold I shew you a mystery: we shall not all sleep, but we shall all be changed."

In the chapter from which the above passage is selected, the resurrection of the saints from the dead is asserted and demonstrated by the most irrefragable arguments and positive testimony, showing beyond all successful contradiction that the resurrection of all the saints from the dead is equally as certain as it is that our crucified Redeemer arose from the dead, and became the first fruits of all who sleep in him. Much has been said and written of late upon this subject, and still much remains to be written on this most important doctrine. But it is not our design at this time and in this article to treat so directly on the established certainty of the resurrection of the dead, as to call attention to the mystery connected with the resurrection of which the apostle speaks in the text which we have placed at the head of this article.

Behold I shew you a mystery. Many things concerning the resurrection are too wonderful for our comprehension, and the mystery here spoken of is not the only one, but one among others, therefore he says, *a mystery*. Yet, though it be a mystery, it is proper and right that the saints should contemplate and strive to understand it, or the inspired apostle would not attempt to shew it to us. The particular point made known is that all the fraternity of the saints shall not sleep, that is, in the sense in which the word sleep is frequently used in the scriptures, meaning the sleep of death, as the term is used in the 18th and 20th verses of the same chapter, as also in very many other passages in the scriptures. We do not understand the apostle to deny that all the saints and all the posterity of the earthly Adam must die, for this he has asserted in verse 28; but we understand him to mean, all will not slumber in the grave; but all shall nevertheless be changed, and the change shall be so instantaneous as to allow no lapse of time for slumber of sleep.

This change shall be instantaneous, but as radical and complete with those who do not sleep, as in the case of patriarchs and prophets who have slept in Jesus for ages. In 1 Thess. iv. 13-17, the same mystery is thus presented by the same apostle: "But I would not have you ignorant, brethren, concerning them which are asleep, that ye sorrow not, even as others which have no hope. For if we believe that Jesus died and rose again, even so them also which sleep in Jesus will God bring with him. For this we say unto you by the word of the Lord, that we which are alive and remain unto the coming of the Lord shall not prevent [that is, precede or anticipate] them which are

asleep. For the Lord himself shall descend from heaven with a shout, with the voice of the Archangel, and with the trump of God; and the dead in Christ shall rise first; then we which are alive and remain shall be caught up together with them in the clouds, to meet the Lord in the air, and so shall we ever be with the Lord." So also in the illustration which immediately follows our text. It is declared that although we shall not all sleep, we shall all be changed in a moment, in the twinkling of an eye, at the last trump." This apostolic explanation seems sufficiently clear in regard to those who shall not sleep, that it refers to those of the people of God who shall be living on the earth when the trump of God shall sound and the voice of the archangel shall call forth the sleeping dead, that their change though in the twinkling of an eye, shall be the same as will be the change of those who have long slept in Jesus.

But that which to our mind seems buried in deeper mystery is the change which shall be alike in those who sleep and in those who shall be instantaneously changed. The profundity of the mystery to which the apostle calls the attention of the brotherhood is that which involves the change that all the children of God shall experience in their final resurrection. This Paul shows his brethren as a mystery; he does not say that he will so clearly elucidate the subject that it will cease to be to us a mystery, but as he shows it to us, we shall see and regard it as a glorious mystery—too deep to be fully comprehended, until that wonderful and mysterious change shall take place. Job said, "All the days of my appointed time will I wait till my change come." But although he does not unveil this glorious mystery in showing it, he tells us what it is and we are left to gaze, admire, rejoice and bless God for the presentation of it to our faith. And in showing it, he informs us what it is:

First, It is death in Adam, and life in Christ. See verse 22. A perfect and complete change from the former to the latter.

Second, It is a change from corruption to incorruption. All we have in Adam is born of a corruptible seed, is corruptible and corrupted, but our life in Christ is born of incorruptible seed, by the word of God which liveth and abideth forever. Verse 42.

Third, It is changed from dishonor to glory, and from weakness to power. Verse 43.

Fourth, It is changed from natural to a spiritual body. Our bodies as we receive them from Adam by our natural birth, are natural bodies; just like all the rest of the bodies of mankind; they are natural now, and they will be natural when they in death shall be sown, when they go down in death into the grave; but they shall be raised spiritual, being quickened from the

dead by that Adam which is a Quickening Spirit. It is raised a spiritual body.—See verse 44. "That was not first which is spiritual, but that which is natural; and afterward, that which is spiritual.—verse 46.

Fifth. It is changed from an earthly to a heavenly body; for, "As is the earthy, such also are they that are earthy; and, as is the heavenly, such are they also that are heavenly. And, as we have borne the image of the earthy, we shall also bear the image of the heavenly—See verse 48, and 49.

Sixth. It is changed from flesh and blood, which cannot see or inherit the kingdom of God, to a spiritual body, which can inherit the kingdom of God—Read verse 50.

These are some of the particulars in which the apostle says we shall all be changed, we who sleep, and they who shall not sleep, all, all the members of Christ must be changed, to qualify them to enjoy the inheritance which is laid up in heaven for all who love his appearing. It doth not yet appear what we shall be; but we know that when Christ shall appear, we shall be like him.—John iii. 2. For our conversation is in heaven; from whence also we looked for the Savior, the Lord Jesus Christ; who who shall change our vile body, that it may be fashioned like unto his glorious body, according to the working whereby he is able to subdue all things unto himself.—Phil. iii. 20, 21.

It would be sad indeed if the saints were doomed to continue forever in these vile bodies, as they now are; full of corruption, being of the earth earthy, subject to hunger, thirst, weariness, sickness and mortality. And what would be still more dreadful, retaining the lusts, passions and affections of this earthly nature. Husbands would be looking for their wives, parents for their children, brothers for their sisters, and all desiring the elements of this world to satisfy the cravings of a carnal mind and fleshly appetite. But it will not be so. For, blessed forever be our God, we shall be changed, and leave all our infirmities, and lusts, far behind, and then, but not till then, shall we be satisfied, when we awake with his likeness.—Psa. xvii. 15.

We have numerated six particulars in which we shall, if we are the children of the Resurrection, be changed; and we might add to that number many others. Do any heaven born children regret that "This mortal shall put on immortality, and this corruption shall put on incorruption, and death be swallowed up of victory?

Would any of us rather retain our relation to the earth, and to the earthly Adam, rather than our relationship to the Second Adam, which is the Lord from heaven?

It is a mystery which, so long as we continue in the flesh, we shall fail to fully comprehend, how the dead are raised up, and with what

body they shall come. But our faith accepts the testimony of the word of God, that God will raise the dead, and, in the resurrection of his saints will change our vile body, and fashion it like unto Christ's glorious risen and glorified body—that we shall be like him. We sow not that "body which shall be." The body which goes down into the grave, is a vile, corruptible, natural, weak, dishonorable mortal body; but so, it is not raised: but God giveth it a body, for so it hath pleased him, and to every seed his own body. The seed of the first, or earthly Adam, cannot bring forth a spiritual, glorious, incorruptible body—By him, came death; but, the Resurrection came not by him; but by our Lord Jesus Christ.—Neither can the incorruptible seed, by which God himself hath begotten us to a lively hope, by the resurrection of Christ from the dead, bring forth in the resurrection a carnal or earthly production; but they who are accounted worthy of the resurrection, shall neither marry nor be given in marriage; but they shall be like the angels, and they are the children of God; being the children of the Resurrection.

In hope of this glorious resurrection and eternal life, we press toward the mark for the prize of the high calling of God in Christ Jesus, and like the apostle.—Phil. iii.—Count all things of an earthly nature but dross, that we may win Christ, and be found in him, not having our own righteousness, which is of the law, but that which is through the faith of Christ, the righteousness which is of God by faith: that we may know him, and the power of his resurrection, and the fellowship of his sufferings, being made conformable unto his death. Though our weak capacities cannot yet comprehend the mystery of the charge, or apprehend that for which we are apprehended of Christ Jesus: this is not strange, for even Paul himself, who has shewed us this mystery says: "Brethren, I count not myself to have apprehended: but this one thing I do, forgetting those things which are behind, and reach forth unto those things which are before, I press toward the mark for the prize of the high calling of God in Christ Jesus." This mark and prize is set before us, for God has predestinated all whom he fore-knew, to be conformed to the image of his Son, that he might be the first born among many brethren. In his resurrection, he is the first begotten from the dead, and the first born of every creature—And to him let us look and to this mark of our calling let us press, until we behold him in righteousness, and awake with his likeness.

From Zion's Landmarks.

# AUTOBIOGRAPHY OF ELDER R. D. HART.

I leave this, my special request, that brother A. E. Ricks write whatever may be written of me after my death in the way of an obituary or biography for the public, or for the Kehukee Association.

This 12th day of December, 1872.  
R. D. HART.

DEAR BROTHER GOLD:—The humble tribute of our deceased brother, together with his autobiography is now ready, for which I ask a place in the columns of the "Landmarks."

Affectionately yours,

A. E. RICKS.

A short sketch of the life of R. D. Hart, written by himself in Oxford, Granville County North Carolina, September, 1865.

I was born near Williams' meeting house, Edgecombe County, N. C., on the 10th day of September, 1805, and was raised and lived at the same place till a few years after I was married. My father's name was Richard Sessums Hart, son of Colonel Henry Hart of the revolution. My mother's original name was Katherine Diggs, daughter of Robert Diggs, Esq., who, as may be seen in Wheeling's history of North Carolina, represented Edgecombe County in our State Legislature in the House of Commons. I was the only son in the family, and being very delicate in health, from infancy was much indulged and even spoiled in raising. My father was what might be called an independent liver, but not wealthy. He died when I was quite young, so that I knew but very little of him, only that I remember to have heard an old neighbor once remark, that he could tell a good experience of grace, but did not join any church. My mother was a Baptist when but one kind of Baptists was known among us, and when the division came she sided with those termed the old Baptists, and I have very often heard it said of her that she was the brightest christian of her day. I was married on the very day that I was twenty years old, which was the 10th of September, 1725, to Martha Ann Elizabeth Arrington, of Nash County, daughter of Arthur Arrington, Esq., by whom I have had eight children, four boys and four girls. I grew up to manhood under conviction, as will be seen in the accompanying reprinted part of my experience. In the year 1840 I went to Alabama on business, and while there attended an Old School Baptist meeting, and seeing three persons received by the Moderator giving them the right hand of fellowship, I was much affected and drawn out in love to them, and the words were applied, "For ye know that ye have passed from death unto life if ye love the brethren." My mind seemed to lay hold upon the word, and here I first experienced a hope in Christ.

After I returned home I became much concerned on account of baptism. I went to see Elder Lawrence and talked with him, and he told me that I never would be satisfied till I became a Baptist. So I went to the church at Tarboro on Saturday of July meeting, 1841, and was cordially received, and on Sunday morning my dear precious companion came forward and was likewise received unto baptism, which Elder Lawrence put off till August meeting, and on the first Sunday in August, 1941, sister Lucy Batts, sister Harris, myself and wife, were baptized in the Tarboro church by Elder Joshua Lawrence. The first attempt I made to try to preach, was at Joyner's chapel in Northampton County, being ashamed to try where I was raised. I felt, however, after this first attempt, that I could not do worse elsewhere, so I was content to try about home. I had the benefit of a tolerably fair education, and my friends thought that I could preach at the beginning with less difficulty and embarrassment than our brethren generally, but it was with me as with others, "our sufficiency is of God." I always possessed a very retentive memory, and could repeat a great many spiritual and songs by heart, which I learned from hearing my mother sing them before I knew a letter of the alphabet. I was chosen a deacon by Tarboro church, to fill the place made vacant by the death of brother Eli Porter, and was ordained to that office by Elders William Hyman and John H. Daniel in 1844. After trying to preach and making failures for two or three years, the ministering brethren generally commenced proposing to me to be ordained a regular minister. I felt unwilling to be ordained, and begged them to excuse me for a few years at least. The church, however, unanimously called on me to submit, and so on Sunday, the second day of December, 1849, I was ordained by Elders Hyman and Daniel, the same that ordained me deacon. I moved to Nash County, near Hilliardstown, in 1847. After settling in Nash County, I took a letter of dismission from the Tarboro church, and joined the church at the Falls of Tar River, on the second Saturday in October, 1850, where I hope my fellowship will remain. I was chosen pastor of the church at Falls, Tar River, the 15th of December, 1856, the only one that I am pastor of at present, but have served heretofore as pastor of the churches at Tarboro and Peach Tree in Franklin County. I never made a habit of using ardent spirits, and no one of my family, either white or black, ever saw me intoxicated, and I have even been afraid of, and have tried to keep from drunkenness from infancy. I never held any office in the gift of the people or Court of the State, but was four different times appointed a magistrate, but would never accept. The only place of honor (by the world so called) I ever held, was that of Trustee of the University of the



State, at Chapel Hill, to which I was chosen by the Legislature in 1855, not for my ability, but to show that our University was not a sectarian institute. Such things, however, I took but very little interest in. I moved from Nash County to Oxford, in Granville County, in December, 1857, to educate my children, but have suffered greatly for the want of christian society. A few more words and I am done. When that useless war broke out between the North and the South, I desired the perpetuity of our union, but when I saw that all hope was gone, I sided with the South, and though we are defeated and degraded, yet I accept the result as the arbitrament of arms, believing that the church of God is one and indivisible. In fear and trembling,

ROBERT DIGGS HART.

LAGRANGE, N. C., Dec. 9, 1871.

ANDREW J. MOORE, ESQ.:—*My Dear Young Brother in Christ, and Personal Friend*:—I now proceed to address you at length upon a subject which has long been of special, vital interest to me, and I trust is not uninteresting to you. I intend this as a Christmas gift, and hope that it will be gladly received and somewhat appreciated by all your dear little family. My text is the following: "Come, hear, all ye that fear God, and I will declare what he hath done for my soul."—Ps. lxxvi. 16.

I prayerfully trust that the Lord will enable me to write, and you to read this very small portion of my christian experience, that you may be enabled to draw comfort, consolation and encouragement from perusing the same. I will commence then by just observing in the outset, that a godly sorrow for sin, commenced with me in early infancy or childhood, and was accompanied with sorrows, tribulations, trials and disappointments, which have grown with my growth, and strengthened with my strength, so that I can safely say, that I have never known the time, when sorrow, sadness, gloom and melancholy were not my constant companions. And I have long since felt to endorse the following lines from Madame Guion:

Adieu, ye vain delights of earth,  
Insidious sports of childish mirth  
I taste no sweets in you.

Unknown delights are in the cross,  
All joy beside, to me is dross  
And Jesus thought so too.

As soon as infancy gave place to childhood in my instance, the chastening rod of my heavenly father was laid upon me; and oh! how well do I remember early impressions and convictions on account of sin, and apprehensions of eternal banishment. An awakened conscience in my most tender years, drove me to the throne of mercy. I knew not the hand that smote me, and afflicted and chastened in my soul; yet I was made to bear the yoke in my infancy or boyhood. Lamentations iii. 27. This text I doubt not has reference to the minis-

try, and I can safely say with truth and honesty, that this highly important work was deeply, and lastingly impressed upon my poor ignorant, deceitful heart in very early life. When I was between the years of seven and ten, I dreamed one night that I preached at Williams' meeting house, from the 16th chapter and 15th verse of Mark: "Go ye into all the world and preach the gospel to every creature;" and that I baptized a little boy, a neighbor and school mate, who was a few years my senior; and when he was fifty years old I preached and baptized him at the same place; and where he has long been and still is a worthy member and deacon of said church. How many and varied have been my troubles between the period of this same dream and my becoming a member of the church, no mortal tongue can tell. How many, oh! how many have been the tender bud of hope, put forth in my case seemingly but to wither and decay. I imagine, and feel sometimes confident, when casting a retrospective view at my experience, that I can trace the hand of a kind Providence that led me; and the eye that watched my footsteps, till my feet rested safely and securely on the rock that is higher than I.—Ps. lxi. 2. If I am not deceived, grace operated on my poor benighted soul at a period too early for my recollection, but I imagine even now that I can well remember some of the deep and pungent convictions which my poor soul often endured. I frequently made vows, and promises, and set resolutions, only to be broken. My feeble attempts to pray would cease when sore conviction was removed; and my attempted reformation was as transient and fleeting as dreams of the night. I have never once entertained the thought, that all God's children pass through the same deep, dark, gloomy apprehensions of eternal woe, but they all come to the conclusion at some period that Jesus Christ is the only sovereign remedy for the wounds and bruises of all poor sin-afflicted souls, who feel themselves to be lost, ruined and undone. All penitent souls, no doubt, now and then entertain a faint hope of heaven and everlasting rest and peace, only but to augment their gloom and sorrow at its departure. The nearer they approach the Lord, the farther off they seem to be. And that I can see now was my condition. The law held me with an iron grasp, and made all my beauty to consume away like a moth.—Ps. xxxix. 11. Conscience annoyed me every step I took, while wandering in this wilderness of sin and sorrows in a solitary way.—Ps. cvii. 10. Notwithstanding my continued attempts to pray to the Lord for mercy upon me a poor sinner, and save me a wretch condemned to die, still the law released not its grasp. I often became so sad, sorrowful and and desponding, under my heavy load of guilt, that I complained, murmured and repined on account of

what I conceived to be my hopeless condition, and sometimes I entertained hard thoughts of the Lord for not releasing me from my troubles, but only to grieve and mourn with the more intense bitterness. I occasionally found myself wondering why it was that I was brought up and trained to be almost religious, as I thought, and moral, by a strictly pious Baptist mother, and felt averse to intemperance, profanity and immorality generally. I repeat again, I wondered why it was, that I could not find release from troubles of a guilty conscience, more readily than persons I considered more profligate, base and outbreking in their practices. I have been made acquainted, however, long since with my poor sinful self, so that I have found my heart to be "deceitful above all things and desperately wicked; who can know it?"—Jer. xvii. 9.

At times I would backslide, and endeavor and determine to return again to this poor, sin-disordered world, and enjoy its pleasures, bitter and perishing as I knew them to be; but the eye that never slumbers was ever upon me, to check me when going astray; and right here I feel the force of the following lines:

The Lord from whom I then backslid,  
First checked with some gentlestings;  
Turned on me, look'd and softly chid,  
And made me hope for better things.  
Soon to his bar he made me come,  
Arraigned—condemned and cast I stood,  
Expecting from his mouth, the doom  
Of those who trampled on his blood.  
Oh! what a dismal state was this,  
What horrors shook my feeble frame,  
All prodigals can surely guess,  
For they no doubt have felt the same.

—Hart.

Many of the children of God, I am confident, have enjoyed some little, at least, of what is termed the pleasures of the world; but as for my part I have been from my cradle, a child, a lad, a youth, a man of sorrows and acquainted with grief.—Isa. liii. 3.

I frequently heard preachers proclaim in the course of their sermons, that every christian could tell the very day and hour when he felt the first wound from the arrow of conviction. Such remarks served but to add poignancy to my sufferings, and caused me to fear that my conviction was not from the Lord, and could not of course lead to a happy issue. These and similar remarks I am well convinced from long experience, are founded in error, and lead to no good results. Had it not been for sovereign, unconquerable reigning grace, I should have grown up to manhood, a vain, proud, self-conceited mortal. But I can say truthfully of myself that I felt as it were "killed all the day long."—Rom. viii. 36. And to say with David, "I am like a pelican in the wilderness; I am like an owl in the desert. I watch and am as a sparrow alone upon the house top."—Ps. cii. 6, 7. I became afraid to look at my natural face in the glass, for fear I might be horror-stricken at the

uncomely countenance of a poor sick soul; yea, a worm and no man, Ps. xxii. 6. Many times in my hopeless condition, and viewing the many troubles with which I was surrounded, I was compelled with Jacob to say: "All these things are against me," Gen. xlii. 36. Could I have had a mere glimpse of what was in reserve for my poor tempest tossed soul, I could have kissed the rod most joyfully, te, that smote and welcomed the hand that so sorely afflicted me. But I was in the bondage of sin, kept under the law, shut up unto the faith which should afterwards be revealed. Gal. iii. 23. It pleased the Lord, however, at a time and in a way and manner, although unlooked for by me, to unveil his matchless glory and beauty, and splendor, and to call back the waves of error and unbelief, and "drive the dark clouds from the sky," so that I might rejoice in the soul cheering presence of the Sun of Righteousness, which had risen with healing in his wings, Mal. iv. 2, and to make my hitherto poor benighted soul rejoice with joy unspeakable and full of glory, 1st Pet. i. 8. The Lord did not reveal his mercy, love, and hope to me in a whirlwind, neither in an earthquake, nor in a flaming fire; 1st Kings, xix. 11, 12, but in the still small voice of tender, but overwhelming and unquenchable love, applying to, and binding up my poor wounded heart with the words: "Ye know that ye have passed from death unto life, because ye love the brethren."—John iii. 14. The first impression of my mind was a most sensible realization of my ignorance, not to have experienced a hope in Christ long before, and to have rejoiced in Christ the Lord on simply reading the text just quoted; but experience has taught me to understand that I had to "stand still and see the salvation of the Lord," Exodus xiv. 13, and, that the Lord hath ever had a set time to deliver Zion."—Ps. cii. 13. A very few moments, however, of thanksgiving and praise was I permitted to employ before the Lord ran upon me again, like a giant breaking me with breach upon breach.—Job xvi. 15. The yoke alluded to in the outset, and under the impression of which I grew up to manhood, was now unmistakably and lastingly riveted upon my neck, and soon became a load intolerable to bear. Here I experienced a special, personal, individual call to partake of the afflictions of the gospel according to the power of God, 2d Tim. i. 8, and the following words: "Feed the flock of God," &c., 1st Pet. v. 2, seemed to be whispered in my ear, softly and gently, but reached the very core of my heart, and under the feeling sense of the weight and importance of the same, I have prayed, groaned, cried, grieved, mourned, sighed, complained, begged, hoped, feared and trembled, very many times entertained hard thoughts of my Lord and Master for not delivering me from the sore trials and harass-

sing perplexities which beset my pathway. The awful responsibility and importance of attempting to preach the gospel increased in magnitude, while the words "Feed the flock of God," were indelibly stamped upon my memory, never to be erased in time. I was as honest in regard to this matter as it was possible for a mortal worm to be, and I really thought that for a servant of God to feed the children of God with the bread of eternal life, his own mind must first be illuminated by wisdom from above, and his soul be made acquainted with the teachings and mysteries of the spirit of the glorious gospel, and no man destitute of the above qualification could, in my opinion, discharge this highly important duty so as to honor and glorify God in the pulpit, and I really felt within my poor humble self, that I lacked every qualification that a minister of the gospel should possess. I went forward, however, in the condition, seemingly to me, like that of Abraham, when he went out not knowing whither he went; Heb. xi., and tried in weakness, fear and trembling, to preach the preaching I felt the Lord had bid.—Jonah iii. 2. I stood so very short a time, and made so very many and signal failures that it became well-nigh universal for my brethren and friends to hang their heads, and to manifest otherwise, their deep mortification, on my rising before them in the pulpit; and scarcely could one be found who did not entertain serious doubts of my being called to preach; and as regards my sad feelings, no mortal tongue could tell, nor heart conceive the deep anguish of soul I was compelled to pass through for the space of two years or more.

Amid the many trials and perplexities with which I was surrounded, I was haunted almost daily with the following passage of scripture: The Spirit of the Lord God is upon me because the Lord hath anointed me to preach good tidings unto the meek. He hath sent me to bind up the broken-hearted, to proclaim liberty to the captives, the opening of the prison to them that are bound, to proclaim the acceptable year of the Lord, the day of vengeance of our God, to comfort all that mourn, &c.—Isa. lxi. 1, 2. I was very often well-nigh deranged, and time and again, determined never more to attempt to preach, and then would take my seat at the end of five minutes. From experience and observation I have been made to thank my Lord and Master, for my having been thus dealt with. I have been taught in the first place by experience, a lesson in humility, which I could not obtain elsewhere, and the same lesson has to be repeated now while I am in my sixty-third year, to keep me reminded of God.—1st Cor. iii. 5. And observation has caused me to see in others, the vanity and self-importance which might have been more abundantly developed in my case, but for

the rigid discipline through which the Lord in mercy led me, for my good and his name's glory; under the mighty hand of God I am compelled to remain in his service, and feel that I have long been a complete slave to the church, and I have been mysteriously sustained up to the present time. I remember that on one occasion, when low down in a low place, Isa. xxxii. 19; I had a view of Jesus in a blaze of lightning, and the words followed, "my yoke is easy, and my burden is light."—Matt. xi. 30. These words very much refreshed my drooping spirits when almost in despair. I have continued in the defence of the gospel, till it has become to me a most delightful employment; and I go forward now in the ministry with a cheerful heart, though I have met with many things, and calculate to continue to meet with many things that are sore and trying; some of my trial come from a feeble constitution, a nervous frame, unfaithful friends, unkind brethren, and graceless professors; but a sense of pardon and my final acceptance with God and hope of heaven outweigh them all; and I feel to say with Paul that I reckon the sufferings of this present time are not worthy to be compared with the glory which shall be revealed in us. Rom. viii. 18. I have met with divers individuals in my intercourse with mankind, and especially some I deemed sound in the faith, clearly manifesting by both word and action a spirit of envy and jealousy, and I have seen attempts put forth by such to check the good standing and usefulness of others, in a way and manner to say the least of it, ungodly and reproachful; but I thank and bless God that he hath kept my feet from such snares of Satan, as might lead me to envy, slander, persecute or backbite a brother, and I humbly beseech and pray him to keep me from such evils. I honestly confess, however, that I have been guilty of many faults and indiscretions, over which my soul has often mourned with sorrow upon sorrow; one fault and besetting sin among others I will here name, trusting that my bringing and presenting it to you may possibly result in good to some one; and that is and has been, talking too much and indulging in levity, which you know has never been considered an indication of wisdom; and I have very frequently seen stupid, heavy-headed dunces pass for wise men because they spoke but little, as Solomon says: "Even a fool when he holdeth his peace is counted wise; and he that shutteth his lips is deemed a man of understanding."—Prov. xvii. 28.

I have been a Baptist in principle from the day I experienced a hope in Christ, and I was fully persuaded in my own mind when I joined the church to which I belong, that it was the only organization on earth that could be strictly called the church of Christ, and though I may seemingly

differ from some of my brethren in regard to what we term practical duties, yet I ever contended for every doctrine or practice of our old orthodox brethren who are gone before us, and I desire from my heart, while I know it is in vain, that we all could unitedly see and ask for the old paths, where is the good way, and walk therein.—Jeremiah vi. 16. But it has come to pass now, that in order to keep in with the brethren and be popular, we must feel, to a certain extent, what will take, and then preach it. I have witnessed in nearly all our churches the uniform but unscriptural practice, of the few being made to bear the burden of the many; and this is well-known to be in direct opposition to common sense, reason, justice, and the scripture which reads as follows: "Bear ye one another's burdens; and so fulfill the law of Christ."—Galatians vi. 2; and because I have candidly and honestly condemned this and similar practices I have been made to suffer in character and feelings, by being misrepresented, ignorantly and innocently by some, and no doubt willfully and maliciously by others; I am not the servant of men to that extent yet, to study to know first, what will take, and then preach it; but I have prayerfully and carefully read the scriptures, and other things in connection with them, and studied to show myself approved unto God, a workman that needeth not to be ashamed, right dividing the word of truth, 2d Tim. ii. 15, and I know that there is not one single man in the State, who has made more and greater sacrifices, in feelings, as well as pecuniary interest, to preach for the comfort and edification of the churches, than I have, and still I don't for a moment pretend that I have done any thing more than simply my duty, and am a mere unprofitable servant at that.—Luke xvii. 10. It was my settled opinion when I first went into the gospel field, that I ought to give myself wholly to the work.—1st Tim. iv. 15. And it seemed to me to have once been in former days, the undivided opinion of our brethren generally. I thought and felt so in my younger days, but am fully established now in the correctness of my views, and I deemed it a matter of too much importance to be taken up and gone into, as a merely secondary consideration. I have acted and am acting out my views, by following my Lord and Master; prayerfully looking to, and trusting in him, and letting the dead bury their dead.—Matt. viii. 21, 22. Previous to my doing so, I dreamed that I died a natural death without any pain, and that I stood by and looked on my poor mortal body with little or no regret. This circumstance seemed to remain fresh in my mind for a season, and I could not conceive the meaning or intention of it; till it was forcibly interpreted to me thus, I must forsake self, and resign all carnal interest, and devote

myself, my time, my talents, my all to the work, whereunto the Lord by his Spirit had called me; Acts iii. 16, and though my affections and devotion for my dear family were, and are, of the purest and most fervent kind, yet there was, and is still, a love and power higher, deeper, purer, warmer, more fervent and unquenchable, propelling me and compelling me, on to a duty, once accompanied with the most pungent conviction, distress of mind and deep agony of soul; yet now, though I have still to suffer under weakness, fear and much trembling, still when I am blessed with liberty from the Spirit of the Lord, it is to me the most delightful, soul cheering, heart gratifying employment which heart can conceive, tongue speak, or pen write, to speak of the glory of Christ's kingdom and talk of his power, Ps. xiv. 11, and preach the unsearchable riches of Christ, Eph. iii. 8; and I have clearly proven to all unprejudiced minds and to my own conscience specially, my undying devotion to the cause of God, by the very many sacrifices I have made as already mentioned, in serving the divers branches of the church to which I belong, and I know very well, as do many others, that by attaching myself to the church of Christ and defending the same, I have demonstrated beyond a doubt, that I esteem the reproach of Christ greater riches than the treasures of Egypt and the world combined. Heb. xi. 26. And I do most humbly and devoutly beseech and pray the Lord to enable me, the very few remaining days allotted me in time, to bear up under my light affliction, 2d Cor. iv. 17, and sore discouragements, with christian fortitude and resignation, and to continue in the faithful discharge of my duties, with more patience, more diligence, and more cheerfulness, and to strengthen me in the inner man, so that I may endure hardness as a good soldier of Jesus Christ.—2d Tim. ii. 3. And in meekness and humility to bear reproach for the name of Christ, that the spirit of glory and of Christ may rest upon me.—2d Pet. iv. 14. When not walking in darkness, I feel somewhat confident that my crosses, disappointments, trials, doubts and fears have been sent upon me in mercy, by a kind and heavenly benefactor, in order that my faith, which is much more precious than gold that perisheth, 1st Pet. i. 7, might be tried with fire, so that my weakness, frailty, vileness, and corruption, and nothingness might be discovered and plainly exhibited to my poor, ignorant and benighted heart, and mourned over. And when I find myself in this condition, I feel to address my Lord and master in the following words:

Although sometimes thou seemest thy face to hide,

As if thou hadst withdrawn thy love from me;

'Tis that my faith might to the full be tried,  
And that thereby I might more fully see  
How frail and weak I am when not held up  
by thee.

My motives and designs have been very often impugned by my brethren, and often, no doubt, in divers instances from the purest motives; but it does my poor aching heart good to know that the Lord knows all my purposes, intentions, designs, and that my utmost desire has ever been, and is now, the honor and glory of God, the discharge of my duty, the peace, the comfort, the edification and building up of his dear children, in their most holy faith. When along some lonely, weary road I am meditating and pondering over these things, I rejoice to merely hope that my light afflictions are ordered by the Lord, and will but serve to bring me to the feet of Jesus, where boasting is excluded, Rom. iii. 27, and where every poor trembling child of God finds succor and support, and where I am made ashamed of murmuring and repining at my lot, which is better for me than I deserve. If Paul, that faithful, chosen, called, inspired apostle, endured with long suffering afflictions, distresses, necessities, stripes and imprisonments, 2d Cor. vi. 4, 5, how dare I, a poor vile useless worm to complain of my very—very light afflictions, when incurred too, in part, by my own indiscretions? "The afflictions of the gospel," as well as the comforts, consolations, hopes and joys of God's ministers, are intended for those who hear, as well as those who preach, so that they that sow, and they that reap, my rejoice together, John iv. 36, and he that is not thus lead about and instructed, cannot sympathise with poor mourning souls, counsel the tempted, encourage the dejected and cast down, and bear the infirmities of the weak. In this same school of experience we are made to learn meekness, humility and fortitude, and to be patient in tribulation, Rom. xii. 12, in order that we may be able to comfort with the comfort wherewith we ourselves are comforted of God.—2d Cor. i. 4. After having written much of what I consider my experience, I feel to say in conclusion that although I am passing through, and must expect to continue to pass through, sore trials and much tribulation, perplexities and discouragements, which fall to the lot of the servants of God generally, yet a consciousness within of my renewed devotion to the cause of God, together with my honesty and integrity will I trust, neutralise and overcome my sorrows, trials and persecutions, which I have fallen heir to: and I trust likewise that I have a well-grounded hope that Jesus has borne all my sorrows, removed all my iniquities, and is my blessed surety; and that I am justified by his righteousness, called by the effectual operation of his grace, which will enable me to pass through all my corruption, all my infirmities, fiery temptations, dark providences, and the hidings of God's countenance, and at last, to be glorified and eternally saved in Christ, beyond this vale of

tears, where sin, sorrows, Satan and self will depress me no more, but where Christ will be all in all, and the days of my mourning be ended. Isa. lx. 20.

I have addressed you, my dear young brother, at a much greater length than I intended, or you expected when you requested me to do so, but I have written only a part of my experience, and my sincere prayer is, that it may prove to be of some little benefit to you at least; and if the Lord should see fit to call you to the important work in which I am trying to serve him, may your path be less thorny than mine, and may you be as is best for all faithful servants to be, and that is, "as wise as serpents and as harmless as doves."

I have not given you the dates of my baptism, ordination to the ministry, and the names of the brethren who officiated, but it is written and will be reserved for another time. I feel to say that I am well-nigh done writing, and done with time and sense nearly. I have advanced from infancy to youth, from youth to manhood, from manhood to old age, looking now here, now there, in vain for contentment or pleasure, till now alas! I am tottering down the steps of age, with the impression fixed indelibly in my heart, that "all is vanity and vexation of spirit."—Ecclesiastes iv. Being very nervous, and having suffered considerably with rheumatism in my right hand and fingers, I have written this badly to say the least of it. And the very cold weather that was at hand when I wrote most of this my experience, made it a task indeed on me. If I could write over and correct it, probably it might look and read better, but I can't undertake it. I leave it optionary with you to print, or not.

Yours to serve in the gospel.

R. D. HART.

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#### Circular Letters.

*The Siloam Association of Regular Baptists now in session with the Union Church, Marion County, Oregon, to the churches of which she is composed, sendeth christian salutation:*

VERY DEAR BRETHREN AND SISTERS IN THE LORD:—Another year has swiftly passed away since we last met together in an associate capacity, and we are still preserved and upheld by our great and kind Benefactor, and are permitted once more to meet together while on the shores of time; let us praise and adore the God of all grace for his mercy and great goodness manifested towards us, and endeavor to be clothed with that humility which is so essential to the consolation and well-being of the children of God. As you will expect a Circular Letter from us, we propose to address you on the subject of the importance of the church of Jesus Christ maintaining inviolate the order and ordinances of the house of God. The inspired apostle Paul says to the church, "Know ye not that ye are the temple of God, and that the Spirit of God dwelleth in you? If any man defile the temple of God, him shall God destroy; for the temple of God is holy, which temple ye are."—1 Cor. iii. 16, 17. Again, the same divine writer says: "What agreement hath the temple of God with idols? For ye are the temple of the living God; as God hath said, I will dwell in them, and walk in them; and I will be their God, and they shall be my people," &c.—2 Cor. vi. 16. The wicked one has been endeavoring in all ages of the christian era, to defile the church of Jesus Christ. National Israel was a representative figure of spiritual Israel or the church of God. The Lord by Moses said, "Thou art an holy people unto the Lord thy God. The Lord thy God hath chosen thee to be a special people unto himself above all people that are upon the face of the earth," &c.—Deut. vii. 6. Israel was strictly commanded to maintain a separate and distinct nationality, and not to mingle with any other nation under heaven, and when some of the Israelites were influenced by the wicked one to disobey the command of God, and joined in marriage with the Moabites, Ammonites and Ashdods, the judgments of God were exhibited against them for their transgression. The Old School or Primitive Baptists which we believe is the true church of our Lord Jesus Christ, and occupies a high and noble position, and is under a very strong and important obligation to maintain inviolate the order and ordinances of the house of God, according to the statutes given her by the great Law-giver in Zion, and not to join in affinity, either in word, deed or action, with the old mother of harlots or any of her daughters. Ecclesiastical history proves to a demonstration that

the church of Jesus Christ has existed through all the dark ages of the world, from the time of its first organization at Jerusalem, down to the present time; and that she never has symbolized with the Roman Catholic Church or any of her progeny, and has ever held substantially the same religious views, and practiced the ordinances of the church in the same way that the Old School or Primitive Baptists do at the present day. When the Israelites crossed the river Jordan and got in possession of the land of promise, the Lord suffered quite a number of the aboriginal inhabitants to remain in the land, to prove Israel whether they would obey the commandments of the Lord their God. See Judges iii. 4. In like manner the Captain of our salvation suffers his church to reside in the vicinity of the old mother of harlots and many of her daughters, for the trial of her faith, and it sometimes occurs that some of the heirs of grace are lead into mystical Babylon, and to such characters the great King in Zion says: "Come out of her my people that ye be not partakers of her sins, and that ye receive not of her plagues," &c. The church of Jesus Christ is characterized by her maintaining the order and ordinances of the house of God as they were given by our great covenant Head, and in not making any additions, alterations or amendments, but maintaining and practicing them according to the divine injunctions; she also has ever been characterized by holding the doctrine of the divine sovereignty of God. Election, predestination and salvation entirely by grace. She has never been established by the laws of any of the national governments of the world; she has never persecuted any one to prison or to death, and she has never fought with carnal weapons for her doctrine. The different branches of anti-christ's church or kingdom, are known by their having the mark of the beast. See Rev. xiii. 16. Our Savior said, "Get thee hence, Satan, for it is written, Thou shalt worship the Lord thy God, and him only shalt thou serve." It will not do to profess to worship him and then add something else. And whenever an addition or alteration is made, there is the mark of the beast. When salvation in whole or in part by works is preached, the mark appears; when the divine sovereignty of God is denied, the mark is seen; when falling from grace is preached, the mark shows itself; when merchandise is made of what is said to be the gospel, the mark is visible; when water is poured or sprinkled for baptism, or when infants are sprinkled, the mark of the beast is shown very plain. In Rev. xiii. 18, the number of the beast is said to be six hundred and sixty-six; this number includes all the anti-christian sects that ever has or will appear on earth; the number is now said in history to exceed six hundred, and when it in-



Church Letters.

[Extracts which we are permitted to make from the letters of some of the churches of the Corresponding Association of Virginia, to the Meeting held with the New Valley Church, in August, 1873. We trust they will be read with profit and edification. This cluster of churches have been greatly refreshed during the last few years, and many have been added to them, who appear to be sound in the faith and circumspect in their walk and conversation. The Lord has greatly blessed the ministry of our dear brother J. L. Purington, since he has been laboring among them in word and doctrine. Our young brother Smoot also labors in the same field with acceptance and profit. Elder Joseph Furr also is a fellow-laborer in the same field. May their labors still be owned and blessed of the Lord  
EDTOR]

The church at Quantico, Prince Wm. Co., Va., to the Corresponding Meeting of Primitive Baptists appointed to be held with New Valley Church, Loudon Co., August 13th, 14th and 15th, 1873.

Brethren in Christ:—Another year, during which many changes have occurred, is placed upon the record of the past, and we are permitted again to gather together around the mercy seat of our God, in a meeting of correspondence, agreeable to our appointment. With reverence and godly fear, in this our letter of correspondence we desire to acknowledge the manifest goodness of our God unto us as a church, through the past year. We have been preserved to a great extent from danger on every hand, and humbly trust that we are standing upon the gospel platform and walking in gospel order. During the past year we have been called upon to mourn as well as to rejoice. One of our sources of mourning has been the loss by death of four of our members, one of them an aged brother, who had seen his four score years and over, and who was one of the number of whom this church was constituted. We have been enabled to rejoice in the proclamation of the Word of our God, in experiencing the sweet fellowship of one another, in the ingathering of three more of his ransomed ones, and in the hope that there are others attending our meetings who have experienced, or are experiencing the salvation of the Lord.

We still enjoy the pastoral services of Elder J. L. Purington, who comes to us richly laden in the things pertaining to the salvation and kingdom of God, and we esteem him highly for his work's sake among us. "The Lord," says Nahum, "is good." Echoes Solomon, "Let thy saints rejoice in goodness."

Brethren, through our present meeting may we experience the truth of this language. May we come together in the unity of the spirit and in

creases to six hundred and sixty-six, the number will then be complete, and the anti-christian powers will fail to rise no more, and the church of Jesus Christ will shine forth in her virgin beauty. It is a source of great consolation to the children of God to know that their great covenant Head has never left himself without a witness, when darkness, superstition, persecution and sore tribulation covered the earth, and greatly troubled the church of the Redeemer, she stood firm and unshaken; when infant baptism was introduced, she declared it to be the mark of the beast, and would not partake of the abomination; when the Pope of Rome changed the ordinance of baptism from immersion to sprinkling and pouring, she denied the Pope's authority and maintained the ordinance in its primitive purity. In the fifth century when the semipelagian doctrine which was a system of salvation partly by works and partly by grace, (as held by the popular denominations of the present day) was introduced, and defended by Cassian, priest of Marseilles, and others, the true church protested against it, and still maintained the doctrine of salvation by grace alone. Time and space would fail us in presenting the numerous abominations and false doctrines emanating from the old mother of harlots and her daughters under the guise of the religion of Jesus Christ; but the church of Jesus Christ turned a deaf ear to all those machinations of the wicked one; when we come nearer to our own day, we find that the devotees of the mission system thought that they had discovered that there were thousands of precious souls going to hell for want of preaching, consequently missionary societies were formed, and agents were hired, and sent out to beg money; funds were raised and preachers were hired to preach what they called the gospel. Membership in the missionary societies were bought with money; a monied security took the place of faith in the promises of God; the preachers instead of being called and sent by the Holy Ghost, were called, sent and paid by the board of missions. The mark of the beast was so plainly exhibited in the missionary machinery that the great body of the true church very properly declared non-fellowship for the whole concern. The Missionary Baptists think it very uncharitable and unkind in us not to receive their baptism as being valid, but God has forbidden that we should receive their works, for their leaders have gone in the way of Cain, and ran greedily after the error of Baalam, and the great body of them are about as unsound in doctrine as any other Arminian denomination in our knowledge. There are doubtless children of God among them, and we say to them in the language of the Apocalyptic writer, "Come out of her my people," &c. Because we have opposed the man-made missionary sys-

tems of the present day we are often accused of being opposed to the spread of the gospel. This accusation is false; we believe that it is the duty of gospel ministers to promulgate the glorious gospel of God our Savior in every land and section of country where God by his Spirit opens the way and influences their minds to go; and it is the duty of the members when they are able, to contribute to them of their earthly means. This duty is too often neglected; there is woe resting on the servants of God who are called and sent to preach the Gospel, if they should not go and preach, and it is a trying scene to them to leave their families in need of many of the necessities of life, and spend their time and means in traveling and laboring in the gospel field while the necessities of themselves and families require their manual labor and means at home. Brethren who are able to assist in such cases should extend their liberality not only to the poor elders who labor for them, but also to the poor and needy in general.

When we unfold the pages of unbiassed ecclesiastical history and see the church of our blessed Redeemer wading through a red sea of blood sooner than bow the knee to Baal, or receive the mark of the beast, it should certainly stimulate us with a strong desire to walk in all the ordinances and commands of our great covenant Head, and to continue to maintain the dignity and order of the church of the living God. Let us not turn aside either to the right hand or to the left in following after the great Law-giver in Zion. Let us endeavor to bear the image of the lovely Redeemer in our every day's acts, conduct and conversation. Let us live to the honor and glory of God, and walk worthy of the vocation wherewith we are called, and may God grant that we may at the close of our pilgrimage be enabled to say in the language of the apostle Paul, "I have fought a good fight, I have finished my course, I have kept the faith, henceforth there is a crown of righteousness laid up for me," &c.

May the good Lord bless and prosper us all. Farewell.

JOHN STIPP, Mod.  
Attest: J. T. CROOKS, Clerk.

Corresponding Letters.

*The Siloam Association of Regular Predestinarian Baptists, now in session with the Union Church, Marion County, Oregon, to the several associations with whom she corresponds, sendeth christian salutation:*

VERY DEAR BRETHREN IN THE LORD:—We have again had a very pleasant interview with our brethren and sisters, members of the several churches composing this body who have assembled with us to worship, reverence and adore the great Author of our being, and Dispenser of all our enjoyments here on earth, and

who hath also given us a lively hope of an interest in the great salvation which was wrought out on Calvary's cross for his elect people, the bride the Lamb's wife. How cheering it is to our drooping spirits to meet and mingle with the saints, to hear them tell of their joys and sorrows, and to speak of the glorious plan of life and salvation, whereby we have been redeemed from sin and death by the blood of Christ, the all-atoning sacrifice for sin. We have been made to rejoice while sitting under the sound of the gospel proclaimed by our beloved elders, whose united voices extolling the riches of divine grace, the beauty, the safety and adaptability of the gospel plan to the wants of such poor perishing sinners as we are, made our hearts rejoice in the hope of a blessed immortality beyond the grave. We were also very much gratified to hear from you through your minutes, which you have sent us, and to learn of your welfare and steadfastness in the doctrine of the cross of Christ.

Your correspondence we esteem, and hope that you will still favor us with the continuation of your love and confidence. You can see by our minutes which we send you, what we have done while together, whether your minutes have been received by us or not, and at what time and place we propose through the blessing of heaven to meet again. May the Lord be with and bless you all, and enable us all to live to the honor of his great name, is the prayer of your sister in gospel bonds.

Signed by order of the association.

JOHN STIPP, Mod.

Attest: J. T. CROOKS, Clerk.

Change of Residence.

Eld. Job E. W. Smith, has removed from Sanders, Florida, to Stockton, Clinch County, Georgia, and desires his correspondents to address him at the latter post office.

INFORMATION WANTED.

FAULKNER, Tippah Co., Miss.

ELD. G. BEEBE:—Will some brother living in Wise or Montague County, Texas, give me their post office address, and oblige their brother in the bonds of the gospel.

J. A. NORTON.

PRAISE.

O, bless the Lord, my soul,  
For he's immensely good;  
His mercy reaches to my case  
In every time of need.

Although prostrate I lay,  
Under afflictions pant,  
He makes his visits every day,  
And satisfies my wants.

O may I ne'er forget  
The mercies of my God;  
E'er from my lips his goodness speak,  
And spread his praise abroad.

the bond of peace, experiencing the opening unto us of the great storehouse of our God, wherein are stored all the treasures of wisdom and knowledge. May our watchmen lift up their voices together in proclaiming the glad tidings of salvation, and the word thus proclaimed fall into our hearts as into ground afore prepared, taking root downward and bearing root upward, to the honor and glory of God's great name.

WM. M. SMOOT, Clerk.

The church of Christ at Upper Broad Run, to the Corresponding Association in session with New Valley Church, sends her annual greeting, with assurance of love and fellowship toward the members composing your body, and our sister churches in correspondence with us and with you.

Brethren, let us strive together for the faith once delivered to the saints, for the men of earth greedily swallow down the flood of error cast out of the mouth of the dragon, and the opposers of the truth are hard at work trying to convert the unregenerate to the error of their own ways, and to build up their religious societies by all the means and instrumentalities that the ingenuity of man can invent. Let us keep our standard of truth erected against them, and warning each other, and comforting each other, make determined battle against the wicked impostors and their God-dishonoring doctrines. A noted division of the Babel builders have lately met at the capital of our state, and with a flourish of trumpets proclaim their great enterprise, put another stone upon their tower, which they design shall reach to heaven, and burst open the gate which God has shut against them. The name of this stone is called a memorial stone, and the slime that cements it is \$300,000, applied in the form of an endowment of one of the watering troughs of the man of sin, commonly called Theological Colleges. The hypocritical pretension is bolstered up by the claim, as their fathers, of Elders Latham Conner, Fristoe, Mason, Ireland, and other servants of our God, who spent their whole lives in preaching the truth, and denouncing these identical men and their measures, these new isms and their results. Elder Fristoe, in the memory of those who are still members of our body, declared these innovations to be cocatrice eggs, and foretold the pestilent brood that would be hatched from them.

This is like the claim of anti-christ to the apostolic succession, for the apostles had already, even in their day, detected the workings of the son of perdition, and exposed the lying iniquities of Mystery, Babylon, and her whole brood of daughters.

But we have more pleasant things to report, whereof we are glad. We live in peace and love, under the pastoral care of our beloved brother J. L. Purington, and our hearts are re-

joiced to see the stately steppings of the Lamb of God.

We have received considerable additions to our number, of those who, we believe, are ordained to eternal life. Some have been brought under our watchcare by letter, and the waters have been frequently parted in the baptism of those seeking to follow their Master in the footsteps of the flock.

May he who is the author of all our heavenly joys make one in your midst, and knit your hearts together in brotherly love.

We ask you to meet with us next year. It was our turn this year, but we gave way to please our sister at New Valley, and now claim our right to have you with us in August, 1874.

P. A. L. SMITH, Clerk.

The church at Mount Zion, Loudoun Co., Va., to the churches composing the Corresponding Meeting convened with the church at New Valley, Loudoun Co., Va., sends christian salutation.

Beloved in the Lord:—Through the mercy and forbearance of our covenant keeping God, we are permitted to address you this our annual communication. We have nothing new to communicate. In taking a retrospective view of the past, we have abundant cause for gratitude to the giver of all good for the many mercies and privileges which have been extended to us. We have our doubts and fears, our trials and temptations, and are ready to say with one of old, "All these things are against us," forgetting that these are embraced in the exceeding great and precious promises with which the scriptures abound, and which are evidences that we are children of the Most High, and if children, then we are heirs, heirs of God, and joint heirs with his Son. When we remember that we are utterly unworthy of the least of God's mercies, and that he is the Way, the Truth and the Life, and when we can realize in some degree his presence, and that we know him and the power of his resurrection, we can say with the apostle, "We glory in tribulation."

We have good reason to feel that we are not forsaken. We have the gospel faithfully preached to us by Eld. J. L. Purington, on every fourth Sunday and the Saturday preceding, to large and attentive congregations. We dwell together in unity, and brotherly love continues, and we trust our fellowship is with the Father, and with his Son Jesus Christ. Three were received for baptism at our June meeting, and there are others bleating around who will be brought in in the Lord's own good time. The work is his, the power is his, the glory is his, and he is all in all.

As the time of our meeting draws near, our hearts are made glad at the prospect of meeting with so many

brethren with whom we have had sweet intercourse and fellowship, all of the same family, contending for the same faith, all hoping to be safely housed in that city which hath foundation, whose maker and builder is God.

May the great Head of the church preside over you in your deliberations, and may all things be done with an eye single to the glory of God.

M. P. LEE, Clerk.

The church of Christ at Frying Pan Spring, Fairfax Co., Va., to the Elders and messengers composing the Corresponding Meeting of Old School Baptists, which will meet with the New Valley Church, in Loudoun Co. Va., sends greeting.

Dear brethren:—We can say with the psalmist, "Truly God is good to Israel, even to such as are of a clean heart," though we sometimes mourn over our present condition. We have no regular preacher with us at the present, though we are favored with, preaching, when it is convenient, by brethren J. L. Purington and Wm. M. Smoot, who have paid brotherly respect to this part of God's Zion. May the good Lord reward them for their labors of love.

Our regular meeting days are the third Sunday in each month and the Saturday preceding. Brethren, we will say to you, for the benefit of some other churches which may be placed in a similar condition with us, We, as a church, endeavor to meet together regularly, and attend to such business as is the duty of a church. On these days we commence our meeting by reading and singing a hymn, speak in prayer, and read a portion of the word of God, and then any brother is at liberty to give his views on what has been read.

By pursuing this course at our meetings, we enjoy much brotherly love. We know from long experience what it is to enjoy brotherly love by meeting often together, and talking of the goodness of God. By so doing, the church grows strong in the Lord.

R. T. THOMSON, Clerk.

The Alexandria Primitive Baptist Church, to the Corresponding Meeting held at New Valley Church, Loudoun Co., Va., greeting.

Beloved brethren:—Grace, mercy and peace be multiplied unto you from God our Father and the Lord Jesus Christ. Blessed be the God and Father of our Lord Jesus Christ, for the rich bestowment of all spiritual blessings upon his church and people in heavenly places in Christ Jesus our Lord. Within the last year, and especially within a few, we have been made to rejoice and to be exceeding joyful in all our tribulation, by his manifest presence among us. Several have been received into

our fellowship by experience and baptism, and we believe that brotherly love and gospel fellowship abounds among us, and towards our brethren and sisters abroad. We are not free from trials, afflictions, and distress on every side, yet at times we are able to surmount them all by that overcoming faith which causes us to consider them *only* "our light afflictions," and which are but for a moment.

We have the gospel preached to us by our pastor, brother J. L. Purington, and sometimes we are favored with the preaching of the word from visiting brethren. Though faint, we are yet pursuing, in hope of a glorious immortality. We are rooted and grounded in the sublime doctrine of salvation by grace, and *grace only*, with the corresponding works which proceed therefrom as the fruit of this salvation in those who believe. There can be no good works only what proceeds from the faith of Christ in the saints, and is manifest by bearing the cross, denying ourselves, and following Jesus in accordance with the scriptures.

We hope your meeting will be attended with the presence of the Holy One who stood in the midst of the seven golden candlesticks, holding the seven stars in his right hand. His presence is life, and fullness of joy forevermore.

J. BRODERS, Clerk.

The Bethlehem Old School Baptist Church, to the churches composing the Corresponding Meeting, to be held with the New Valley Church, in Loudoun Co., Va., on Wednesday, Thursday and Friday, August 13th, 14th and 15th, 1873.

Dear brethren:—Another year has passed away, and we are still the recipients of God's mercy, and in accordance with our custom we address you this our epistle of love, in the way of a report of our condition and standing as a church.

We thank and adore God's holy name that we are in perfect peace and fellowship one with another, and can truly say with the psalmist, "Behold how good and how pleasant it is for brethren to dwell together in unity."

We have preaching regularly once a month, on the first Sunday and the Saturday before, greatly to the comfort and edification of the church, by our beloved pastor, Eld. J. L. Purington, whom we highly esteem for his work's sake. We have great reason to thank our God that he is still mindful of us in adding to our number from time to time, of such as he will have to be saved. We received one at our April meeting, one at our June meeting, and one at our July meeting, which enables us to state the following additions since our last report; baptized five, received by letter two, excluded one, leaving an aggregate of forty-six members.

D. T. ARRINGTON, Clerk.

## Marriages.

Nov. 12, at the residence of the bride's parents, by Mr. E. H. W. Barden, Moses Holmes, of New York City, and Orpha A. Hopkins, daughter of Thomas Hopkins Esq., of Middletown, N. Y.

## Obituary Notices.

DIED—Near Bloomingburgh, N. Y., Sept. 20, 1873, of cholera infantum, **Frankie C.**, infant son of Anson and Nancy E. McEwen, aged 32 days.

My beloved husband, **John P. Warnock**, departed this life Sept. 22, 1871, aged 76 years and 11 months. He was a true believer in the Lord Jesus Christ, and had been a member of the Old School Baptist Church for many years. He died in the triumphs of faith. He left a wife, six daughters and one son, to mourn their loss.

Yours in hope of eternal life,

P. B. WARNOCK.

DIED—At Berwick, Maine, Oct. 4, 1873, **Ivory N.**, son of Mr. Daniel and Mrs Rhoda Toothaker, aged 6 years, 4 months and 8 days. He was a darling little boy, and it was hard for his father and mother to give him up. God only can cause them to submit and say, The Lord gave, and the Lord hath taken away, and blessed be his name.

We have no fears but all is well,  
That with the blessed he doth dwell;  
It is his absence makes us weep,  
That we no more with him can speak.

WM. QUINT.

North Berwick, Maine.

DIED—At his residence in Harford County, Maryland, our father, **Martin Grafton**, in the 82d year of his age. He was baptized when a young man, by the late Eld. Thomas Barton, I believe, and united with the church at Harford, where he remained in full fellowship until he received his discharge from the conflict. About sixteen years of this time he served the church as deacon.

Father, as is well known by those who knew him, was prepared at all times to give the reason of the hope that was in him, having received a very clear and satisfactory experience in early life, enjoying the privilege of meeting with his brethren. Notwithstanding his mind at times was perplexed and worried with the cares of this life, yet I have often heard him say, when he heard the gospel preached, his mind was free to engage and feast upon the rich promises, which seemed to be applied unto him. But while much had been given him in the way of spiritual enjoyment, during which his mountain did stand strong, yet truly there was much required of him. For several years previous to his death he was made to groan in this tabernacle, being burdened, and a mind oppressed with gloomy fears. The lamp which had shone so brightly in his pathway, was measurably withdrawn, which caused him to say, "He hid his face, and I was troubled." But the conflict is over, and we feel that for him the victory is won. To he with Christ is far better. On the evening of the 18th of September he closed his eyes on all below. We noticed a calmness on the evening of his departure, when too weak to express his feelings, desiring to say, Thy will be done, who gave, and who taketh away, and whose mercy endureth forever.

WM. GRAFTON.

Forest Hill, Md.

DIED—At her husband's residence, (John R. Pearson) Aug. 15, 1873, **Mary W. Pearson**, in the 51st year of her age. She was raised by Methodist parents, and when about sev-

enteen years of age professed religion and joined that people, and remained with them until about the commencement of the war. She never heard but one Old School Baptist sermon until she heard the funeral sermon of her husband's first wife preached by Elder Peter Culp. She immediately became dissatisfied with her baptism, and at the close of the Mississippi Association, in 1835, held with the church at Mount Pisgah the church came together and opened the door for the reception of members, when she and her step daughter, Sarah A. Pearson, came forward and related their experience, and were cordially received, and a short time after were baptized by Elder Culp. In the spring of 1867 she united by letter with the church at Shiloh, Marshall Co., Miss., where she lived a faithful, consistent and orderly member until her death. She was taken sick the first part of May, and declined gradually, with the greatest degree of fortitude and resignation, and died without a struggle. She said to her husband's sister, and to her daughter, about fifteen years of age, a day or two before she died, not to weep for her, for all was right with her. She has left her husband, two step-children and one own daughter, together with many friends and relatives, to mourn their sad loss; but they mourn not as those who have no hope, for she gave evidence by her walk and conversation that she was born of the Spirit. She was the best step-mother I ever saw, and in over eighteen years I never saw her angry or in a passion, although she had her feelings often hurt. She was married September 28, 1854. Her disease was by the doctors called tubercles of the bowels.

**Elder Philip Franklin White** departed this transitory stage at his residence in Bienville Parish, Louisiana, on the 18th day of August, 1873. He was born in Lauderdale County, Alabama, Oct. 29, 1824, and was at the time of his death 48 years, 9 months and 21 days old. He was principally raised in the state of Mississippi, where at the age of fourteen years he obtained a hope in the crucified and risen Savior, and from that time until the day of his death he enjoyed a strong faith in his Lord and Master. He was a man of a timid disposition, and consequently he never attached himself to the church until some fourteen years after his conversion, but on the second Sunday in August, 1853, at the Union Church, in the state of Mississippi, he was buried in baptism by Elder J. C. Creelius. Some years after emigrating to Louisiana, he settled in Bienville Parish, where he commenced speaking in public, and in January, 1863, at Mount Olive Church, in this Parish, he was set apart and ordained to the work of the ministry. Immediately after his ordination he entered upon his ministerial duties with a zeal that was truly commendable, considering the large family he had to provide for. But like Paul, while he proclaimed the words of eternal life, he administered unto his own wants with his own hands. His disease was of long duration, and he suffered much, as he died of consumption; but he bore his last illness with that resignation and fortitude which only the Christian can bear under such trying ordeals. For weeks before his dissolution he often spoke of the approaching hour with a calmness that was wonderful, for his mind remained as clear as a noonday ray of light, to the last moment of his earthly existence, and the last few days of his stay with us on earth were devoted to meditation, prayer, and adoration of his Lord and Savior Jesus Christ. But in the hour of death he did not forget his short comings, and his only regret was that he had not spent more of his life in proclaiming the glad tidings of the cross of Christ unto Adam's fallen race. While the church, friends and relatives clothe themselves in the habiliments of mourning, for this good and useful man, they have the brightest evidence that all is well with him. Whether in the pulpit

or around the family circle, he was the same kind, just and upright man, his many christian virtues shining forth with a splendor that made a lasting and vivid impression upon those who came in contact with him, that his religion was truly of the heart and not of the head.

Thus the church has lost a useful member, the wife a kind husband, the orphan an affectionate father, and the community an honest and worthy citizen; but the disconsolate widow and the sorrowing orphan can say, The Lord giveth, and the Lord taketh away; blessed be the name of the Lord, remembering that he is able to give them grace to bear this sore affliction.

I. P. W.

Sparta, La.

**Elder Robert Diggs Hart** is no more. He died in the town of Wilson, N. C., at the residence of his daughter, Mrs. Johnson, aged 65 years and 14 days, of organic disease of the liver, heart and lungs. He was born near William's Meeting House, Edgecombe Co., N. C., Sept. 10, 1808, and died Sept. 24, 1873. He leaves a wife and six children, (two sons and four daughters) to mourn their loss, to whom we tender our warmest sympathy in this sad bereavement.

We feel that it is meet that those who knew and loved him should bring some oblation and lay at the holy altar of memory, in humble acknowledgment of departed worth; not to seek however to embellish a long and useful life with flowers of rhetoric, empty penegyric or unmeaning eulogy, but to enshrine in our hearts the memory of our friend, our brother and our pastor, and by means of which to beget in ourselves a spirit of emulation of his virtues, his diligences in his untiring efforts in research after truth. Illustrating in a full degree the earnest heed he paid to the charge of the apostle to his son Timothy, "Study to show thyself approved unto God, a workman that needeth not to be ashamed, rightly dividing the word of truth."

**Elder Hart** was a patriot—he was more—he was a Christian, and in his life he exemplified the fact that he lived for eternity, for he seemed to be crucified unto the world, and the world unto him, and with the apostle he could say, "I am crucified with Christ; nevertheless I live; yet not I, but Christ liveth in me; and the life I now live in the flesh, I live by the faith of the Son of God, who loved me and gave himself for me." He received a hope that he was translated from the kingdom of darkness into the kingdom of God's dear Son, about the year 1840, and was baptized, with his dear companion, by Elder Joshua Lawrence, as members of the church in Tarboro, in 1841.

**Elder Hart** possessed a retentive memory, and that, with studious habits, soon placed him in point of ability among the ablest of our ministers. He was a good disciplinarian, and the church at the Falls will sadly miss him, of which he was pastor about twenty years. He was able in counsel, and generous to a fault. Though he as a man had faults, we who have greater ones should seek to bury them with the shades of oblivion, as the cold sod now covers his body, if for no other reason than to obtain the greater extenuation of our own.

Brethren, one of Israel's ablest soldiers is gone; his armor, with his Jerusalem blade, will be used henceforth by him no more against the enemies of that cause which he defended so ably and loved so well—that cause which exalts God as a Sovereign, and debases man as a worm. Salvation by grace was the theme of his soul. Predestination and election, unconditional on the creature's part, definite atonement, and a saved people, were the great palladium upon which his hope of future happiness rested. This foundation, perfected in all its points, was minutely examined by him ere his dissolution came. His prospects for heaven based on this foundation brightened more and more as he approached the

chamber of death; for there Jesus was with him, for he was heard to say during this mighty conflict, in passing through the valley and shadow of death, "Thy rod and thy staff they comfort me." And though it was apparent to all present, "But though the outward man perish, the inward man is renewed day by day." And as he took leave of his dear family for the last time, he uttered the words, "All is well," and closed his eyes in death, doubtless with the full knowledge of the truth of the words of the poet,

"Jesus can make a dying bed  
Feel soft as downy pillows are,  
While on his breast I lean my head,  
And breathe my life out sweetly there."

**Adelphia Holman** died at the residence of her daughter, Sally Simmons, in Greenbush, Warren Co., Ill., July 18, 1873, consort of Deacon Isaac Holman, aged 76 years and 16 days. She joined the Baptists about forty-five years ago, came to this state some years ago, from Johnson County, Indiana, and joined the New Hope Church. Since her first identity with the Baptists she has been a faithful and consistent member. Her doors were always open, and her table was spread for the comfort of her kindred in Christ. Truly a mother in Israel has fallen. She leaves her husband, aged about 87 years, two sons and two daughters, together with the church, to mourn.

Her funeral services took place on the 19th, in the meeting house, where her seat is now vacant. Sermon by the writer, from 1 Cor. xv. 53.

Her disease was of a peculiar nature—softening of the brain and disease of the kidneys. She suffered no pain; was in an unconscious state for several days, and sank gradually into that long, sweet sleep which knows no waking.

The funeral services were closed by Elder I. N. Vanmeter.

ALSO,

DIED—Of consumption, at her father's residence in Knox County, Illinois, Dec. 13, 1872, after a long continued illness, which she bore with christian fortitude and resignation, **Katherine Ellinger**, wife of Samuel Ellinger, of Warren County, Illinois. Her age was 33 years on the 28th of April last. She leaves her husband, two sons and one daughter, her aged father Maxy, her step-mother, brothers and sisters, and her kindred in Christ, who mourn not as those who have no hope.

Long before her death her house was fully set in order, and she had a strong desire to depart and be with Christ. She selected for a text at her funeral, Job xiv. 14, and the writer delivered a discourse on the occasion, at the Green Leaf Church House, before her remains were interred, and at her request the hymn was sung at her grave, "Shed not a tear o'er your friend's early bier," &c.,

which was complied with on the 16th day of December, to a very large audience.

ALSO,

DIED—**Margaret Simmons**, consort of Wm. Simmons, at her residence in Greenbush township, Warren Co., Ill., June 15, 1873. She died very suddenly, of paralysis, or heart disease. She was born Dec. 29, 1826. She leaves her husband and eight children to mourn, one child having gone before her. A funeral discourse was preached by the writer, on the third Sunday in July, from 1 Peter i. 25, to a large concourse of people. She was not a member of any church, but the Lord made her willing in the day of his power. May he comfort her husband and dear children, is my earnest desire.

ALSO,

**Samuel R. Cline**, infant son of Samuel and Olive Cline, was born Nov. 1, 1871, and died March 20, 1873, of catarrh in the head. His sufferings were great, but the Lord supported him through the valley and shadow



of death. At the end of nineteen days of suffering, his spirit took its flight.  
His funeral was attended on the 21st day of March. The Lord alone can comfort the parents.

ALSO,

DIED—At his residence in Warren Co., Ill., **Michael Ross**. He was born in the state of Delaware, March 20, 1797, and died the last day of June, 1873, of consumption and old age, seemingly without much suffering. He joined the Baptists in Johnson County, Indiana, about forty-five years ago, and was a faithful and consistent member until he was called up higher. He died a member of New Hope Church, where he was a member for many years.

Thus has fallen an old soldier of the cross who was always ready to earnestly contend for the faith once delivered to the saints.

He leaves four sons and one daughter, besides many grand-children, and one great-grand-child, together with his second wife and the church, to mourn his absence.

His funeral sermon was preached by the writer, on the 1st day of July, from 2 Cor. v. 4, last clause.

ALSO,

DIED—Of flux, in Berwick township, Sept. 12, 1873, **Sarah E.**, infant daughter of George and Mary Young, after nineteen days of suffering, aged about 11 months.

"Suffer little children to come unto me, and forbid them not, for of such is the kingdom of heaven."

A sermon was preached by the writer, on the 13th, from Isa. xxv. 8.

ALSO,

**Clarinda**, infant daughter of Nathan and Rebecca Barlow, died September 7, 1873, of bloody flux, after two weeks of sickness, which she bore as the Lord only can enable infants. She was born August 25th, 1872. A sermon was delivered by the writer, from Luke xx. 36, latter clause.

ALSO,

**Hannah Ellison**, wife of Joseph L. Ellison, died at her father's residence, (Nicholas Waterman) in Elmwood, Peoria Co., Ill., June 8, 1873, after an illness of about three weeks, of fever, which she bore with christian fortitude. She was not a member of the church, but she expressed a willingness to be submissive to the Lord's will. She left her husband, a babe two weeks and three days old, which has since died, an afflicted father, a dear old mother, three brothers, one of whom has since died, and one sister, to mourn their loss. She was born in Tazwell County, Illinois, Nov. 14, 1848.

Her funeral was preached by the writer, on the 10th of June, from Gen. xxiii. 4, by request of her mother, sister Waterman.

ALSO,

**Wm. R. Waterman**, brother to Hannah Ellison, died July 5, 1873. His leg was broken in trying to get on a freight car, which made amputation necessary, when mortification set in, and death released him, after twelve days of suffering, which he bore with manly fortitude and christian fortitude. When asked by his mother if he was willing to die, he said, "O yes, mother." She asked him, Do you think the Lord will take you to rest? He replied, "I do not think so, mother, I know it. Get Elder Simmons to preach my funeral." I complied with his request on the second Sunday in July, from Eccl. ii. 1. May God comfort the surviving friends.

ALSO,

DIED—At her grand-mother's residence, in Greenbush township, Warren Co., Ill., of heart disease, with which she had suffered at times since she was two years old, when death released her suddenly, on the 30th day of July, 1873. She was born June 13, 1858. She was left an orphan some years ago, her father and mother having gone before. She was willing to die and leave this world of sin, pain and misery.

A sermon was delivered on the day following, by the writer.

R. M. SIMMONS.

## Three Days Meetings.

The Little Flock Church of Old School, Predestinarian Baptists, will hold a three days meeting, the Lord willing, at their meeting house in Coatsburg, Adams Co., Ill., on the C. B. & Q. R. R., 16 miles from Quincy, on the last Friday, Saturday and Sunday in November, 1873.

Brethren and sisters who would like to see us, are cordially invited. Brother P. L. Branstetter, of Missouri, and others, have agreed to attend.

C. G. SAMUEL.

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IS PUBLISHED

ON THE FIRST AND FIFTEENTH

OF EACH MONTH,

BY GILBERT BEEBE,

To whom all communications must be addressed, and directed, Middletown, Orange County, N. Y.

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# Signs of the Times.

DEVOTED TO THE OLD SCHOOL BAPTIST CAUSE.

"THE SWORD OF THE LORD AND OF GIDEON."

VOL. 41. MIDDLETOWN, N. Y., DECEMBER 15, 1873. NO. 24

## POETRY.

Written for the "Signs of the Times."

### THY WILL, NOT MINE.

Lord, I am floating down the river,  
Slowly drifting to the sea;  
Let the current bear me onward—  
I commit my way to thee.  
I have ceased my des'rate rowing,  
Work I 'gainst the tide no more;  
I have weighed my heavy anchor,  
Cut the cords that reached the shore.  
Now my bark is sailing seaward,  
In the middle of the stream;  
Safely now the Helmsman guides me,  
I commit my ways to him.  
Now the expanding river brings me  
To the wide and open sea;  
Now my bark is lifted upward,  
On the broad immensity.  
God's own will, O mighty waters,  
Here I find my perfect rest;  
Let me dwell upon this ocean,  
Fully and forever blest.  
Lowell, Mass. M. J. PATCH.

### ETERNAL MANSIONS.

Eternal mansions are prepared  
For all the blood-bought race;  
Millions are lost, while they are spared—  
Salvation's all of grace.  
Eternal mansions, blissful thought,  
To cheer the dying saint;  
A heavenly home for the heaven-taught,  
The bliss no words can paint.  
Eternal mansions lie beyond  
The reach of sin and death,  
Saints enter their eternal home  
When they yield up their breath.  
Eternal mansions, golden streets,  
Paved with eternal love;  
Dear Savior, come and make us meet  
For those bright realms above.  
Eternal mansions, sweetest songs  
Through heavenly mansions ring;  
Free grace, while ages roll along,  
Will ransom sinners sing.  
Eternal mansions will complete  
Redemption's glorious plan,  
All crowns be cast at his dear feet  
Who died for wretched man.  
Eternal mansions will disclose  
His love who conquered sin;  
This prize the worldly-wise will miss,  
Wayfaring fools shall win.  
Eternal mansions, joyous day,  
To drop these loads of sin;  
Freed from these cumbrous tents of clay,  
Immortal crowns to win.  
Eternal mansions, there to view  
The Lamb that once was slain,  
Sing ceaseless hallelujahs, too,  
And ever with him reign.  
Eternal mansions, no more out,  
While ages roll their rounds,  
All safe when Christ comes with a shout,  
And the last trumpet sounds.  
Eternal mansions will make clear  
The trying paths we've trod;  
We now see only darkly here  
The wondrous ways of God.  
Eternal mansions, there will be  
No curse, nor grief, nor thrall;  
Death swallowed up in victory,  
And God be all in all.

C. S.

## CORRESPONDENCE.

"Out of him came forth the corner, out of him the nail, out of him the battle-bow, out of him every oppressor together."—Zech. x. 4.

What a blessed thing it is, that "all scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness; that the man of God may be perfect, thoroughly furnished unto all good works."—2 Tim. iii. 16, 17. How encouraging to the child of grace, that the scriptures testify of Jesus, so that in every portion of them, Jesus is brought to view. Open them where we may, and by an eye of faith "we see Jesus who was made a little lower than the angels, for the suffering of death, crowned with glory and honor; that he by the grace of God, should taste death for every man."—Heb. ii. 9.

The book of Zechariah is full of Jesus, and the above quotation brings him fully to our notice. What is the Bible worth without Jesus?

"How sweet the name of Jesus sounds  
In a believer's ear!  
It soothes his sorrows, heals his wounds,  
And drives away his fear.  
It makes the wounded spirit whole,  
And calms the troubled breast;  
'Tis manna to the hungry soul,  
And to the weary rest.  
'Four and twenty elders rise  
From their princely station,  
Shout his glorious victories,  
Sing the great salvation;  
Cast their crown before his throne:  
Cry in reverential tone,  
Glory be to God alone,  
Holy, Holy, Holy One!

"Hark, the thrilling symphonies—  
Seem methinks, to seize us;  
Join me too, the holy lays—  
Jesus! Jesus! Jesus!  
Sweetest sound in Seraph's song,  
Sweetest note on mortal's tongue;  
Sweetest carol ever sung—  
Jesus, Jesus, flow along."

1. "Out of him came forth the corner." Christ is the corner stone in Zion. "Behold I lay in Zion for a foundation, a stone, a tried stone, a precious corner stone, a sure foundation; he that believeth shall not make haste."—Isaiah xxviii. 16.

Christ is the stone of Israel—the Rock of Ages. It is on this Rock that he builds his church, and the gates of hell cannot prevail against it.—Matt. xviii. 28. The whole building is squared and plumbd by the corner stone. The corner stone supports the whole, even the foundation and superstructure. Therefore, of the building of mercy, it is said: "Ye

are no more strangers and foreigners, but fellow-citizens with the saints, and of the household of God; and are built upon the foundation of the apostles and prophets; Jesus Christ himself, being the chief corner stone, in whom all the building fitly framed together, groweth unto a holy temple in the Lord."—Eph. ii. 19, 20, 21.

A corner stone extends each way, at right angles, and thus supports and connects two sides of the building, and forms a part of each. Even so, Christ is both God and man, and is the corner in which both natures are united, and form one mediator between God and men. He is the foundation of Zion, and the head of his church, in whom all the fullness of the Godhead dwelleth bodily, and in whom all his people are complete.—Col. ii. 9, 10.

He is the at-one-ment, by which God and men are brought together—as the two sides of a building are made one at the corner. And, as a living, tried, chief corner stone holds a natural building together, against the assaults and ravages of ages, so this Corner Stone holds man to God forever, in defiance of all the storms of life, or of the power of sin, death and hell combined to avert it.—Rom. viii. 38, 39. Out of him came forth the corner.—Christ is the corner. And as is the head, so is the body. Each one of the members in particular is a corner and each one is out of him. Eve was out of Adam, and so is the church out of Christ, the second Adam—the Lord from heaven. But for Adam, Eve would not have been developed. But for the second Adam, the church would not have been developed. Eve was in Adam, when he was made a living soul—the church was in Christ, when he was made a Quickening Spirit. No Adam the first, no Eve; no Adam the second, no church.

Whenever this Quickening Spirit is manifested in a sinner, there is a child born of God. If born of God, he came out of God, and when he is born, a corner is shown. In him, as well as in his Head (the Redeemer) is united the human and the divine natures. He is a corner, and the corner is in him—one angle reaching into the Divinity, and the other into the humanity. Hence two seas meet—man's iniquity, and God's abounding mercy. Here is death and life, sin and holiness, flesh and spirit, old and new man—and two contending armies. But, the CORNER keeps them together—until mortal puts on im-

mortality, and death is swallowed up of life. Then incorruption succeeds corruption, and the whole man is glorified together with Christ and appears with him in glory.

2. "Out of him came forth the nail." The nail holds the different parts of a natural building together, and makes it one building. Our Redeemer is the Spiritual Nail, that holds the component parts of the building of mercy together, and constitutes it one building. It is one house, one royal priesthood, one holy nature, one peculiar people, one bride, one wife, one church, one bread, one body, one garden enclosed, one sister, one spouse: and hath one Lord, one faith, one baptism: one God and Father of all, who is above all, and through all and in you all. All this is brought about through the blessed Redeemer. It comes out of him, is of him, and by him, and through him, and would never have been seen, known or heard of by men, but for him.

God's love to sinners is manifested through his Son, and this love unites them to each other, and to God. The cord cannot be broken.

The Son of God is the nail fastened in the holy place.—Ezra. ix. 8; and the nail fastened in a sure place.—Isaiah xxii. 23. On which hangs "all the glory of his Father's house—the offspring and the issue, all vessels of small quantity, from the vessels of cups, even to the vessels of flagons."—24th verse.

This is the Nail also that was removed and cut down and fell, and the burden that was upon it was cut off, when our glorious Redeemer, hung, bled, groaned and died on Calvary for the sins of his people. The whole demand of the law was for them—met, satisfied and magnified. The Savior was made sin for them, who knew no sin, (that is, he knew none by personal transgression) that they might be made the righteousness of God in him.—2 Cor. v. 21.

The whole burden of sin charged to his church, rested on him, and crushed him to death; but, in that death the atonement was made, which took away sin from them, and from him. He was delivered for their offenses, and raised for their justification.—Rom. iv. 25. Upon his resurrection, the law was magnified and made honorable—his people were redeemed and justified, and the burden of his sufferings and crucifixion were entirely taken away. He ascended to heaven, and sat down on the right



hand of his heavenly Father, as a partner in his throne and as an advocate for his people.

On his mediatorial throne must he sit, until his enemies be made his foot-stool—until the last jewel is gathered—until all enemies are put under his feet, and all things subdued unto him; then shall the Nail that is now fastened in a sure place on the mediatorial throne, be removed, and cut down and fall; and his universal spiritual kingdom be delivered up to the Father, that God may be all in all.—1 Cor. xv. 28.

3. "Out of him the battle bow." Our glorious Head and ever blessed Redeemer is a warrior. He is seen sitting on a white horse, with a bow in his hand, and a crown upon his head, going forth conquering and to conquer.—Rev. vi. 2. He wages war with Apolyon and sin. He delivers the lawful captive and takes the prey of the terrible away.—Isaiah xlix. 25. He girds his sword upon his thigh with glory and majesty, and rides prosperously, because of truth, meekness and righteousness, and his right hand teaches him terrible things. The arrows of his battle-bow are sharp in the heart of the king's enemies, whereby the people fall under him.—Psalms xiv. 3, 4, 5.

He is called Faithful and True, and in righteousness he doth judge and make war. He is clothed in a vesture dipped in blood, and his name is called—The Word of God. The armies in heaven follow him upon white horses, clothed in fine linen, white and clean. Out of his mouth goeth a sharp sword, and he hath on his vesture, and on his thigh a name written—"King of kings, and Lord of lords."—Rev. xix.

He encountered Apolyon in his ministry and crucifixion. He wounded the head of the dragon, and saw Satan, as lightning fall from heaven.—Luke x. 18. He stooped down, he crouched like the lion of the tribe of Judah, and in his death and resurrection, gained the victory over death, hell and the grave.—Gen. xlix. 9.

Since his ascension to heaven, he gains conquests by his Spirit. He is a Quickening Spirit. The holy Ghost, the comforter, is sent by him. He comes down on the day of Pentecost, and sits on each one of the disciples, in the shape of cloven tongues like as of fire, and they speak in various tongues to the multitude, the wonderful works of God. Arrows from the battle-bow of his Spirit, pierce the hearts of three thousand people on that occasion, and they fall under him—so that, that vast number is added to the church in Jerusalem in one day.—Acts ii.

His piercing and convicting—converting and saving—cutting down and building up, has been carried on among men by that same Spirit, from that day to this; and, in every instance has been successful. Whenever the arrow from God's quiver pierces the heart, it kills. And in all cases of killing to the love of sin

there is a making alive to the love of holiness. Life succeeds death, grace succeeds works, the gospel succeeds the law, Christ succeeds Moses, and a life of faith succeeds the death of unbelief.

"Out of Christ all this comes." Outside of him, or without him, there are none of these excellences for the children of men. O what a precious Savior! What an adorable Redeemer for poor lost sinners! His glory covers the heavens, and the earth is full of his praise! His brightness is as the light; he has horns coming out of his hand; and there is the hiding of his power.—Hab. iii. 4. Let all the people of God praise him.

"Out of him every oppressor together." All believers were by nature children of wrath even as others; and while in unbelief, were persecutors of the Church, and oppressors of the poor and needy and of him that had no helper. "Oppressor," signifies one that harrasses others with unjust laws, or unreasonable severity. This principle is in the heart of unbelievers, and is carried into execution against believers, whenever and wherever opportunity permits. They persecute, oppress and hate the children of the living God; and every principle of the gospel kingdom they seek to overthrow.

Saul of Tarsus was an instance of this ferocity. He carried into execution, by the unlimited power conferred on him, what many others have had in their hearts to do, but were prevented from doing, by some intervening cause. He was a chosen vessel of God however, and in due time called to repentance and faith. So, all these alluded to as oppressors in the text. They were oppressors, yet chosen vessels of mercy; redeemed, changed and disenthralled—delivered from the power of darkness, and translated into the kingdom of God's dear Son.—Col. i. 13.

They come out of Christ, because created in him; even as Eve came out of Adam, because created in him. As Christ is developed, his members are developed. When he shall be fully developed, his members, his mystical body, will be fully developed. They are created in him unto good works, which God hath before ordained that they shall walk in them.—Eph. ii. 10.

They work in him, and he works in them. They work out that salvation, which he of his own good pleasure has worked in them.—Phil. ii. 13. He brings them all together, and they are one with him. They all worship the Lord in the Holy Mount at Jerusalem.—Isaiah xxvii. 13. They are all in the Spirit, with one accord, in one place.

They have not now "come to the mount that might be touched, and that burned with fire, nor unto blackness and darkness and tempest," &c. But they have "come unto Mt. Zion, and unto the city of the living

God, the heavenly Jerusalem, and to an innumerable company of angels—to the general assembly and church of the first born—which are written in heaven, and to God the Judge of all, and to the spirits of just men made perfect—and to Jesus the Mediator of the New Covenant, and to the blood of sprinkling, that speaketh better things than that of Abel."—Heb. xii. Thus it is, that the oppressors are all together; and from that general assembly and church of the first born, which are written in heaven.

"Out of him came forth the corner, out of him the Nail, out of him the battle-bow, out of him every oppressor together."

C. B. HASSELL.

SUBLIMITY, Ore., Nov. 2, 1873.

DEAR BROTHER BEEBE:—Once more I take my pen to address you, together with all the dear household of faith, by way of communication, though surely it is with much fear and trembling, lest I deceive the brethren and sisters, who read our much loved paper. To us it is a feast of fat things. How often am I made to wonder if one of those whose communications we read, ever feel so weak, little and sinful as I. It often causes me many sleepless hours, such dreadful doubts and fears do arise that I am made to cry unto God for mercy, as in times long gone by. My dear kindred in Christ, strangers in the flesh, but not so I trust in the spirit, (for I never get down so low but that my little hope is still with me) do you know ought of such feelings? If so, then you know how to sympathize with poor unworthy me. My name and place among God's people and their confidence in me, will arise on one hand, or from one point of my view, and then my evil mind, as it were, with such a confusion of dreadful thoughts, insomuch that I can scarcely ever pray, fearing that I am deceived, and in so doing it would be a sin. Dear little children of my Father's house, it does my burdened heart good to tell you of these feelings, that you be not deceived in me; such thoughts I have when all others around me are asleep. I know that all flesh is as grass, and the glory of man as the flower of the grass that withereth away and is not. One by one I see those around me fade and die—they are gone from among us; and we that remain know that we must shortly follow. Oh, thou vast, boundless eternity, what a few short moments at most are suspended between my poor trembling soul and thee; how little prepared am I to meet the pale grim messenger when he cometh after me. Oh, my God, is all I could say, prepare me to meet thee, and forsake me not in the hour of death, when the waves do arise and dark clouds compass me. Oh, lead me, and thine shall be the glory, power and dominion.

Lead me, oh, my Father, for I am a little child;  
Stay, oh, Father, with me when the waves are dark and wild;

I have no one else to trust in, no other light to see—  
I will trust the blessed Savior, Thou wilt love and care for me.

I will tread the road, dear Father, though the way be dark as night,  
If thou wilt send before me the pillar of thy light;

The cross, the crown of glory, let all be seen, O Lord,  
Then I will follow in thy steps, relying on thy word.

I have thought that thou hast led me where cooling waters flow,  
And in pastures where the herbage, in tender sweetness grow;

I have thought that thou hast brought me, to the banquet of thy grace,  
Where I have feasted often, on shadows of thy face.

Am I deceived, Oh Savior? If so, I fain would know,  
That I might come with thee, and tell my tale of woe;

For like the old disciple, I have no where else to flee,  
O Lord of life and power, wilt thou hear and pity me?

Dear brother Beebe, in the midst of my complaint to my brethren, I have found myself crying unto my God, for surely after all these years of hope, and trusting him, I must still say, My God, and still claim him as my Savior, or faint by the way. Do you, dear brother, ever have such terrible doubts and fears? this utter loathing of self and sin, or does your light burn clear and steady? Surely it seems to me that you are one of God's called and chosen, though in the furnace of affliction. How beautiful upon the mountains are the feet of those gospel heralds, who faithfully perform their duty, whose mission it is to stand upon the watch towers of Zion, to sound the golden bells of deliverance to the mourning captives; to feed the flock over which the Holy Ghost hath made them overseers, and to cry unto Zion, Thy God reigneth. Cry aloud and spare not, lift up your voice like a trumpet, for behold the day cometh and now is, when the dead shall hear the voice of the Son of God, and they that hear shall live. The dead sons and daughters of Zion, who are roving in sin's wilderness, rolling sin as a sweet morsel under their tongue, shall hear the voice of the good Shepherd calling unto them, even as he did unto Saul of Tarsus, "Saul, Saul, why persecutest thou me?" Oh, then how willing they are to cry, Lord, what wilt thou have me to do? As it is written, "Thy people shall be willing in the day of thy power." Then are they made alive, they can feel that they are sinners of the deepest dye. How the law thunders forth its curses unto their poor affrighted souls; saying, Cursed is every one that continueth not in all things written in the law to do them. How like a mountain of terror their sins rise up before them; how they view their own righteousness as filthy rags, in the sight of an offended and just God. But there is yet a promise left unto you, poor little bleating lambs, for "they that hear shall live," they have heard their Savior's voice calling unto them, Come unto me all ye that labor and are heavy laden, and I will give you rest; take my yoke upon you, and learn of me, for my yoke is easy and my burden



is light; and ye shall find rest unto your souls. He does not say, work, poor sinner, please me by your good works, and if you prove faithful, you may find rest unto your souls. Oh, no. Zion's God uses no such language, neither does he plead by wooing the hardy sinner to repent. He says, Bring my sons from afar, and my daughters from the ends of the earth. I will say to the north, Give up, and to the south, Keep not back; the ransomed of the Lord shall return and come again to Zion with songs, and everlasting joy shall be upon their heads, and this shall be the new song they will sing, Not unto us, not unto us, O God, but unto thy name be all the glory; for it is not by works of righteousness that we have done. Blessed be the God and Father of our Lord Jesus Christ, who hath blessed us with all spiritual blessings in heavenly places; they are a chosen generation, a royal priesthood, a peculiar people, chosen in the eternal mind of Jehovah ere time began, holy and without blame before him in love. Who then shall say that his people, his beautiful justified bride, is contaminated with sin? She is holy and without blame before him in love. Who then shall lay any thing to the charge of God's elect? Blessed are the people whose God is the Lord. They can rely upon him as their Savior, and trust not in an arm of flesh; blessed are they whom he leadeth beside the still waters, and maketh to lie down in the rich green pastures of his grace, who can say, My beloved is mine, and I am his. Sometimes I can say this, but not often, and then I fear I am deceived. But one thing I know, we shall not always view him through a glass darkly, but shall see him as he is. All that the Father giveth me, shall come unto me, and him that cometh unto me, I will in no wise cast out. All his tried and afflicted little ones (for we read they are chosen in the furnace of affliction) shall be brought off more than conquerors, through him who loved them and has given himself for them. Though they pass through the fire it shall not burn them, or through the deep, it shall not overflow them; for shall he not see of the travail of his soul, and be satisfied? They were bought with the price of his own precious blood and suffering cries.

Didst thou suffer, blessed Jesus,  
On the cross for such as me?  
Did I feel that thou wert with me,  
I could suffer thus for thee.

I could die with joyful singing,  
View the grave a place of rest;  
Did I know that thou didst love me,  
And would take me to thy breast.

Rejoice and be exceeding glad, for great is your reward in heaven, for the time is not far distant but nigh at hand, but to our enraptured vision, our blessed Lord will come, to take his harvest home. A few more sighs and tears, a few more tempest tossed seasons, and then our deliverer cometh. Blessed season, blessed glorious home; no more toil, no more doubt-

ing, no more parting with those we love; for none shall say, I am sick, but beside the flowing river of life, amid everlasting sweets, shall his own people rest—rest from their labor, from their indwelling sins. Oh, blessed haven of eternal rest, let me but repose in the least portion of thy loveliness, occupy the most humble position where I can see him whom my soul loveth, and I will be satisfied. My poor tongue would give all the glory unto thee, one God, in a world without end.

LUCY C. HECKARD.

CLACKAMUS Co., Feb. 25, 1872.

DEAR BROTHER BEEBE:—Some time last spring, when I was in the East, my sister Berryman requested me to write out my experience of grace for publication in the "Signs," although I have never written any thing for publication. Without further excuse I will now make the attempt. But before I come to speak of the dealings of God with me, I wish to speak a few words in regard to the state of my mind, and what it seems to me I was established in. From some cause, from reading of the scriptures and authors, and perhaps other causes, all of which seemed to lead me to believe [not to love] the doctrine of election and predestination, and that God had a peculiar people, whom he had reserved for himself, and in spite of men and devils, he would save them; and that this was a definite number, which could neither be added to nor diminished. So I moved quietly on, without a moment's uneasiness, Galileo like, fearing neither God, man nor Satan. At the same time having no evidence that I was in a saved state, nor did I ever think I was a fit subject for heaven or happiness; but lived perfectly at ease in regard to my condition, without any love for the doctrine, for God or godliness, or for the people of God, which I thought were the Old Baptists. Now, in about the twenty-eighth year of my age, there was in my neighborhood, a great revival of religion among the Old Baptists, which had been going on for several months. At first I had not any thought of going to see what was going on among them, but finally it came into my mind, that I wanted to ride out to the meeting, and see what they were doing, and when I arrived at the place, and walked into the meeting house, I saw there a mixed multitude, singing, praying and shouting, all carried on, as I thought, to its fullest extent. So I did not tarry long at the place, as it did not suit me. I then started for home, which was about five miles distant, and met a young man of my acquaintance smoking a cigar. We both stopped, and I lighted a cigar and passed on. I had proceeded but a few rods, when it seemed to be whispered to me, You are riding very carelessly along as though you think there is nothing good among those people you left at the meeting. To

which I answer, Yes, I do, for I believe if there is a christian on earth, Elder Richard Owings is one, and he has the pastoral care of the church, and is a sound doctrinal preacher. Just about this time, my sins from the earliest time of my life, as I may say, the whole course of my life, was set in order before me, plain to be seen by me, and I well know it was by the power of God, and I looked at it with astonishment, and saw that I was a condemned wretch, under the law and under its curse, and verily believed my condemnation was sealed. I looked and could see no sacrifice for my sins in heaven, earth, or under the earth; consequently I believed that I was damned, and that it was just and right in God that I should be, and then the sight was removed; but the weight lay heavy upon me without the thought of ever being released from the burden, or even of asking God to have mercy on me. For, to ask God to have mercy, looked to me like adding transgression to sin; so I moved on, with only one great desire on my mind, and that was to know whether there ever had been a period of my life, when if I had acted from the purest motives of my heart, in a religious point of view, to the best of my ability in serving God, whether my condition could have been bettered, or different from what it then was; and to my great astonishment, a light brighter than the sun at noonday, yet such as I never saw before, shone in me, by which I was deliberately enabled to search and research every part: yea, the deep recesses of my heart, until I was perfectly satisfied, and every place said, there is nothing good here. The whole fountain is corrupt, and the streams like the fountain are corrupt; and the light in me disappeared, leaving me in the same condemned state, with the weight of guilt on me. And while moving on towards home, another thought forcibly struck or fastened on my mind. For the first time the name of Jesus entered my mind, and I began to reason thus: If Jesus had suffered and paid the debt, God is too just and holy to exact two payments for the same debt; and I was just about to receive this as the last and all sufficient evidence that I was damned most certainly, when just at that moment my mind was caught away, and I saw as plainly as I ever saw anything, a ram fastened by the horns in a thicket, and I understood the vision, and that this ram was typical of the Lord Jesus Christ, and it was manifest and plain to me, that he had paid the debt—he had satisfied justice, and had separated my sins from me, as far as the east is from the west, and in this light I viewed him as the fairest among ten thousand, and altogether lovely. Now, my dear brethren and sisters, I have not language to describe my feelings, but will just say, with this last vision, and what I understood by it, I felt like I was at the gate of heaven,

and just ready to step in; but in the former, or first vision, I felt just as if I was in hell itself. Blessed be God, what a great contrast in views, and feelings, while I was riding only about the distance of four miles, say in a walk, and for the first time that I was ever in possession of a lively hope, and for the first time I ever felt the love of God in me, and love to God and to my brethren and sisters in Christ, and truly I was astonished to see and believe; which I could no more help believing the truth of what I had seen and lived, than I could help breathing and live. And I could say, with a feeling sensation of the love of God shed abroad in me, "Behold what manner of love the Father hath bestowed on us, that we should be called the sons of God; therefore the world knoweth us not, for it knew him not. Now, my dear brethren and sisters, I will speak a few words about another increasing desire which seemed to fasten upon me, which was this: I wanted to know why it was, and what it was for. "Why was I made," as old Dr. Watts has it, "to hear his voice, and enter while there is room; while thousands make a wretched choice, and rather starve than come. This desire still increased for some two or three days, and while riding along, as I had been some twelve miles from home, with a great desire to know something more about the cause, why, &c., it pleased the Lord to satisfy me in this way. In my left hand I saw a speck of earth, a little larger than a grain of a wheat, out of the quarry of nature, and this is what I understood by it. I was incapable of helping myself, as that speck of earth, and I was in the hands of God, as that was in my hand, a lifeless lump of clay, and it was not for any thing I had done, was then doing, or ever would do; but it was God performing his will with me, and I was completely satisfied, and the earth disappeared out of my hand. And it seemed to me, a double portion of his spirit rested upon me, and I felt so immersed in love, that I lost sight almost of nature, and natural things, and that Jesus was present with me, and I was like the man in the country of the Gadarenes, that the Lord found among the tombs, and set him in his right mind. I wanted to go with the Lord, right then. Now, my dear brothers and sisters, you can look over this scribble, as truth coming from your unworthy brother in the Lord, if worthy to be called one, and see whether this agrees with God's method of saving poor sinners. I know of no other way, only his power to arrest them, bring them to the standard of justice to see their condemnation, and their deliverance from that condemnation, and from under the law, and from under its curse, and then and there to reveal Christ, the hope of glory in them, and his righteousness to justify them, his holiness to adorn them, and every thing in him

to qualify them to love and obedience. Brother Beebe, do with this as you may think best, and all will be right with me.

JESSE L. CHOATE.

REISTERSTOWN, Md., Nov. 16, 1873.

BROTHER BEEBE:—Enclosed I herewith send you the experience of brother Galleher, which I believe will be of interest to all the saints. It has been of comfort to me, as you will see he gives me permission to send it. Such writings are well calculated to comfort those of like precious faith. They assure us that we are not alone.

As ever your brother,

F. A. CHICK.

HAY MARKET, Va., Oct. 27, 1873.

ELD. F. A. CHICK—DEAR BROTHER:—As I have felt it for some time to be my duty, and now feel it to be my privilege, to write you a letter as you requested me to do when I saw you at the association, and as you also at that time asked me to relate to you what I hoped had been some of the dealings of the Lord with me. You of course noticed at that time a backwardness on my part, under the then existing circumstances, to tell you of my feelings; but I have ever since that time felt that it was my duty to write you a relation of them. I will therefore endeavor to give you some of the outlines of my history up to the present time.

I was born in Prince William Co., within one mile of where I now reside, on November 2d, 1843. My parents were both members of the Methodist Church; indeed all of my father's family were believers of that doctrine, and so you may know that I was raised and nurtured in the lap of Methodism. When I was quite young I used to think that I would get religion before I died. My idea of religion was, that all that was necessary was to go to the mourner's bench and I would be saved; but as I grew older, all of those feelings left me, and I went into the world and was full of the world, took delight in the vanities of the world, didn't want to die; Oh, no, I wanted to stay here for ever. I went on in this way until about two years ago. It is true that I had attended the meetings of different denominations before that time, and had commenced liking the Old Baptists a good deal better than any other; but I don't remember having any peculiar sense of my condition as a sinner, until two years ago last August, on Sunday after the association at Ebenezer. I was at Broad Run on that day and heard Elders Purington and Francis preach. There was a young lady baptized that morning, and after preaching, was received into the church, at which time I felt to envy her her position with that people. Elder Purington's remarks while extending to her the right hand of fellowship seemed to sink deep in my heart, and I think I can say of a truth that I never had

such feelings before in my life. I did think that I enjoyed some of the preaching at the association, but did not feel as I did that day. And from that time on it seemed to be a gradual work with me. There were times that I enjoyed preaching, and again, it was to me as sounding brass or a tinkling cymbal. I continued in this way for one year, until the association was held with the Bethlehem Church, Manassas. I don't think that I ever had my case so plainly shown me before as it was by Elder Durand, in his discourse there on Thursday, especially the part where he spoke of the convicted sinner desiring to see himself, the darkest creature in the world, to see the depravity of his own heart to its utmost extent; and he said that none but the subjects of God's grace ever had any such desires; none but those who had seen themselves in the lowest depths of depravity. Well, here now was my case, brought right before me by one with whom I was an entire stranger; for I had felt it, I had desired of God to see myself in the very blackness of darkness itself. But right here came in Satan with his suggestions, that it was with me all the work of an imaginary mind, and I was at that time inclined to throw it all aside; but since that I have been enabled to look back with quite a considerable degree of comfort. But the next day under Elder Beebe's sermon and the hymn which was sung immediately after, I hope I was made to rejoice in the God of my salvation, it seemed to me that I could not sing loud enough. But even before this I had felt a great love for that people; I loved to hear them talk, but did not wish them to talk to me. But whenever any one of them would mention the subject to me, I felt drawn to them; and particularly you, dear brother, the night you staid with us one year ago last July, when you mentioned the subject to me, it seemed that my whole heart went out to you in love; that was a sweet season to me, although I was bound up as it were, and could not speak when you asked me questions concerning my feelings. I can look back to those times now and feel that truly the presence of the Lord was with me. It seems to me that I know what it is to groan, being burdened. For some months prior to my baptism, it seemed to me that I could see the hand of the Lord in many things which had passed unnoticed by me before, and the subject of prayer engaged my mind almost constantly, and I felt that I knew not how to pray nor for what to pray. I knew one thing, that the desire of my heart was before God in much better form than I could express it, and my daily prayer was that he would guide and direct me in the way he would have me to go. I felt this summer when I would go to meeting that I ought to take a back seat; but when I would go in the door my feet would carry me on until I reached the benches where

the members sat, and it at last got to the point with me that I must either stay at home or go with them entirely; and I could then feel in reality to say with Ruth, Entreat me not to leave thee, or to return from following after thee, for whither thou goest I will go, and where thou lodgest I will lodge. Thy people shall be my people, and thy God my God; where thou diest I will die, and there will I be buried. Here then was my joy and comfort, here were the people I loved and wanted to be with, here was that unity of which David spoke when he said, Behold how good and how pleasant it is for brethren to dwell together in unity. At first when I found out that they were expecting me, I felt like I would give worlds if I was back where I had started, and if they had never thought of such a thing of me, because now they were looking for me and would be disappointed. But last July, on Saturday before the fourth Sunday, when the invitation was extended for any who wished to talk to the church to come forward, and Elder Purington asked me if I was not willing to come, I felt that I could not go at that time. But immediately this scripture seemed to apply to me, To-day if you would hear his voice, harden not your hearts, and it continued with me, and on the fourth Saturday in September, with two others, as I feel to hope and believe of the Lord's dear people, I was enabled to go before the church and relate some of what I hoped were the Lord's dealings with me, and was received and baptized on Sunday morning. I don't think I ever felt as happy as I did on Saturday evening after I had talked to the church. I possessed a calm and peaceful mind, feeling that I had done my duty; and I do now feel that there is nothing in this world to be compared to that joy, peace and comfort which we experience in the religion of our Lord and Savior Jesus Christ. It is true that a portion of the time since my baptism I have been in the wilderness, but I have received comfort from knowing that Christ was there and tempted. What a glorious thing to be permitted to follow in the footsteps of our Savior! And again, yesterday I had the unspeakable happy privilege of seeing my wife with two other sisters in Christ follow their Lord in the ordinance of baptism. Truly, God has blessed us, and we can say as a church with the psalmist, The Lord has done great things for us, whereof we are glad. God has a set time to favor Zion, and it does seem that his smiles have rested upon us of late in bringing in his lambs into the fold, and we are made to exclaim, Bless the Lord, oh my soul. You may know that it was a time of mutual rejoicing with us when my wife bid adieu to the vanities of the world and came with us. I must now close this imperfect scribble, which perhaps I should have done sooner, but as you requested

me to relate my evidence, and as Peter says, Be ready always to give an answer to every man that asketh you a reason of the hope that is in you with meekness and fear. I thought I would do what I could towards it; and in conclusion, brother Chick, I may say that my brightest evidence of an acceptance with Christ is that I feel myself a sinner, and I know that he came to save sinners. I would be glad to hear from you, if you will write to me. Each member of our family wishes to be remembered to you in love.

In much love your unworthy brother in hope,

G. G. GALLEHER.

SCION, Oregon, Sept. 9, 1873.

ELD. BEEBE—DEAR BROTHER:—At the request of some brethren at home in Oregon, and elsewhere, I propose to renew an old acquaintance with you and our dear brethren and sisters in Christ Jesus, through the "Signs of the Times," and if you think that my little efforts corresponds with truth, and will in any way be satisfactory to our very dear household of faith, I will in this epistle of love, send to you the copy of a letter written to me by a dear daughter-in-law, who resides on Puget Sound, in Washington Territory, who I recognize as a sister in Christ Jesus, and who is a subscriber and reader of the "Signs of the Times," and will give my answer to her letter through the same medium. But if you think either of them or both unworthy of a place in the columns of the "Signs," please lay them by with your waste paper.

Yours in the bonds of gospel truth,  
WM. M. MORROW.

OAKLAND, Washington Ter., May 20, 1873.

DEAR FATHER:—Your very kind letter came to hand some two weeks ago, but for want of time I have neglected answering it until now. I was greatly pleased with its contents, and very much feel my inability to answer such a kind letter. However I will do the best I can, and trust that you will excuse my imperfections.

You wanted me to give you a reason of the hope that is in me. Now, I cannot see what has caused you to think that I have a hope in Christ Jesus our Savior, as it seems to me that I am so vile a sinner that I can do nothing that is right, or that I ought to do; but I do feel to hope that our dear Savior will in his own good time make my way more plain; for to me it seems to be too much for such a vile sinner as I am ever to think of being one of that happy number redeemed by the precious blood of Christ on the cross. I know that if I am ever saved it will not be for any good thing that I have done or can do. I have often wished that I could have a talk with you, but when present was always too timid to mention it; for I do think that the Old School Baptists are the best peo-



ple in the world, and how much I do love them, for they all seem so good and so kind one to another. O how much would I like to live where I could go to their meetings and hear them talk and preach! yet I feel too unworthy to be in their company. O, it seems to me that my way is so dark that I cannot see which way to go; I have meditated so much about religious matters, and have mourned over my desperately wicked heart, that sometimes I feared that I would go crazy; then again I try to be contented with my lot, but it seemed that there was no rest for me neither by day or by night. Now, my dear father, I fear that you are deceived in me, but the Lord knows that I do not want to deceive any one, nor to be deceived myself, for I know that a name with christians in this world will not secure me a place with them in heaven.

Now I do hope that you will remember me in your prayers, and excuse this short letter. I would like to see you all and to hear from you again as soon as your feeble health will permit. We are in usual health, and hope this may find you all well. My love to all.

JANE MORROW.

Scio, Oregon, Sept. 9, 1873.

MY DEARLY BELOVED DAUGHTER-IN-LAW:—Your very kind letter of May 20, 1873, came to hand in due time, and I read it with great pleasure, but thought that I would not acknowledge its receipt until after the Siloam Association, which occupied the 4th, 5th and 6th of July last. I could wish that you had been there to see our order, I think that you would have exclaimed, O how good and how pleasant it is for brethren to dwell together in unity. Truly it was a refreshing season long to be remembered by just such poor, hungry, thirsty souls as my daughter Jane seems to be; for there were some such present, mourning over their hardness of heart, shut up in doubting castles.

Now, dear Jane, you seem to be at a loss to know how I come to think that you had a hope in Christ. It was simply an expression of anguish of soul in one of your letters to me. I thought of Ananias entering into the house and putting his hands on him, (Paul) saying, Brother Saul, the Lord, even Jesus, that appeared unto thee in the way, &c. He is a chosen vessel unto me, for behold he prayeth. See Acts ix. Just so did I think of expressing myself to sister Jane, for behold she prayeth, for she is a chosen vessel unto me, (Christ.) The expression referred to was perhaps unintentional on your part, but to me it was good news from a far country, for I knew it to be the language of one going through the fire of hell on earth, for we all have to go through that fire. Forty-two years ago I was in that flame, and O, how terrible it was, that pain in the heart of this vile worm of the dust, writhing in

pain and desiring to be delivered, often with my face to the ground trying to pray to God for mercy, but could not, and sometimes I could not utter a word toward heaven; even my thoughts were weighing me down, and if I had any utterances they were falling to the ground, for I was too sinful in heart even to lisp the name of Jesus on high, for he was too holy and good to have mercy on so vile a sinner as myself, no, he could not. Then I would rise to my feet and go away mourning over my dreadful wicked heart and lost condition, none so vile as me, mine was an outside case, to hell I must go, for surely, so lovely a being as Jesus seems to be never could have mercy on one so vile as me; for I knew if I went to hell his righteous law approved it well. At last I gave up all hope, I could do no more, my lips quivering with guilt and shame, my tongue using deceit cleaved to the roof of my mouth which was full of cursing and bitterness, mine eyes so dim, my ears so dull of hearing, my heart so deceitful and desperately wicked that there was no hope for me, to hell I must go, and it is just, and if so I know that the goodness and mercy of God is such that he will not suffer my punishment to be greater than I can bear; no, he will take care of that, on his goodness I will rest, and in my torment in the belly of hell I will praise him, and though I be lost, some others he will save to his glory, to which I can make no reply, for it is according to the eternal counsel of his own will. Yes, dear Jane, in the very midst of this flame I trust the Lord led me out of darkness into his marvelous light. For he did of his own free grace set my soul free, and like the bird in the snare of the fowler, my soul took wings and flew away from the charmer; for a strong man armed keepeth his palace, and his goods are in peace until a stronger than he cometh and taketh from him his armor wherein he trusted. Satan, the charmer, and strong man had to let go his hold. But O! how dreadful was his floundering in the deep. My soul was well nigh gone, and he often returns to torment me, and how sensibly do I feel it. Well, it is all right. But, Jane, please excuse me in my ramblings in writing to you. I will here say to you that I have read your letter to several brethren and sisters, all of whom seem to bear witness with Jane in her travels. Brother Jesse H. Adams (you know him) sends word to you that all you want is to be under the preaching of the Old School Baptists, that you love so well. "We know that we have passed from death unto life because we love the brethren." And you say there is nothing good that you can do. Then you are no pharisee, for they are according to what they say, pressing their way up higher and higher, determined to live closer to the Lord, singing the song, "Soon we will land our souls up yonder, glory hallalujah," while such vile sinners

as you and myself, can only cry out like one of old, "My leanness! my leanness!" And your way seems to be so dark. Yes, dear child, you are like a bottle in the smoke. Suppose that you was shut up in a dark room, where no light was, in the midst of hissing serpents, your vision could not discern them, you would be at ease. But just let a candle be brought into the room, and every serpent begin to hiss, then it would seem that there was no way of escape from poisonous serpents, that you could not discern before. Just so it is with a sinner dead in trespasses and sins; they live at ease and their goods are in peace; they live in the arms of carnal security. But just so soon as the light of divine grace shines into the dark soul, then it is that they see that their heart is a cage for every unclean and hateful bird. Now, we often get into darkness. But the light of divine grace will remove the darkness by his presence, which is light, and he giveth us the light by shining in the heart to give us the light of the knowledge of the glory of God in the face of Jesus Christ. Now, dear Jane, let no man spoil you through philosophy or vain deceit, for many deceivers are gone out into the world, so that if it were possible they would deceive the very elect. If any come unto you telling you that the Lord's treasury is empty, and needs to be replenished, just say to them that the Lord's treasure is his people, and that he is surety for them. If they tell you that they are in need of funds, to enable them to go and save the heathen, to redeem them from their sins, tell them that there has not been a soul redeemed nor saved for nearly nineteen hundred years, that Jesus hath obtained eternal redemption for us by his one offering, and that he hath saved us and called us by his grace, making manifest that we are the sons of God. If they tell you that they are saving souls and building up the church, tell them that there never has been but one woman saved, which was the bride, the Lamb's wife, and that was a great wonder. Doubtless millions of individual women are saved, but it takes all collectively to compose the bride, the Lamb's wife. Now, may grace and mercy abide with you, amen.

Yours in love,

WM. M. MORROW.

AUGUST 4.

DEAR BROTHER BEEBE:—If one feeling so unworthy, may be permitted to call you by such an endearing appellation as brother. I have ever felt an irresistible inclination, since the first reading of your very valuable paper, the "Signs of the Times," to write too; but have been some months in trying to word this in an intelligible and lucid manner as possible, for I feel the subject to be treated, one to which all due consideration and meditation should be paid, and I would not feel so loth to take

upon myself so great a responsibility, did I not so sensibly feel my own nothingness; for the evil I would not do, that I do; and that I would do, I do not; but humbly trusting in him who directeth all things after the counsel of his own will, I hope to be enabled to make myself understood, by those who have ears to hear and eyes to see.

To reduce the subject to as small a space as possible, I will date at about the time I was married, which was at the age of nineteen; with no settled notions or opinions concerning religion; for my previous life had been very worldly in its nature; and one which, a city or town life, had its own peculiar attractions; but when the duties of a married life began to crowd thick and heavy around me, and my path was no longer where "the gay and free of old" were, then it was as if I were beginning to be awakened to a sense of what this life signified; and when, after the lapse of three years, I was the mother of three babes, with scarce a year's difference in their respective ages, one "wee" one at the breast, the second one at the point of death, myself very low, and while the struggle for life between us seemed weak, yet we were spared at last, by that great unseen power, for a purpose, I feel: and truly words are inadequate to express but a faint idea of the agonies of spirit I endured for a year. Let me pray, read or sing, the same war in my breast would go on. Yet, if I failed in any one of the exercises, there would be such a sense of fullness, which would keep welling up, and up, until I would sometimes seem to be really choking; but as time wore on, I seemed to only get worse, while the things I had once delighted in, had no charms, and my greatest pleasure was my bible. Yet there I only found condemnation; but though I was to be lost, I saw a remnant, a people who would be saved, who would wear the crown; and thus I was led in a way I knew not, while old things seemed new, and new ones seemed to become old; yet in all, and through all, I could not dispute the justness of a holy God—the God of peace, not of confusion; and thus I was sustained, and humbly trust to ever be; and if I am ever saved, it will be through the merits of a crucified Savior and all of grace; for in me there dwelleth no good thing. When I experience that peaceful, quiet, feeling sense of a fitness and justness in the Great Power overruling all, I am satisfied, for "Shall the thing formed say to him that formed it, why hast thou formed me thus?" And what am I? and who am I? that I should be saved with the righteous, the elect of God? I am a great sinner; sin is mixed with all I do.

Last summer, my oldest babe, aged four years and some months, was attacked with congestion and suddenly died of it, although the best medical aid we could get under the circum-



stances was speedily summoned, and I honestly believe that all was done which mortal man could do, and with a sense of my own weakness, I bowed my head, and something seemed to say, God's will be done. Then I cried, O Lord, my Father, be merciful to me, a sinner, and sustain me in this heartrending trial; for I know she is happy, thrice happy, where she is now, and while she is enjoying such a life as my fondest care, love, and imagination could not picture out for her here, why, O why call her back to this sinful world? Then may I in a contrite way bow in humble submission to this just affliction, for had not our Father deemed it just he would not have ordered it so.

We are his workmanship, and as such I hope to be duly satisfied, though as it is, I am afraid to think I am or ought to be, for fear I am deceived. There is no church within twenty miles of us that I know of, and but one family of Primitive Baptists, and if I ever heard a Primitive Baptist preach before last summer, I do not recollect it; but that sermon I can never forget. All this I feel to be the workings of the Holy Spirit, and I am much comforted in reading your paper, which is taken by the above named family of the primitive church, and which I first saw, I know, last summer.

There are many points and things upon which I would like to speak more at length, but I fear that I have already tired you, and trespassed too long upon your very valuable time, by what may seem to you a very obscure way of writing on such a subject. But I humbly trust that you can make some of it out, and print, if you think it fit; but if not, do not hesitate to consign it to the flames, and I assure you all will be well, for I fear there is too much, or all presumption on my part, anyway. But if you think proper, I would be so glad to hear from you through the medium of your paper.

Yours in distress,

CORNELIA VADEN.

#### EPHESIANS VI. 12.

The christian, as has been already said, as a soldier of the cross, is armed with heavenly or spiritual armor, because he has to contend with enemies invulnerable to carnal weapons. The unregenerate do not contend with these enemies, though it is true that that which is an enemy to the christian is also an enemy to the unregenerate, but they do not perceive it.

Although Christ has put away sin by the sacrifice of himself, yet his people are left, as long as they are in the world, in the midst of it, as a cottage in the wilderness. The powers of nature remain the same as they were before; all things, indeed, in nature, remain as they were to them, as well as to the world of mankind; but we look for a new heavens and a new earth, wherein dwelleth righteousness." We (christians) have

Christ aboard the ship as she ploughs the sea of mortal life; but that blessed truth does not prevent the tempest coming down upon us from the mountains, lashing the waves into fury, filling the ship with water, and our hearts with fear, so that in our extremity we cry out, "Carest thou not that we perish?" The sun rises as of old, and "goeth down and hasteth to his place where he arose;" winter succeeds summer, harvest time seed time; men sicken, suffer and die, the good and the bad, and the "mourners go about the streets." The laws of nature are not changed, but remain the same in the animal, vegetable and mineral kingdoms. Salt water is salt to the saint as well as to the sinner; each love alike and hate alike, in nature. But while the storm blows with the same unabated fury upon the christian bark as upon the sinner's, Christ being aboard the former, the tempest is stayed and he is saved, whilst the latter, as the Egyptians did, fall a prey to the deep. Christ for his chosen spoils the tempest, as he spoiled principalities and powers. Those who trust in the temple shall see their hopes perish as it is razed to the ground, whilst to the saints there is in this place one greater than the temple.

Against principalities. A principality is the dominion of a prince. That much is true according to Webster. In the scriptures the word is used in a two-fold sense. We are commanded to be subject to principalities and powers, which are not, of course, the same kind of principalities and powers that we wrestle against. These are flesh and blood principalities; and I understand them to mean the government and laws of the country in which we live. If we were in England we should be subject to a kingly government; in this country to a republican government. A slave in antebellum times, though a saint, was required to be subject to the laws of the country that held him in slavery. And the master in post bellum times is equally required to be subject to the laws that liberates his former slave. A resistance of these laws is resisting the powers that be, and is forbidden—that is, a resistance by force of arms—*vi et armis*. But if these principalities and powers should require a renunciation of Christ, as they required of the apostles when they forbade their preaching Christ, then we are to continue to obey God as they did, but in no wise to resist the powers that be in doing, any further than simple obedience to God would be resisting; but to suffer in behalf of Christ, fines, imprisonments and death, without forcible resistance. We should fly the city or country when persecuted, (if we could,) of course, as saints have done in past ages. We should be thankful to our heavenly Father for a government that grants us liberty of public worship, and protection of our families. We should be thankful for even the

moral light that shines in the world, that provides tolerable laws for us. For consider how helpless we should be, if we alone had to sustain good morals. The stronger man would dispossess the weaker; systemized industry would be destroyed; life and property be without protection; parental authority be broken; families without natural affection; the face of the country covered with nomadic tribes as some of the eastern countries are now, that once teemed with a dense population under a well regulated government, and gradually descending still lower in the scale of degradation until "God should give them up to uncleanness, through the lusts of their own hearts to dishonor their own bodies between themselves; to vile affections, for even women to change the natural use unto that which is against nature, and men to burn in their lusts one toward another," and so on down the black catalogue of Sodom and Gomorrah. The worldly religion of this age, though abominable to the spirit, yet it is better for us, thus far at least, than that of past ages, in which it worshiped in burning the bodies of saints, &c. But it has not yet matured, neither are we yet prepared for it to be any worse than it is.

But the principality against which we wrestle as christians, is different from the one just described.

J. R. R.

BOURNEVILLE, Ohio, Nov. 12, 1873.

DEAR BROTHER BEEBE:—I am requested by some brethren of the churches comprising the Juniatta Association, to inform them through the "Signs of the Times," of my welfare after I had returned home. I arrived home, (in Bourneville) in moderate health, on the 7th inst., having been from home six months and some days.

Dear brethren and sisters, my last appointment in the bounds of your Association, was at aunt Truax's on the 31st of August. On Monday, brother F. Runyon, and Mr. Man, took me to the Express Station at Hancock, Md., where we parted. Brother Runyon and families attention to me during my tarrying with them, I duly appreciate; and, the attention of brethren and sisters in general.

On the first of September, I arrived at Cumberland, about 5 o'clock p. m., and looked for the residence of Mr. Prew, I could not find it, so therefore went to a Hotel; the next morning, when I went to buy a ticket for Union Town, I had to wait nearly to the break of day for the arrival of the train; finally, I arrived at Union Town, Pa., a little before noon. Bro. Col. Frey, did not receive my letter; therefore there was no person to convey me to his house. I took courage to walk to sister Gaddis', nearly four miles from town. The next morning, her daughter accompanied me to Mr. Frey's, her uncle. I attended the Red Stone Association;

the elders present, were as follows: A. Winnatt, Joseph Farr, T. Rose, E. Murphy, Canfield and myself. The churches were not fully represented by messengers; but, as far as I know, the business of the Association closed in harmony. I traveled with brother C. Frey, until Saturday, when he took me to brother J. M. Sims' where I had appointed to be on Sunday. Brother Frey, and Haren, attended, and bid me farewell. On Tuesday, I left for Monongalia City, where I was met by Bro. Shanton, who conducted me to his house. On the twenty-first, I met brother Winnett at Mr. John Carson's school house, where I preached to a large and respectable congregation. Brother Winnett followed and closed. Brother Shanton took me in his carriage and conveyed me back to his house. Both he and sister Shanton administered for my comfort with their bountiful hospitality. On Tuesday, brother F. Cooper, came and took me to his house—and sister Cooper was very kind also, in ministering to my infirmities of old age. I preach on Friday evening at their house. On Saturday, brother F. Cooper took me to the residence of brother Townsend, where we dined and parted with a farewell; and likely a final one in this world. These brethren and sisters, I duly thank for their kindness towards a poor old sinner, who, is by nature, the chief of all.

I was taken by brother Townsend, to brother Phillips', where I preached Saturday, Sunday, and Monday. On Tuesday, brother Phillips conveyed me to Birmingham; from thence I went in the cars to Pittsburg. The river was so low that no boats ran to Louisville; consequently, I had to resort to the hospitality of Mr. C. T. Cooper, of Allegany City, where I was kindly cared for by Mr. Cooper and his family until next morning, when he conducted me to the station, the cars left about 6: a. m., for Tannerville, and arrived safe; though too late for the boat; but, the next day, (Oct. 2.) I landed at McConnellville.

Mr. J. T. Cooper's hospitality and liberality, will long be remembered by me. I have given you a particular detail of my travel from Hancock, Md., to McConnellville, Ohio, because you manifest a desire to ascertain my safe arrival at my former residence. The goodness and mercy of God are never suspended towards his people from the want of wisdom and means to supply their need in the time of affliction; and, some of you know my brethren, that my physical strength of body was greatly prostrated through excessive traveling and speaking, that my bodily life was despaired of by those that were with saw me before, excepting your ministers; knowing this to be the fact, it became me to be prudent, to know nothing save Jesus Christ and him crucified, and the power of his resurrection, not with excellency of speech, nor of the wisdom of man, declaring

unto you the testimony of God. I was grieved to learn that there were divisions among you, and of that character that wise men would not countenance, for some were for their minister, and others were for theirs. I thought and I told you, if you were as zealous for the character of your Lord and Savior as the Son of God, and for the order of his house as you were for ministers, whether they be right or wrong, it would be better for you. What persons should they be that compose the church of God? What persons must they be to maintain the dignity and the order of the house of God? Surely not such that are unruly, and head-strong, and wise in their own conceit. Those who are such will mar the peace of the church of God, and create confusion by insisting that darkness is light and light is darkness. The church of God is composed of a chosen people through sanctification of the Spirit and belief of the truth, to be a royal priesthood, a consecrated assembly, a peculiar people, that they should show forth the praises of him who hath called them out of darkness into his marvelous light. These appellatives describe the character of those who have been delivered from the power of darkness, and have been translated into the kingdom of God's dear Son. Being made meet for the inheritance through the grace of God, they are called to glory and virtue to partake of his rich provision which he hath provided in his Son, for his dear children only. God declares to his national Israel, "The soul that turneth after such as have familiar spirits, and after wizards, to go a whoring after them, I will even set my face against that soul, and will cut them off from among his people. Sanctify yourselves, therefore, and be ye holy; for I am the Lord your God, ye shall keep my statutes and do them. I am the Lord who sanctifieth you, for ye shall be holy, for I am holy." And an inspired apostle, Peter, declares to God's spiritual Israel, "Be ye holy for God is holy."—Rev. xx. 6-8, and 2 Peter, iii. 11. The church of God is an holy assembly of saints; it is formed and governed by the will of God; none but himself can supply fit materials for its formation, or presume, by great arrogance, to give laws concerning its constitution or government. For by one Spirit are we all baptized into one body, whether we be Jews or Gentiles, whether we be bond or free, and all have been made to drink into one Spirit; this one body is the church of God, of which Christ is the Head, the life of its existence. The vital members of the body of Christ must have mutual knowledge of Christ as their Redeemer and Lord. To be a member of the body of Christ, we must have inwardly the spirit of Christ, for without his spirit we are but sounding brass, or a tinkling cymbal. Lord, says David, I have loved the habitation of thy house, and the place where thine honor

dwelleth. Then, the church of God must be an honorable place, and great honor is conferred on them who dwell therein, whose faith is steadfast, fixed on Christ Jesus, who is the foundation of his own house, whose house are ye, if ye hold fast the confidence and the rejoicing of the hope firm unto the end. The Lord Jesus Christ has given command to and through his inspired apostles for the mutual comfort and prosperity of his church. For his apostles were commissioned to act in the name of the Lord Jesus; and to preach his gospel as they had received it; to plant his churches, and exercise a watchful care over them for their spiritual edification, and love for each other. Our Lord in his ministry warned his disciples of false prophets, and to beware of them which came to them in sheep's clothing, but inwardly are ravening wolves. Ye shall know them by their fruits. "I am the door; by me if any man enter in he shall be saved, and shall go in and out and find pasture. The thief cometh not but to steal, and to kill, and to destroy: I am come that they might have life, and that they might have it more abundantly." "For many false prophets shall arise, and shall deceive many. And because iniquity shall abound, the love of many shall wax cold; but he that endureth unto the end, the same shall be saved." These scriptures demand the serious attention of the Lord's people, but especially his ministers. I do not remember the time, my brethren, when infidelity abounded as it does at this day; yet to such an extent does it reign that even the children of God have become cold and indifferent to, and for the things that pertain to the glory of God, from its baneful influence. Who is a false prophet? That prophet who teaches doctrines which are not found in, nor declared by Jesus Christ. Many prophets strive to enter the strait gate, but are not able; therefore they are strutting about the gate, with a resemblance of a prophet of the Lord, with a form of godliness, while they deny the power thereof. Now says Paul, an inspired apostle, "I beseech you, brethren, mark them which cause divisions and offences contrary to the doctrine which ye have learned, and avoid them; for they that are such serve not our Lord Jesus Christ, but their own bellies, and by good words and fair speeches deceive the hearts of the simple." I have known prophets to change their profession as a chameleon does the color of its skin, according to its circumstances; so do these prophets according to the wants of their bellies. At one time they profess to be Old School Baptists; at another time they embrace New Schoolism; at another time they associate themselves with the institutions of men; and at another time they are to be found in the hall of the legislature of the state, making laws for men; yea, they will

become all things to all men, for the sake of advantage. Paul says, "Put on the Lord Jesus Christ, and make no provision for the flesh to fulfill the lusts thereof." The church of God is founded on the personal perfection of his only begotten Son, whom he hath appointed heir of all things. As the Father hath appointed unto him a kingdom, so has Jesus, the King, appointed unto his disciples a kingdom; and in his kingdom or church he has invested all rules and authority for the order and peace of its subjects.

The subjects are all made willing to obey his commands through the power and the grace of God; for no people are under greater obligation to honor their Lord than they should be for the favor of so great salvation. Many, instead of submitting themselves to the authority of their Lord, are submitting to the capricious fleshly passions of poor mortal man, under the title of minister, who is assuming to know more than all the church of God; for they suffer if a man bring them into bondage; if a man devour their peace and fellowship; if a man take from them their liberty of government, and arrogate to himself all authority, which he has no right to do in the church of God; by which he exalts himself above all the authority that is called God's, and smite them on their face with the forms and practices of men. These like complaints you made known to me when I visited you, with tears of distress, saying, What can we do? I advised with you, and told you, my aged sisters and brethren, that you had power within yourselves, as members of the church of God, to deliver yourselves from such perplexing difficulties in the name of the Lord Jesus Christ, and not to appeal to your association for counsel, nor calling for committees from other churches; by so doing the church would dishonor God, and undervalue the advocacy of its risen Savior.—Mal. i. 6; 1 John ii. 1.

The church of God, called Providence, is the body of Christ, if it be the church of God. The body of a man, Paul uses as a figure to illustrate the union of the members to Christ's body. The body of any person is not complete if it be deprived of any of its senses, or limbs. Therefore, the church of God must possess all the properties of the body of Christ, for her action in obeying the laws of Christ, as spiritual seeing, hearing, smelling, feeling, handling and walking—all these are necessary for a unison of action in the church of God, which spring from the life of Christ, that gives vitality to the members of his church, of which Christ is the head of all influence to his church. For Paul says, through the grace given unto me, to every man that is among you, not to think of himself more highly than he ought to think, but to think soberly, according as God hath dealt to every man as members of the body, the

measure of faith. For as we have many members in one body, and all members have not the same office, so we, being many, are one body in Christ, and every one, members one of another. See 1 Cor. xii. 14-18, and Rom. xii. 3-13, inclusive. It is to be feared that many, even of the Lord's people, do not consider the dignity conferred upon them by the God of their salvation; for they live and act as if it was a nominal thing to be a visible member of the body of Christ. But, I believe, my brethren, to be made meet, for the services of my King in the Kingdom of God is through a living interest enjoyed by faith in a vital union with Christ, my living Lord. To love the character of God, my heavenly Father, to love Christ for what he hath done for me, by suffering and dying that I may enjoy through his life, death and resurrection, the blessings of salvation by grace, is no ordinary matter with me. A profession which wants a feeling of love towards God, and vital power from his Son, is a nullity. There may be transports of passion and strong excitement, in which animal feeling has more influence on the mind than divine truth, or the spirit of God's word. We require heavenly wisdom from above to regulate our motives in the worship of God; and Jesus Christ is made unto us wisdom, that we may distinguish between the motion of the flesh, and the spirit in the mind from God. The safe tests of my interest in Christ Jesus are not occasional emotions on the mind; but voluntary choice and purpose of heart in serving my Lord, and to be faithful in the church of God, and to all men. Not a few glory in the soundness of their faith, as Old School Baptists; at the same time they do not evince the faith of God's elect, for the fruit of the Spirit is love, joy, peace, long-suffering, gentleness, goodness, faith, meekness, and temperance. Against such there is no law. When I was with you, I endeavored not to turn to the right, nor to the left from the book of truth, to please any one, for I believe that Christ is the infallible truth, and his laws an unerring guide to all his saints to the end of time. Yet frequent requests were made to me, so to do. But none of those things move me, neither count I my life dear unto myself, so that I might finish my course with joy, and the ministry which I have received of the Lord Jesus Christ, to testify the gospel of the grace of God. Farewell. May the God of peace bless you.

JAMES JANEWAY.

BOURBON, Ill., July 8, 1873.

ELDER BEEBE:—We receive your valuable paper, the "Signs of the Times," regularly, and it comes as a very welcome messenger to us, vindicating the truth as usual. We have some Old School Baptists here. A church has been organized about five miles from here, and seems to be prospering, having frequent addi-



## EDITORIAL.

MIDDLETOWN, N. Y., DECEMBER 15, 1873.

## END OF VOLUME XLI.

tions, and, as far as I can judge, they appear to be sound in the faith, and I think they are Old School indeed. They enjoy the labors of Elder Patton, a man in the prime of life, and a good sound preacher. Since living here we have had preaching by Elder Sawin and Elder Bartley; both are sound and they are all young men.

You know it was said by our enemies years ago, that the Old School Baptists were all old, and would soon all die, and our order would soon be come extinct. But their predictions have proved untrue; for the Lord has and still is, raising up preachers for them, and he will continue to supply them as long as the world shall stand.

Well, the Primitive Baptists are thankful that they are not encumbered with such things as others are trusting in; I need not name them. The difference is, they are praising the Lord, and telling what he is doing for them, while the others are praising themselves, and telling what they are doing for the Lord. The prophet says, "The Lord has done great things for us, whereof we are glad," and such is the testimony of all Old School Baptists.

Here is a good place for an old School preacher to settle; the country is good, and it is an easy place to get a living; it is a first rate country. Will not some old school folks come and settle here.

Yours in love, and by the side of the camp of Israel,

L. R. COOPER.

## TO OUR DELINQUENT SUBSCRIBERS.

We have been as lenient with our delinquent subscribers, as our circumstances would allow, and have embarrassed ourselves very much, rather than press our claims on those indebted to us; yet upon our confidence in the honesty of those indebted to us, we have ourselves contracted debts which must be paid. Should those indebted to us send in the small amounts due from them, the aggregate amount would relieve us from all our indebtedness.

We have from year to year stricken from our list many from whom we could receive no intelligence; and who have been indebted severally to us, from one to five or six years. During the now closing year, we have sent bills to over six hundred persons, whose indebtedness to us has varied from two, to ten dollars—and in all amounting to several thousand dollars; and, to many of them, we have sent bills a second time; from, but comparatively few, have we received any response.

With the first number of the new Volume, we shall send bills to others who may be indebted for the last year, and then stop their papers until we hear from them. If, in making out the statement of their accounts any inaccuracy should be discovered, we will correct all mistakes; and, if any should be dropped who, though in debt, desire to have their papers continued, and will hereafter pay, we will reinsert them on our list and wait on them a reasonable time.

The present number completes the Forty-first year of our Publication. It was commenced in "troubled times"—When the enemy was rushing in upon the church like a flood, assaulting with frenzied violence the divinely established order, ordinances, and doctrine in which the church of God was set up on the day of Pentecost. At the time fore-told in prophecy, when many had departed from the faith which was originally delivered to the saints, giving heed to seducing spirits and doctrines of devils—and the way of truth was evil spoken of; and those who stood fast in the apostles' doctrine and fellowship, were sorely persecuted, and their names given over to reproach; when the seductive doctrines of Andrew Fuller, of England, had crossed the Atlantic and spread like a pestilence over our continent, and many of our churches, like those of Gallatia, had become bewitched, and turned aside from the truth, and were turned unto fables—When a carnal ambition to become popular in the eyes of the world had become almost universal—and, when a multitude of humanly devised institutions, professing to be religious and benevolent were being urged upon the Baptists, as better suited to the conversion of sinners, and evangelization of the world, than anything which God had provided for the salvation of his chosen people—When Missionary Societies, in which the world and the professed church could affiliate, by selling membership, and directorships to saints and sinners for a price; without regard to moral or religious character of the purchasers and all the motley train of unscriptural societies—schools and inventions for teaching religion as a science—supplying a learned ministry; and, a graceless membership of children and adults, who, instead of being born of God, and taught by his Spirit, are drilled in Sunday Schools, and other institutions, to praise the net, and pay homage to the drag as the means to which they were taught to ascribe their hope of salvation.

It was at the time when these cockatrice eggs of Fullerism were being hatched among the churches of America, that the publication of the "Signs of the Times" was commenced. So general, at that time, was the spread of these errors and innovations upon the order of the gospel, that only here and there were a few to be found who sighed and mourned for the prevailing abominations. And truly it could be said of them, Except the Lord had left unto us a very small remnant, we had been as Sodom, and like unto Gomorrah. The remnant of those who continued in the truth, were few and far between; and many of them in their

isolated obscurity, like Elijah, felt lonely and disconsolate; and were saying, "Lord, they have digged down thy altars, and slain thy prophets, and we only remain; and they seek to destroy us also. But, when the "Signs of the Times," began to circulate, it was found that God had reserved to himself more than seven thousand that had not bowed to the modern Baal, nor kissed his image.

When we commenced this publication, it was confidently predicted by our enemies, and seriously feared by our friends, that it would prove a failure. So few to uphold our hands, and so numerous and formidable our opposers; but, having as we trust, obtained favor of the Lord we continue to the present time. Forty-one years have sped their rapid flight, and have borne from these earthly shores nearly all of those dear brethren who aided and encouraged us, with their counsel and pecuniary assistance in the beginning; and very many valued correspondents and patrons have also passed hence to their inheritance above. But still we are spared, and still our little bark floats upon the stormy billows of toil and labor; but we are approaching as we trust, the fair haven of rest. Soon we hope to lay off our armor, sheath our sword, and ground our arms at the feet of our glorious Leader who giveth us the victory through his own dear name.

## PROSPECTUS FOR 1874.

Having been sustained in the publication of the "Signs of the Times," through the toils and conflicts of forty-one years, we feel deeply impressed with a sense of the obligation we are under to our God, and to our brethren, and to the friends and patrons by whom our hands have been upheld, and our heart encouraged for so great a length of time. It is surely because the mercies of the Lord are constant as our days, that we are spared upon his footstool and still permitted to hold correspondence with the saints which are scattered abroad, until the present time, and now to enter upon the labors and responsibilities of our Forty-second volume.

Our love for the truth, to which our paper, from its commencement has been pledged, has not relaxed, nor has our ardent desire for its prevalence abated. Our enlistment, as a soldier of the cross, was for the duration of the war, or until honorably discharged. Now, entering the seventy-fourth year of our age, the sixty-third year of our membership in the church of God, and about the fifty-six year of our labors in the ministry of the gospel, we do not feel at liberty to furl our Banner, ground our arms, or lay off our armor. As long as it shall please our Captain to afford us his support and protection, and unto our last laboring breath, we desire to fight the good fight of faith, and when we shall receive our

passport, we desire to die at our post. We cannot flatter ourselves that we have done or suffered much in the cause of truth and righteousness; but we feel a consciousness, that with such ability as the Lord has given us, we have not shunned to declare the counsel of God; and to expose and oppose the spiritual wickedness of high places in our day and generation.

In entering on our Forty-second volume, we have no changes in regard to doctrine or order to propose, nor have we any new pledges to make. The sentiments announced in our Prospectus nearly half a century ago, are the sentiments which we shall still unwaveringly maintain to the utmost extent of our ability.

Our record for the past, must suffice as indicative of what we still desire to adhere to as long as it shall be the pleasure of our heavenly Father to continue us in the field.

We shall commence our next volume, with the commencement of the new year, on new type, which will greatly improve the appearance of the paper, and we will spare neither labor or reasonable expense to make it all that our readers can desire.

We have now, as our latest volumes will show, a more numerous corps of correspondents spread out over the length and breadth of our continent than we have had in many of our earlier years; and with the superior facilities with which we are so liberally supplied, we hope to continue our publication as the medium of general correspondence among the Baptists of our faith and order throughout the country.

Our present circulation, is now nearly seven thousand, including a large number which are on our free list; and we hope to extend it during the ensuing year to ten thousand; and we still promise, that as soon as our paying subscription shall reach that figure, we will issue it weekly, without any increase of cost to the subscribers.

The friends of the cause in which we are engaged, are requested to exert themselves in procuring subscriptions, and to forward their orders and remittances at an early day. We must incur heavy expenses, and we need the prompt advance payments.

## ORDINATIONS.

At a meeting of the Salem Primitive Baptist Church of Christ, held in Harris County, Texas, August 15, 1873, after divine service by Eld. M. Gibson, the Church met in special conference pursuant to adjournment, Eld. A. W. McKenzie, Moderator.

1. Called for references. Took up the one of June Conference, calling on sister churches for ministerial aid, to assist in the ordination of M. M. Gibson to the full work of the ministry, and J. M. Smith elect, for deacon.

Whereupon, Eld. A. Samuel produced a letter of authority from San Jacinto Church, of Walker County,



and Ben. Parker, (on statement without letter) from Pilgrim Church, Anderson County; also, A. W. McKenzie, of this church.

2. The Presbytery was then formed by choosing Eld. A. Samuel Moderator, and calling on Eld E. Johnson to chronicle their proceedings.

3. By authority of the Church, Eld. Gibson was brought before them for ordination.

He gave a relation of his experience and call to the ministry; was then examined by Eld. Ben. Parker, and found sound in the faith and order of the Old School Baptists, and hence ready for ordination.

4. On motion, adjourned to 10 1/2 o'clock to-morrow.

5. On Saturday, the Presbytery met pursuant to adjournment.

Ordination sermon by Elder Ben. Parker.

Prayer by Elder A. Samuel.

Laying on of hands by the Presbytery.

Charge by Eld. Ben. Parker.

Right hand of fellowship by Presbytery, and then by the whole church while singing a hymn.

The Presbytery adjourned for 20 minutes.

Church Conference met during intermission. Mrs. Cole came forward and gave a relation of her experience. She received the right hand of fellowship, and was baptized at 5 p. m.

6. The Presbytery met again in order.

The church's deacon presented J. M. Smith candidate elect for deacon.

Prayer by Eld. A. Samuel.

Laying on of hands by the Presbytery.

Charge by Eld Ben. Parker.

Benediction by Eld. A. W. McKenzie.

7. Adjourned.

A. W. MCKENZIE, Mod.

E. JOHNSON, Clerk.

## Corresponding Letters.

*The First Regular or Old School Baptist Association, called Kansas, now in session with the Pleasant Grove Church in Jefferson County, Kansas, to those with whom we correspond, sendeth greeting:*

DEARLY BELOVED IN THE LORD:—Through the never failing and tender mercies of our covenant keeping God, we are permitted to enjoy another of our annual meetings, which is to us a season of comfort and refreshment. We have heard from the churches comprising our body, and although we do not hear of any great ingathering, yet peace appears to abound, and a great degree of harmony and steadfastness in the faith, with a fervent desire to wait on and hope in the Lord. Our meeting proves to be one of union and harmony, and our hearts were cheered

and strengthened by the coming of your messengers and the blessed word of peace and comfort in the Lord which they have spoken unto us has been as cold water to a thirsty soul. O for hearts to continually thank and praise the great and exalted name of our blessed Redeemer for his benefits; for we feel that we can truly say that the Lord is long-suffering to usward, not willing that any should perish, but that all should come to repentance. And we greatly desire to be diligent, that we may be found of him in peace, without spot, and blameless, and we rejoice that we are exhorted to account that the long-suffering of our Lord is salvation.

Dear Brethren, we trust we fully appreciate the spiritual comforts of our christian correspondence, and our hearts' desire is that it may be kept up and continued, for we are exhorted to let brotherly love continue; also to exhort one another and to provoke unto love and to good work. Dear brethren, we feel these annual seasons of correspondence and spiritual communion, are replete with interest and instruction, and comfort, and our meeting at the present time, will, we trust, long be remembered by us. We have appointed our next Association, to be held with our sister church at West Wiman, Atchison County, Kansas, to commence on Friday before the last Saturday in September, A. D. 1874, and to continue three days, when and where we hope to meet with and hear from you again by letter and messengers.

The grace of our Lord Jesus Christ be with you all, amen.

WM. F. JONES, Mod.  
G. G. WOOD, Clerk.

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## Marriages.

On Sunday morning, Nov. 2, at the residence of Capt. John Neal, in Shelby Co., Ky., by Elder Newkirk, Eld. J. F. Johnson of Lawrenceburg, Ky., to Mrs. Nancy Neal, of Shelby Co., Ky.

Oct. 11, 1873, in Fauquier Co., Va., by Eld. J. L. Purington, Mr. Josias Ferguson, to Miss Bettie Thomas, both of Fauquier Co., Va.

## Obituary Notices.

Only those who have had it to perform know how painful is the task to inform others of the death of our loved ones; yet it must be done. On the evening of the past 4th of July, the stern messenger, death, entered our peaceful, happy home, and chose for his victim our dear father, **Joseph Grimes**. Yet he came not unexpectedly or unwished for by him whose happy spirit fled at his approach. Long and often had he prayed, if it was God's will, that he might be called to his heavenly home. For nearly two years he suffered the most intense and excruciating pain, yet he never murmured, but would say, The Lord has done it, it is all right. During the latter part of his illness he was confined eleven weeks to his bed, and from extreme mental and physical suffering was at times bereft of reason; but upon its resuming its throne, his faith in God's promises was unshaken, and he delighted to dwell upon the theme of salvation by grace. Nearly forty-years had passed since he was baptized, and joined the Old School Baptist Church in this city, and up to the time of his death was the only surviving member here of those who clung to the cause of truth when the division took place in 1836, in this city.

During his married life of forty-two years, he was a loving, confiding and devoted husband and father. Aside from enjoying the preaching of the gospel, and conversing with those who, like himself, loved nothing but the truth, he seemed to live only for the welfare and happiness of his cherished family, for which he grieved of late years that he was unable to provide for as he wished, and they needed. If the devoted and untiring attention of his family, and the skill of the best physicians, could have saved him, he would still be one of our number. But God in his wisdom saw fit to take him to himself; and when the summons came, "Child, thy Father calls, come home," without a struggle or a groan "He trod the gloomy shades of death, Could set his seal that God was true; Finished his course and kept the faith, And died with glory full in view."

Never was anything more applicable than the 125th Hymn, Beebe's Collection, which was sung on the occasion. In the absence of Elder J. L. Purington, Elder Sawin, who was visiting near, attended to the appropriate ceremony.

It is so hard to bear, to know he is gone from us forever in this world, no more his loving smile to greet us, or kind word to cheer and encourage us in our afflictions. He was naturally of a happy disposition, and our mother and her three children were his earthly treasures.

May God continue to bless and strengthen his handmaid, our aged and afflicted mother, with his presence, as also her children and finally take each of us to himself, for Jesus' sake.

Had our dear father lived a few weeks longer, he would have entered his 65th year.

ANNIE E. GRIMES.  
Alexandria, Va.

DIED—In McLean County, Illinois, Sept. 26, 1873, **M. Johnson Clagget**, eldest son of James A. and Catherine Clagget, formerly of Fauquier County, Virginia. Deceased was in his 27th year, and until a few months

before his death appeared to be in perfect health; but his lungs had become affected, and before the family and friends were aware, he was prostrated on a bed of sickness, from which it pleased Almighty God that he should never rise. He lingered for three months, suffered no extreme pain, and died perfectly conscious, exclaiming, "I am ready." There is a vacancy in the household which can never be filled; there is a sadness in the heart which will not soon be dispelled. His parents had just cause for being proud of him, and if they loved him too well, God has taught them by sad experience not to place their affections on the things of this world; so we mothers will not condemn, but try to learn a lesson from this bitter trial, remembering that the Lord gave, and has taken away. May he enable us to say, Blessed be his holy name.

Deceased was an honorable and exemplary young man, esteemed by all who knew him, and died lamented. He had never made a profession of religion, although sought after and contended for by many different sects. He frequently remarked to the writer, that if he was ever saved, it would be by the sovereign grace of God, for he was unable to perform a good work, or to think a good thought. At intervals during his sickness he was heard calling for mercy.

Sorrow stricken relatives, what can I say to comfort you? My heart beats in response to yours. But why should we wish him back, know that he who called him hence had a wise purpose in it. For consolation, let us go to the throne of grace, that we may obtain strength in this our time of need.

He leaves a father, mother, two brothers and a sister, to mourn their irreparable loss.

ONE WHO LOVED HIM.  
Chicago, Ill.

By request of the bereaved friends, I send for publication a notice of the death of one of our well-beloved and faithful brethren, **Dea. John T. Risler**, on the 2d day of September, 1873. His disease was of the heart, from which he had been a sufferer to some extent for several years. He was about 74 years of age; had been a member of the Kingwood Baptist Church, in this county, from the time of his baptism, about fifty-five years. He was for a great many years a deacon, which office he performed well, and was truly a faithful follower of the meek and lowly Jesus. I never knew a more striking example of the power of divine grace, as manifested in his daily walk, and in the interest felt by him in the church. He has told me that in the space of forty years he did not miss a single stated meeting of the church. To the last, his thoughts turned to her as a well-beloved object. Just a few days before his death, the regular meeting of the church took place. He could not go, but sent word by one of the brethren, "Tell them to keep their places, and walk in the truth."

He leaves, besides the church, a widow and six children, to mourn a kind husband, and father. I, too, have lost a sincere and devoted friend. But we feel to bow submissively to our heavenly Father's will, knowing that he can be to us more than all he has taken away; and we have abundant reason to hope and believe that our loss is his gain.

Elder W. Housel was enabled to be with the bereaved friends on the occasion of the funeral, and to preach a comforting discourse from 2 Tim. iv. 7, 8.

Yours in hope of eternal life,  
A. B. FRANCIS.  
Locktown, N. J., Oct. 11, 1873.

Please publish the following obituary of my beloved mother, **Margaret McColl**, widow of the late Elder McColl, who had been for many years pastor of the Old School or Predestinarian Baptist Church here. She was the only daughter of the late Malcolm Mc-

Intyre, of Ekfrid. She was born in Knopdale, Argyleshire, Scotland, about the beginning of the present century. Her parents were among the early settlers of the old "London District," which at the time of their immigration was literally a "howling wilderness," where the eye became weary with the monotony of the scenery—the only objects upon which it could rest being the ground upon which they trod, the trees with which they were everywhere surrounded, and the "blue etherial sky" above them; and when the gloomy silence of the dark night was broken only by the barking of foxes, the hooting of owls and the howling of wolves.

She joined the Old Baptist Church in Aldboro, about fifty years ago, was baptized by Elder Charles Stuart, and always remained an exemplary christian and a consistent member of the church. Possessed of a tender conscience and an earnest zeal for the glory of God, she was much grieved at the loose morals, the levity, lukewarmness, and positive indifference too frequently displayed by professors of religion. She was truly a help meet to my dear father in his numerous trials and afflictions as pastor of the church, as also a kind, affectionate and tender hearted mother.

Ever since the death of my beloved father, three years ago, she had not enjoyed good health, and seemed to be gradually failing since the occurrence of that painful bereavement, and about a year previous to her decease she was the greater part of the time confined to her house. She took great pleasure in reading, and hearing read, the Psalms of David, the New Testament, the "Signs of the Times," and the "Gospel Standard." From palsy, or some other cause, her organs of speech latterly became somewhat impaired, so that at times it was with some difficulty she could be understood. She was able to be up daily, and, by the occasional assistance of her nurse, was able to walk through the house until within a few hours of her death. Being by her bedside all night, she would frequently turn and look at me and grasp me firmly by the hand. The earnest expression of her countenance, and the great effort she made to speak, indicated her anxiety to tell me something; but she could not be understood. She gradually grew weaker until about four o'clock p. m., on the 26th day of September, and without a struggle or a groan she breathed her last, being 72 years of age. She is now, I confidently believe, put in possession of that inheritance of which she had many sweet and precious foretastes on her pilgrimage—"an inheritance incorruptible and undefiled, and that fadeth not away," where sin nor sorrow can never enter, whither the ransomed of the Lord shall come with songs and everlasting joy upon their heads, where they shall obtain joy and gladness, and sorrow and sighing shall flee away.

On the Sunday following, brother J. A. McKellar preached an appropriate sermon to the large concourse of persons assembled at the "Old Homestead," from these words: "Precious in the sight of the Lord is the death of his saints."—Psalm cxvi. 15. Her remains were followed by numerous relatives, friends and acquaintances to the family burying place, where she was interred, after which the following words were solemnly sung:

"The saints of God from death set free,  
With joy shall mount on high;  
The heavenly host with praises loud  
Shall meet them in the sky.  
Together to their Father's house  
With joyful hearts they go,  
To dwell forever with the Lord;  
Beyond the reach of woe.  
A few short years of evil past,  
We reach the happy shore,  
Where death's divided friends at last  
Shall meet to part no more."

Yours in affliction,  
D. T. McCOLL.  
Wallacetown, Ontario.

### Three Days Meetings.

The Otego Church has appointed a two days meeting to be held at Osborne Hollow, Broome County, N. Y., on the last day of December and the first day of January, which is Wednesday and Thursday before the first Sunday in January, 1874.

A general invitation is given to all the friends of truth, and we hope ministering brethren will not forget us.

BALAS BUNDY.

### PROSPECTUS.

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